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RELIGIOUS BODIES: 1926

VOLUME II

SEPARATE DENOMINATIONS

STATISTICS, HISTORY, DOCTRINE
ORGANIZATION, AND WORK

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RELIGIOUS BODIES: 1926

This report is published in two volumes, as follows:

VOLUME I.—SUMMARY AND DETAILED TABLES.

VOLUME II.—SEPARATE DENOMINATIONS:
STATISTICS, HISTORY, DOCTRINE, ORGANIZATION, AND WORK.

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INTRODUCTION

The census of religious bodies, as its name indicates, is a census of religious organizations rather than an inquiry into the religious affiliations of the individuals comprising the population of the United States. This census is taken once in 10 years in accordance with the provisions of the permanent census act approved March 6, 1902, as amended by the act of June 7, 1906, and as further amended by the Fourteenth Census Act, approved March 3, 1919.

The census of 1926 was conducted under the supervision of Leon E. Truesdell, chief statistician for population, and Timothy F. Murphy, expert special agent, in the Bureau of the Census.

Reports were obtained by the Bureau of the Census from each of the congregations, churches, or other local organizations of each religious body. The census data were thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their yearbooks. Lists of the local organizations for 1926 were secured, so far as possible, from the denominational headquarters, and much additional assistance was rendered by the officials of the various denominational organizations.

The results of this census are given in two volumes. The statistics were first published by denominations, a bulletin being issued for each denomination or family of denominations as soon as the tabulations were completed. In these bulletins the statistics for each religious body were shown for the entire United States, and by States, distinguishing urban and rural areas; and for certain denominations they were given by ecclesiastical divisions. Volume II, the present report, is a consolidation of these denominational bulletins. In Volume I the statistics covering all of the denominations are presented for the United States as a whole, by States, for the principal cities, and to some extent by counties; comparisons are made with previous censuses where possible; and, in addition, there is a separate presentation for Negro churches.

The statistics for 1926 were collected mainly by correspondence, but partly by the employment of special agents. The enumeration of the Jewish congregations, resulting in the most complete statistics ever obtained as to the number and distribution of persons of the Jewish faith in the United States, was made through a special agent, Dr. H. S. Linfield, who was selected and generously assisted in his work by the American Jewish Committee.

The census of religious bodies is confined to continental United States only and does not include any outlying possessions; and the statistics collected in the present census cover either the calendar year 1926 or the church record year which corresponds most nearly to that calendar year.

The last three censuses of religious bodies were taken for the years 1906, 1916, and 1926. Prior to 1906 the census of religious bodies, with, however, fewer inquiries, was taken in connection with the decennial enumeration of population; figures for 1890 are therefore used, where available, in the general summary of comparative data for each body; statistics obtained in conjunction with the population census of 1880 were never published; and data for the years 1850, 1860, and 1870, similarly obtained, are not comparable with the later statistics.

The denominations presented in this report number 213, of which 155 are grouped in 23 families and 58 are listed as separate denominations. For a complete list of these denominations, in the order of their presentation in this report, see page III. Changes in names since 1916 and other changes, such as the formation of new denominations or the consolidation of old ones, are given for all denominations in the introduction to Volume I. In Volume II such changes are explained in the historical statement of the individual denomination and in the table of comparative data; and in the case of the family groups there is shown, in addition, a statistical summary of the denominations constituting the respective groups for the years 1926, 1916, and 1906. In this statistical summary which accompanies the historical statement of the family group it should be noted that the group total has been used for convenience only and not as significant of corporate or organic unity.

Since churches in cities and those in rural sections present different problems of organization and methods of work, separate statistics are given, for 1926, for urban and rural churches.

The order of presentation of material under each denomination is as follows:

1. A general summary for the United States of all of the statistical items derived from the schedules, showing the distribution of the figures between urban and rural territory.

2. A comparative summary giving the available statistics for the censuses of 1926, 1916, 1906, and 1890.

3. Tables giving, by States, the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex and by age, value of church property and debt on such property, church expenditures, and Sunday schools.

4. Somewhat less detailed data for ecclesiastical divisions, such as presbyteries, dioceses, synods, etc., where these exist.

5. A statement of the history, doctrine, and organization of each denomination. This statement in many cases was substantially the same as that furnished in 1916, but it has been submitted to the official of the organization whose name is given and has been revised to date and approved by him in its present form. In the case of new bodies the historical statement was supplied by a competent person of the denomination.

EXPLANATION OF TERMS

Following is an explanation of the terms used in the statistical tables, which, as stated above, are presented under each denomination.

Churches.—The term "church" is applied to any organization of persons for religious worship, whether under the name of church, meeting, mission, station, etc., which has a separate membership, that is, no members of which are included in the membership of any other similar organization. Thus each congregation of a Methodist circuit is counted as a church, and likewise each preparative meeting of a Friends Monthly Meeting, and each mission of a Roman Catholic or other church, whose membership is not included with the membership of the central church.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches or organizations shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the current year, and for other reasons, it has seemed advisable to use for purposes of comparison with 1926 the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for earlier censuses.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons. The exact definition of membership depends upon the constitution and practice of the church or denomination under consideration. Each denomination was requested to furnish a definition of the requirements for membership, and this definition is given for each body in the preface to the general summary for the United States. Each church was instructed to report the number of its members according to the definition of member used in that particular church or organization.

Separate figures are shown for members under 13 years of age and those 13 years of age and over, so far as they were reported by the individual churches. The membership 13 years of age and over usually affords a better comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in cities or other incorporated places which had 2,500 inhabitants or more on January 1, 1920, the date of the last Federal census. Rural churches, in accordance with the census definition, are those located in territory outside such incorporated places.

Church edifices.—A church edifice is a building used mainly for religious services and owned wholly or in part by the organization so using it.

Value of church property.—The term "value of church property" has been used in the reports of the Census of Religious Bodies, at least from 1890 to 1916, inclusive, in a very restricted sense, excluding (1) the value of investment property, (2) the value of parsonages or pastors' residences, and (3) the value of school buildings, parish halls, monasteries, and other property which, while owned and used in some way by the church organization, was used for purposes not directly connected with church services.

In this report, in order to avoid any uncertainty as to what is included, the term "value of church edifices" has been substituted for the term "value of church property," which was used in the earlier reports. The figures are strictly comparable, however, the new term covering exactly the same class of property as the old.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand, and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with church services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases.

The value of the parsonages or pastors' residences is shown as a separate item, where the ownership of such buildings is reported by the churches.

Debt.—The debt shown in connection with the data on church edifices and parsonages is for the most part secured by real estate mortgage or other claim on the property concerned. The summary tables show not only the amount of debt reported and the number of churches reporting a specific debt, but also the number of churches reporting that they had no debt. The whole number of churches reporting with regard to debt, including the two groups just mentioned, is in most cases nearly equal to the number reporting the value of church edifices or parsonages, respectively.

Expenditures.—The amount expended by the churches during their last fiscal year is separated in the reports received for most of the churches into two parts, comprising (1) current expenses and improvements and (2) benevolences, missions,

etc. These figures indicate in a general way the distribution of the church expenditures between the requirements of local self-support and the contributions of the church to larger interests.

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of property and the average expenditure per church are obtained by dividing the total value of property and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which figures are presented in this report are those maintained by the churches of the denomination to which the report relates, including in some cases mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice.

Pastors.—The answers to the schedule inquiries relating to pastors proved valuable in many cases as a check on the number of churches to be reported in a particular denomination, and in other ways as supplementary information. It was not found practicable, however, by reason of the pressure of other work, to undertake a detailed tabulation and analysis of the data. No separate schedule for ministers, like that of 1916, was used in the census of 1926.

SCHEDULE FOR LOCAL CHURCH ORGANIZATIONS

Following is a reproduction of the schedule which was to be filled out for each individual church organization. General instructions for answering the various inquiries were printed on the reverse side of the schedule.

UNITED STATES CENSUS OF RELIGIOUS BODIES
SCHEDULE: 1926

FILL OUT A SEPARATE SCHEDULE FOR EACH CHURCH. SEE INSTRUCTIONS ON THE BACK OF THIS SHEET

a. Denomination .....

b. Division (Association, Conference, Diocese, Presbytery, Synod, etc.) .....

c. Local name of church .....

d. City, town, village, or township, etc. ..... e. County ..... f. State .....

MEMBERSHIP

Report number of members according to definition of member in your church

Number of members, by sex:

1. Male .....
2. Female .....
3. Total number of members .....

Number of members under and over 13 years old:

4. Under 13 years of age .....
5. 13 years old and over .....
6. Total number of members .....

NOTE.—The total given under Question 6 should be the same as the total of males and females given under Question 3.

CHURCH BUILDINGS

See instructions, paragraphs 10 to 12

7. Number of church edifices .....
8. Value of church edifices ..... $.....
9. Debt on church edifices ..... $.....
10. Does church own pastor's residence ..... (Yes or No)
11. Value of pastor's residence (if owned by church) ..... $.....
12. Debt on pastor's residence (if owned by church) ..... $.....

EXPENDITURES

Amount expended by your church during last fiscal year

13. Amount expended for salaries, repairs, and other running expenses; for improvements or new buildings; and for payments on church debt ..... $.....
14. Amount expended for benevolences, including home and foreign missions; for denominational support; and for all other purposes ..... $.....
15. Total expenditures during year ..... $.....

CHURCH SCHOOLS

Report here only schools conducted by this church

Sunday schools:

16. Number of officers and teachers .....
17. Number of scholars .....

Summer vacation Bible schools:

18. Number of officers and teachers .....
19. Number of scholars .....

Week-day religious schools:

20. Number of officers and teachers .....
21. Number of scholars .....

Parochial schools:

22. Number of administrative officers .....
23. Number of teachers—
    a. Elementary (grades 1 to 8) .....
    b. Secondary .....
24. Number of scholars—
    a. Elementary (grades 1 to 8) .....
    b. Secondary .....

PASTOR

25. Name of pastor .....
    (If church has no pastor, write "None")
26. Number of ordained ministers, if any, employed as assistant pastors .....
27. Number of other churches served by the pastor or his assistants .....

If pastor (or assistant pastor) is a graduate of a college or theological seminary, give name of institution below. (If not a graduate, write "No" in the space indicated.)

Pastor:

28. College .....
29. Theological seminary .....

Assistant pastor:

30. College .....
31. Theological seminary .....

NOTE.—Where one pastor serves two or more churches, Questions 28 and 29 should be answered only on the schedule for one of the churches; on the schedules for the other churches, write "See schedule for ..... church."

Signature of person furnishing information .....

Official title .....

P. O. Address .....

Date ....., 192

SEPARATE DENOMINATIONS

STATISTICS, HISTORY, DOCTRINE, ORGANIZATION, AND WORK
1

ADVENTIST BODIES

GENERAL STATEMENT

What is known as the "Advent movement" originated with William Miller, who was born at Pittsfield, Mass., February 15, 1782, and died in Low Hampton, N. Y., December 20, 1849. He bore a good reputation as a farmer and citizen, served as a captain in the War of 1812, and was a diligent student and a great reader, although he had only a common-school education. For some years he was an avowed deist, but, as he said, "found no spiritual rest" until, in 1816, he was converted and united with the Baptists. After his conversion, as objections to the authenticity and inspiration of the Scriptures were pressed upon him in the same way that he had formerly pressed them upon others, he determined to devote himself to a careful study of the Bible, laying aside commentaries and using the marginal references and Cruden's Concordance as his only helps. As a result of this study he became satisfied that the Bible is its own interpreter, and that it is "a system of revealed truths, so clearly and simply given that the 'wayfaring man, though a fool, need not err therein.'"

At that time very little was heard from pulpit or press respecting the second coming of Christ, the general impression being that it must be preceded by the conversion of the world and the millennium, a long period of universal holiness and peace. As Mr. Miller studied the prophetic portions of the Bible, he became convinced that the doctrine of the world's conversion was unscriptural; that not only the parable of the wheat and the tares, as explained by Christ in Matthew xiii, 24–30, 36–43, but many other passages, teach the coexistence of Christianity and anti-Christianity while the gospel age lasts. As the period of a thousand years, during which Satan is bound, mentioned in Revelation xx, and from which the conception of the millennium is derived, lies between the first resurrection (Rev. xx, 4–6), which he understood to include all of the redeemed, and that of "the rest of the dead" (Rev. xx, 5), his conclusion was that the coming of Christ in person, power, and glory must be premillennial. He believed that at this coming there would be a resurrection of all the dead in Christ, who, together with all the redeemed then alive, would be "caught up to meet the Lord in the air"; that the wicked would then be judged, and the present heavens and earth dissolved by fire, to be followed by their regeneration as the inheritance of the redeemed, involving the glorious, immortal, and personal reign of Christ and all His saints.

As to the time when the Advent might be expected, Mr. Miller's conclusion was as follows:

> In examining the prophecies * * * I found that only four universal monarchies are predicted in the Bible to precede the setting up of God's everlasting kingdom; that three of those had passed away—Babylon, Medo-Persia, and Grecia—and that the fourth, Rome, had already passed into its last state. * * *. And finding all the signs of the times, and the present condition of the world, to compare harmoniously with the prophetic description of the last days, I was compelled to believe that the world had about reached the limits of the period allotted for its continuance.

Moreover, as a result of his study of prophetic chronology, he believed not only that the Advent was at hand, but that its date might be fixed with some definiteness. Taking the more or less generally accepted view that the "days" of prophecy symbolize years, he was led to the conclusion that the 2,300 days

referred to in Daniel viii, 13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B. C. (Daniel ix, 25), and the 1,335 days of the same prophet (xii, 12), which he took to constitute the latter part of the 2,300 days, would end coincidently in or about the year 1843. The cleansing of the sanctuary, which was to take place at the close of the 2,300 days (Daniel viii, 14), he understood to mean the cleansing of the earth at the second coming of Christ, which, as a result of his computations, he confidently expected would occur some time between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year.

The public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831, when he accepted an invitation to go to Dresden, N. Y., to speak on the subject of the Lord's return. He gave several addresses, with the result that many persons were "hopefully converted." Other invitations quickly followed, and thus began a work which in a few years, though not without opposition, spread far and wide, ministers and members of various evangelical denominations uniting in the expectation of the speedy, personal, and premillennial coming of Christ. The first general gathering of those interested in this subject was held in Boston in October, 1840. The call for this gathering simply invited Christians of all denominations to come together to compare views and to confer as to the best means of promulgating this important truth. The Advent movement was further assisted by the appearance of a number of papers, such as the Midnight Cry, the Signs of the Times, and the Trumpet of Alarm, emphasizing these views.

As the time approached when the coming of Christ was expected there was widespread interest and elaborate preparation. When the period originally indicated by Mr. Miller had passed without bringing the event, there was much disappointment. Later, however, some of the Adventists put forth a theory fixing October 22, 1844, as the date of the Advent. Mr. Miller ultimately accepted this view, and announced that if this prediction too should fail, he would suffer twice as much disappointment as he had experienced before. The passing of this date also without the occurrence of the expected event was a source of great disappointment both to Mr. Miller and to his followers. He did not, however, to the end of his life, change his views with regard to the premillennial character of the Advent itself, or his belief that "the day of the Lord is near, even at the door," although he acknowledged his error in fixing the date.

In its beginning the Adventist movement was wholly within the existing churches and there was no attempt to establish a separate denomination. Mr. Miller himself during the greater part of his work was a Baptist licentiate. In June, 1843, however, the Maine Conference of the Methodist Episcopal Church passed resolutions condemning the movement, and from that time considerable opposition was manifested. In some cases Adventists were forced to leave the churches of which they were members; in others they withdrew voluntarily, basing their action, in part, on the command to "come out of Babylon" (Rev. xviii, 4), including under the term "Babylon" not only the Roman Catholic Church, but the Protestant churches. Mr. Miller and other leaders earnestly deprecated this interpretation, yet it influenced some to leave the old communions.

The Adventists who, for either of the causes mentioned, withdrew from the existing churches generally formed organizations of their own, although in some places they omitted any formal organization, considering either that the time was too short or that organization was sinful. No definite move was made, however, toward the general organization of the adherents of the Adventist doctrines until 1845. In that year, according to an estimate made by Mr. Miller, there were Advent congregations in "nearly a thousand places, numbering * * * some fifty thousand believers." A conference was called at Albany, N. Y., in

April, 1845, for the purpose of defining their position, and was largely attended, Mr. Miller being present. A declaration of principles was adopted, embodying the views of Mr. Miller respecting the personal and premillennial character of the Second Advent of Christ, the resurrection of the dead, and the renewal of the earth as the abode of the redeemed, together with cognate points of doctrine, which have been summarized as follows:

1. The present heavens and earth are to be dissolved by fire, and new heavens and a new earth are to be created whose dominion is to be given to "the people of the saints of the Most High."

2. There are but two Advents of the Saviour, both of which are personal and visible. The first includes the period of His life from His birth to the Ascension; the second begins with His descent from Heaven at the sounding of the last trump.

3. The second coming is indicated to be near at hand, even at the doors; and this truth should be preached to saints that they may rejoice, knowing that their redemption draws nigh; and to sinners that they may be warned to flee from the wrath to come.

4. The condition of salvation is repentance toward God and faith in the Lord Jesus Christ. Those who have repentance and faith will live soberly and righteously and godly in this world, looking for the Lord's appearing.

5. There will be a resurrection of the bodies of all the dead, both of the just and the unjust. Those who are Christ's will be raised at His coming; the rest of the dead, not until a thousand years later.

6. The only millennium taught in the Word of God is the thousand years intervening between the first resurrection and that of the rest of the dead.

7. There is no difference under the gospel dispensation between Jew and Gentile, but God will render to every man according to his deeds. The only restoration of Israel is in the restoration of the saints to the regenerated earth.

8. There is no promise of this world's conversion. The children of the kingdom and of the wicked one will continue together until the end of the world.

9. Departed saints do not enter their inheritance at death, that inheritance being reserved in heaven ready to be revealed at the second coming, when they will be equal to the angels, being the children of God and of the resurrection; but in soul and spirit they enter the paradise of God, to await in rest and comfort the final blessedness of the everlasting kingdom.

The somewhat loosely organized body formed at the general conference of Adventists held at Albany, N. Y., in April, 1845, continued for a decade to include practically all the Adventists except those who held to the observance of the seventh, rather than the first, day of the week as the Sabbath. In 1855 the discussions, in which Jonathan Cummings had so prominent a part, resulted in the withdrawal of some members and the subsequent organization of the Advent Christian Church. The Adventists who continued their adherence to the original body were for the most part those who believed in the doctrine of the conscious state of the dead and the eternal suffering of the wicked, claiming on these points to be in accord with the personal views of Mr. Miller. They, however, felt the need of closer association, and in 1858 organized at Boston, Mass., the American Millennial Association, partly for the purpose of publishing material in support of their belief and partly as a basis of fellowship. Some years later the members of this society adopted the term "Evangelical Adventists" as a denominational name, with a view to distinguishing themselves from other bodies with which they differed on doctrinal points.

For some years the association published a periodical bearing at different periods the names, Signs of the Times, Advent Herald, Messiah's Herald, and Herald of the Coming One. It contributed to the support of the China Inland

Mission and of laborers and missions in other fields, but as the older members died many of the younger families joined other evangelical denominations, and the number of churches and members diminished rapidly. In 1906 they reported 18 organizations with 481 members, 16 church edifices, church property valued at $27,050, 9 Sunday schools with 57 officers and teachers and 264 scholars, and 8 ministers. When the inquiries for the census of 1916 were made, it appeared that all the churches, except a few in Pennsylvania, had disbanded or discontinued all services, and from those in Pennsylvania no information could be obtained. The denomination as an ecclesiastical body has, therefore, been dropped from this report.

Discussions in regard to the nature of the Advent, and particularly in regard to the future life, resulted in the formation of other bodies independent in organization but agreeing in the belief that the Advent is to be personal and premillennial and is near at hand and in their recognition of the influence of Mr. Miller and those immediately associated with him.

The denominations grouped under the name Adventist in 1926, in 1916, and in 1906 are listed in the table below, with the principal statistics as reported for the three periods. Two bodies listed in 1906 are not included in the table for 1916. The omission of the Evangelical Adventists is explained above, and that of the Churches of God (Adventist), Unattached Congregations, is noted in the statement (see p. 33) of the Church of God (Adventist).

SUMMARY OF STATISTICS FOR THE ADVENTIST BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**2,576**	**146,177**	**1,819**	**$11,069,449**	**2,336**	**$7,610,863**	**1,759**	**102,779**
Advent Christian Church	444	29,430	385	2,310,000	379	536,192	304	18,806
Seventh-day Adventist Denomination	1,981	110,998	1,363	8,477,999	1,849	6,998,988	1,383	81,067
Church of God, Adventist	58	1,686	12	25,850	39	13,887	23	685
Life and Advent Union	7	535	7	91,000	6	19,861	7	344
Churches of God in Christ Jesus	86	3,528	52	164,600	63	41,935	42	1,877
1916								
Total for the group	**2,667**	**114,915**	**1,716**	**3,885,235**	**2,240**	**2,186,588**	**2,246**	**98,802**
Advent Christian Church	534	30,597	417	1,188,070	423	274,446	379	21,007
Seventh-day Adventist Denomination	2,011	79,355	1,231	2,568,495	1,737	1,887,772	1,803	74,863
Church of God (Adventist)	22	848	8	8,200	10	2,358		
Life and Advent Union	13	658	8	41,600	11	8,996	9	439
Churches of God in Christ Jesus	87	3,457	52	78,870	59	13,016	55	2,493
1906								
Total for the group	**2,537**	**92,735**	**1,471**	**2,425,209**			**2,078**	**69,110**
Evangelical Adventists	18	481	15	27,050			9	264
Advent Christian Church	541	26,799	428	854,323			362	16,941
Seventh-day Adventist Denomination	1,884	62,211	981	1,454,087			1,656	50,225
Church of God (Adventist)	10	354	3	4,000			9	326
Churches of God (Adventist), Unattached Congregations	10	257	2	2,300			5	200
Life and Advent Union	12	509	6	29,799			7	259
Churches of God in Christ Jesus	62	2,124	36	53,650			30	895

ADVENT CHRISTIAN CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A genera summary of the statistics for the Advent Christian Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Advent Christian Church consists of those persons who have been admitted to the local churches, by vote of the members, upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ADVENT CHRISTIAN CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	444	127	317	28.6	71.4
Members	29,430	12,572	16,858	42.7	57.3
Average per church	66	99	53		
Membership by sex:					
Male	11,378	4,887	6,491	43.0	57.0
Female	16,717	7,625	9,092	45.6	54.4
Sex not reported	1,235	60	1,275	4.5	95.5
Males per 100 females	68.1	64.1	71.4		
Membership by age:					
Under 13 years	779	446	333	57.3	42.7
13 years and over	25,927	11,855	14,072	45.7	54.3
Age not reported	2,724	271	2,453	9.9	90.1
Per cent under 13 years [3]	2.9	3.6	2.3		
Church edifices:					
Number	410	125	285	30.5	69.5
Value—Churches reporting	385	119	266	30.9	69.1
Amount reported	$2,310,000	$1,632,600	$677,400	70.7	29.3
Average per church	$6,000	$13,719	$2,547		
Debt—Churches reporting	54	37	17		
Amount reported	$121,667	$114,026	$7,641	93.7	6.3
Churches reporting "no debt" on church edifice	296	76	220	25.7	74.3
Parsonages:					
Value—Churches reporting	111	50	61	45.0	55.0
Amount reported	$395,150	$259,000	$136,150	65.5	34.5
Debt—Churches reporting	28	16	12		
Amount reported	$30,607	$21,882	$8,725	71.5	28.5
Churches reporting "no debt" on parsonage	73	32	41		
Expenditures during year:					
Churches reporting	379	123	256	32.5	67.5
Amount reported	$536,192	$373,651	$162,541	69.7	30.3
Current expenses and improvements	$409,241	$287,273	$121,968	70.2	29.8
Benevolences, missions, etc	$112,292	74,378	$37,914	66.2	33.8
Not classified	$14,659	$12,000	$2,659	81.9	18.1
Average expenditure per church	$1,415	$3,038	$635		
Sunday schools:					
Churches reporting	304	116	188	38.2	61.8
Officers and teachers	2,773	1,386	1,387	50.0	50.0
Scholars	18,806	9,760	9,046	51.9	48.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 444 active Advent Christian churches, with 29,430 members. The classification of membership by sex was reported by 407 churches, and the classification by age was reported by 376 churches, including, however, only 124 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: ADVENT CHRISTIAN CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	444	534	541	580
Increase [1] over preceding census:				
Number	−90	−7	−39	
Per cent	−16.9	−1.3	−6.7	
Members	29,430	30,597	26,799	25,816
Increase [1] over preceding census:				
Number	−1,167	3,798	983	
Per cent	−3.8	14.2	3.8	
Average membership per church	66	57	50	45
Church edifices:				
Number	410	418	428	294
Value—Churches reporting	385	417	428	
Amount reported	$2,310,000	$1,188,070	$854,323	$465,605
Average per church	$6,000	$2,849	$1,996	
Debt—Churches reporting	54	63	57	
Amount reported	$121,667	$95,970	$78,828	
Parsonages:				
Value—Churches reporting	111	77	44	
Amount reported	$395,150	$143,050	$72,675	
Debt—Churches reporting	28			
Amount reported	$30,607			
Expenditures during year:				
Churches reporting	379	423		
Amount reported	$536,192	$274,446		
Current expenses and improvements	$409,241	$233,618		
Benevolences, missions, etc	$112,292	$40,828		
Not classified	$14,659			
Average expenditure per church	$1,415	$649		
Sunday schools:				
Churches reporting	304	379	362	
Officers and teachers	2,773	3,134	2,876	
Scholars	18,806	21,007	16,941	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Advent Christian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Advent Christian Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ADVENT CHRISTIAN CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**444**	**127**	**317**	**29,430**	**12,572**	**16,858**	**11,378**	**16,717**	**1,335**	**68.1**
New England:										
Maine	45	7	38	2,132	792	1,340	789	1,320	23	59.8
New Hampshire	24	8	16	1,361	629	732	519	842	-------	61.6
Vermont	15	4	11	738	221	517	280	458	-------	61.1
Massachusetts	32	27	5	2,548	2,387	161	1,008	1,540	-------	65.5
Rhode Island	7	1	6	661	312	349	222	439	-------	50.6
Connecticut	14	10	4	1,297	1,154	143	477	820	-------	58.2
Middle Atlantic:										
New York	13	5	8	625	304	321	245	360	20	68.1
Pennsylvania	6	1	5	175	16	159	60	115	-------	52.2
East North Central:										
Ohio	15	1	14	747	55	692	314	433	-------	72.5
Indiana	4	2	2	271	238	33	122	149	-------	81.9
Illinois	9	6	3	1,162	680	482	489	673	-------	72.7
Michigan	5	2	3	242	169	73	87	155	-------	56.1
Wisconsin	13	2	11	645	209	436	234	411	-------	56.9
West North Central:										
Minnesota	4	1	3	252	138	114	108	144	-------	75.0
Iowa	5	-------	5	257	-------	257	89	168	-------	53.0
Missouri	5	1	4	318	60	258	92	138	88	66.7
Nebraska	1	1	-------	27	27	-------	11	16	-------	-------
Kansas	5	1	4	239	115	124	111	128	-------	86.7
South Atlantic:										
Virginia	10	1	9	481	16	465	231	250	-------	92.4
West Virginia	51	3	48	2,765	736	2,029	823	945	997	87.1
North Carolina	43	10	33	4,165	1,214	2,951	1,692	2,422	51	69.9
South Carolina	7	-------	7	755	-------	755	334	385	36	86.8
Georgia	18	3	15	1,522	381	1,141	621	901	-------	68.9
Florida	27	8	19	2,323	1,069	1,254	950	1,253	120	75.8
East South Central:										
Kentucky	3	-------	3	80	-------	80	35	45	-------	-------
Tennessee	3	1	2	98	22	76	52	46	-------	-------
Alabama	4	-------	4	227	-------	227	102	125	-------	81.6
Mississippi	7	-------	7	278	-------	278	118	160	-------	73.8
West South Central:										
Arkansas	1	-------	1	20	-------	20	10	10	-------	-------
Louisiana	2	-------	2	161	-------	161	51	110	-------	46.4
Oklahoma	8	1	7	334	34	300	126	208	-------	60.6
Texas	10	1	9	623	64	559	247	376	-------	65.7
Mountain:										
Idaho	1	1	-------	30	30	-------	10	20	-------	-------
New Mexico	1	1	-------	75	75	-------	25	50	-------	-------
Pacific:										
Washington	7	2	5	514	301	213	208	306	-------	68.0
Oregon	5	3	2	230	188	42	88	142	-------	62.0
California	14	12	2	1,052	936	116	398	654	-------	60.9

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: ADVENT CHRISTIAN CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	444	534	541	29,430	30,597	26,799	779	25,927	2,724	2.9
Maine	45	57	37	2,132	2,575	1,610	19	1,785	328	1.1
New Hampshire	24	33	40	1,361	1,570	1,608	15	1,327	19	1.1
Vermont	15	19	23	738	1,040	1,082	9	705	24	1.3
Massachusetts	32	33	41	2,548	2,780	3,053	52	2,496	-------	2.0
Rhode Island	7	8	7	661	772	761	5	656	-------	0.8
Connecticut	14	19	22	1,297	1,550	1,645	18	1,279	-------	1.4
New York	13	24	24	625	1,024	1,145	5	484	136	1.0
Pennsylvania	6	11	11	175	350	330	-------	85	90	-------
Ohio	15	17	20	747	1,135	782	15	664	68	2.2
Indiana	4	7	10	271	618	669	17	254	-------	6.3
Illinois	9	14	17	1,162	1,023	1,054	56	1,106	-------	4.8
Michigan	5	12	14	242	325	451	11	231	-------	4.5
Wisconsin	13	18	17	645	846	651	29	562	54	4.9
Minnesota	4	4	5	252	296	349	5	247	-------	2.0
Iowa	5	10	14	257	502	608	4	249	4	1.6
Missouri	5	5	9	318	358	323	11	307	-------	3.5
Nebraska	1	3	6	27	125	305	-------	27	-------	-------
Kansas	5	7	4	239	341	247	5	97	137	4.9
Virginia	10	12	12	481	593	507	14	209	258	6.3
West Virginia	51	63	36	2,765	2,629	1,476	129	1,778	858	6.8
North Carolina	43	23	23	4,165	1,960	1,388	164	3,790	211	4.1
South Carolina	7	7	7	755	789	509	9	600	146	1.5
Georgia	18	22	14	1,522	1,429	917	29	1,437	56	2.0
Florida	27	25	29	2,323	1,954	1,801	41	2,111	171	1.9
Kentucky	3	4	-------	80	130	-------	-------	80	-------	-------
Tennessee	3	8	11	98	274	351	6	81	11	-------
Alabama	4	7	10	227	296	413	9	218	-------	4.0
Mississippi	7	7	5	278	313	189	2	178	98	1.1
Arkansas	1	3	3	20	84	120	-------	-------	20	-------
Oklahoma	8	4	18	334	215	502	2	311	21	0.6
Texas	10	11	13	623	651	411	17	606	-------	2.7
Washington	7	8	9	514	466	410	22	492	-------	4.3
Oregon	5	12	10	230	323	302	1	215	14	0.5
California	14	13	15	1,052	980	675	38	1,014	-------	3.6
Other States	4	4	5	266	281	155	20	246	-------	7.5

[1] Based on membership with age classification reported; not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The disappointment felt by the Adventists at the passing of the date (1844) fixed for the Second Advent of Christ resulted in much discussion as to the accuracy of the calculations. In 1852 Jonathan Cummings, one of Mr. Miller's associates in the earlier years of the movement, began to teach that there had been a mistake in the earlier calculations which had fixed a time limit, and claimed that the 1,335 days of Daniel (xii, 12) would end in 1854, when the resurrection would occur. This aroused considerable criticism on the part of other Adventists,

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by George A. Osman, formerly general director, Advent Christian General Conference, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ADVENT CHRISTIAN CHURCH

[Separate presentation is limited to States having [illegible] or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	444	410	385	$2,310,000	54	$121,667	111	$395,150	28	$30,607
Maine	45	44	39	172,200	7	8,920	11	28,050	7	7,720
New Hampshire	24	23	22	119,700	2	3,300	12	38,000	3	3,525
Vermont	15	14	14	60,700	1	4,000	7	14,900	1	200
Massachusetts	32	32	30	406,500	9	23,067	9	49,500	3	3,931
Rhode Island	7	7	6	47,600	1	1,385	-----	(1)	-----	-----
Connecticut	14	15	14	214,000	3	6,633	6	25,500	4	5,900
New York	13	13	12	89,500	1	3,000	7	23,500	1	950
Pennsylvania	6	6	6	16,900	1	85	-----	-----	-----	-----
Ohio	15	14	13	41,000	1	5,800	-----	(1)	-----	-----
Indiana	4	6	4	18,700	2	4,548	-----	(1)	-----	-----
Illinois	9	9	9	128,500	1	5,000	6	25,500	1	1,000
Michigan	5	5	5	28,500	1	5,000	4	12,500	2	1,480
Wisconsin	13	13	11	32,000	1	900	6	24,000	2	1,500
Minnesota	4	5	4	49,500	-----	-----	-----	(1)	-----	-----
Iowa	5	5	5	9,150	-----	-----	3	8,200	1	1,825
Missouri	5	4	4	6,400	-----	-----	-----	-----	-----	-----
Kansas	5	4	4	15,450	1	1,000	-----	(1)	-----	-----
Virginia	10	[illegible]	6	17,100	1	17	-----	(1)	-----	-----
West Virginia	51	48	48	170,900	4	14,100	-----	(1)	-----	-----
North Carolina	43	42	41	176,500	6	9,970	3	7,000	-----	-----
South Carolina	7	6	6	11,000	-----	-----	-----	(1)	-----	-----
Georgia	18	12	11	39,350	-----	-----	-----	-----	-----	-----
Florida	27	26	24	130,900	3	4,793	8	37,600	-----	-----
Alabama	4	4	4	2,600	-----	-----	-----	-----	-----	-----
Mississippi	7	5	4	1,950	-----	-----	-----	-----	-----	-----
Oklahoma	8	4	4	5,200	3	629	-----	-----	-----	-----
Texas	10	8	7	24,950	-----	-----	-----	-----	-----	-----
Washington	7	6	6	63,000	1	12,000	4	8,900	1	376
Oregon	5	5	5	17,000	1	400	-----	(1)	-----	-----
California	14	11	11	185,000	2	7,000	8	36,500	2	2,200
Other States [2]	12	8	[illegible]	8,250	1	120	17	55,500	-----	-----

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 16 churches in Rhode Island, Ohio, Indiana, Minnesota, Kansas, Virginia, West Virginia, South Carolina, and Oregon.

and those who accepted Mr. Cummings's views began to draw apart. When 1854 also passed they frankly admitted their mistake as to the date of the Advent, and it was hoped that they would rejoin the original body.

By this time, however, a well-marked difference of opinion had developed among the Adventists in reference to the immortality of the soul. The followers of Mr. Cummings had for the most part accepted the doctrine that man is by nature wholly mortal and is unconscious in death, and that immortality is not inherent in mankind, but is the gift of God to be bestowed in the resurrection on those only who have been true followers of Christ. The main body of Adventists, on the other hand, accepted, in general, the doctrine of the conscious state of the dead and the eternal suffering of the wicked. Owing largely to this difference, which they considered to be upon a vital point, when a general conference met at Boston, June 5, 1855, the followers of Mr. Cummings did not unite in it, but held a conference of their own on the same day. From this time the separation between the two bodies was definitely recognized. Those who had separated from the main body organized the Advent Christian Association at Worcester,

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926
ADVENT CHRISTIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	444	379	$536,192	$409,241	$112,292	$14,659	304	2,773	18,806
Maine	45	38	45,818	34,631	9,748	1,439	36	313	1,730
New Hampshire	24	24	41,254	31,756	9,054	444	22	224	1,153
Vermont	15	13	15,390	11,275	3,865	250	11	103	505
Massachusetts	32	31	82,389	53,430	16,959	12,000	29	311	1,961
Rhode Island	7	7	14,738	11,353	3,385	----	6	65	522
Connecticut	14	14	53,394	41,589	11,805	----	11	171	872
New York	13	13	17,481	15,451	2,030	----	10	96	542
Pennsylvania	6	5	3,072	2,394	678	----	5	36	191
Ohio	15	14	8,744	8,104	640	----	14	111	627
Indiana	4	4	7,892	6,933	959	----	3	25	270
Illinois	9	8	26,130	21,739	4,391	----	8	118	964
Michigan	5	5	8,795	7,815	980	----	5	42	286
Wisconsin	13	13	11,867	8,625	3,117	125	7	90	466
Minnesota	4	4	5,895	5,235	660	----	2	31	296
Iowa	5	4	3,475	2,699	776	----	4	34	207
Missouri	5	4	805	505	200	100	2	12	121
Kansas	5	4	840	450	390	----	3	17	57
Virginia	10	6	1,241	774	467	----	4	24	183
West Virginia	51	23	15,419	12,968	2,451	----	18	113	1,256
North Carolina	43	39	25,033	19,306	5,488	239	28	193	2,067
South Carolina	7	4	2,357	1,950	407	----	3	20	195
Georgia	18	15	4,001	3,250	701	50	12	72	636
Florida	27	26	66,114	54,496	11,618	----	18	127	1,017
Tennessee	3	3	190	25	165	----	3	15	69
Alabama	4	4	436	411	25	----	2	14	76
Mississippi	7	6	403	181	210	12	1	4	14
Oklahoma	8	7	1,385	821	564	----	4	22	150
Texas	10	10	5,423	4,004	1,419	----	5	41	268
Washington	7	7	18,878	16,469	2,409	----	6	81	589
Oregon	5	5	3,947	2,844	1,103	----	4	37	177
California	14	14	41,146	26,253	14,893	----	14	182	1,171
Other States	9	5	2,240	1,505	735	----	4	29	168

Mass., November 6, 1861, and have since borne the name "Advent Christian Church." This branch of the Adventists now holds simply to the general imminence of Christ's return, but takes the position that "no man knoweth the day nor the hour wherein the Son of Man cometh." They also emphasize that side of their faith which deals with the nature of man.

DOCTRINE

The Declaration of Principles held by this church, as unanimously approved by the Advent Christian Association and General Conference of America, in 1900, emphasizes the following points:

1. The Bible is the Word of God, containing a revelation given to man under divine supervision and providence; its historical statements are correct, and it is the only divine standard of faith and practice.

2. As revealed in the Bible, (*a*) there is one God, the Father, Creator of all things; (*b*) Jesus Christ, the only begotten Son of God, came into the world, died for man's sins, was raised for his justification, ascended into heaven as the High Priest and Mediator, and will come again to judge the living and the dead, and

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: ADVENT CHRISTIAN CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**444**	**29,430**	**385**	**$2,310,000**	**54**	**$121,667**	**379**	**$536,192**	**304**	**18,806**
Catskills	4	182	4	17,000	----	----------	4	2,777	2	91
Connecticut and western Massachusetts	18	1,825	18	291,000	3	6,633	18	65,236	16	1,254
Cumberland Valley (Kentucky)	3	80	-----	(1)	----	----------	-----	(1)	1	25
East Georgia and South Carolina	10	1,114	7	13,500	----	----------	6	3,107	6	437
Eastern Michigan	3	176	3	23,000	1	5,000	3	7,195	3	211
Eastern North Carolina	21	2,476	20	73,400	2	1,445	20	13,857	14	1,136
Hoosick Valley	8	485	7	60,000	2	3,500	7	14,194	6	351
International	7	401	7	24,500	1	4,000	7	6,449	6	278
Iowa-Missouri-Nebraska	6	295	5	8,650	----	----------	4	2,825	4	188
Louisiana	1	36	-----	(1)	----	----------	-----	(1)	1	25
Maine	45	2,132	39	172,200	7	8,920	38	45,818	36	1,730
Massachusetts	26	1,915	24	317,000	8	22,567	25	69,050	23	1,554
Michigan	1	29	-----	(1)	----	----------	-----	(1)	1	45
Middle Georgia	6	625	5	2,650	----	----------	6	472	2	90
Minnesota	4	252	4	49,500	----	----------	4	5,895	2	296
Mississippi	6	268	4	1,950	----	----------	6	403	1	14
Missouri-Kansas	9	486	7	19,850	1	1,000	7	1,245	4	147
New Hampshire	24	1,361	22	119,700	2	3,300	24	41,254	22	1,153
New York	5	221	5	48,000	----	----------	5	7,711	4	263
Northern Alabama	6	293	5	3,000	----	----------	4	436	3	118
Northern California	7	359	5	52,500	1	5,000	7	12,683	7	397
Northern Illinois	7	1,007	7	119,500	1	5,000	6	22,730	7	864
Northern Indiana and southern Michigan	2	106	-----	(1)	----	----------	-----	(1)	1	30
Northwestern Pennsylvania	6	175	6	16,900	1	85	5	3,072	5	191
Ohio	15	747	13	41,000	1	5,800	14	8,744	14	627
Oklahoma	8	334	4	5,200	3	629	7	1,385	4	150
Ontario and northeastern New York	1	20	-----	----------	----	----------	-----	(1)	1	25
Piedmont, North Carolina	22	1,689	21	103,100	4	8,525	19	11,176	14	931
Rhode Island and eastern Connecticut	8	686	7	50,100	1	1,385	8	15,540	6	522
Southern California	7	693	6	132,500	1	2,000	7	28,463	7	774
Southern Georgia and Florida	34	2,795	28	164,700	3	4,793	33	68,893	24	1,279
Southern Illinois	2	155	-----	(1)	----	----------	-----	(1)	1	100
Southern Indiana	3	202	3	14,700	1	2,000	3	7,089	3	270
Vermont	4	134	4	10,700	----	----------	3	2,231	3	64
Virginia	10	481	6	17,100	1	17	6	1,241	4	183
Western Tennessee, northern Mississippi, and eastern Arkansas	5	128	-----	(1)	----	----------	3	190	3	69
West Texas	12	823	8	25,950	1	120	12	6,178	6	338
West Virginia	51	2,765	48	170,900	4	14,100	23	15,419	18	1,256
Western Washington and British Columbia	4	420	4	59,000	1	12,000	4	16,152	4	483
Willamette Valley	9	354	8	23,000	1	400	9	7,473	7	331
Wisconsin	14	705	12	34,500	1	900	14	12,917	8	516
Combinations [2]	-----	-------	9	23,750	1	2,548	8	6,692	-----	-------

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value, debt, and expenditures represent data for churches in Cumberland Valley, Louisiana, Michigan, northern Indiana and southern Michigan, Ontario and northeastern New York, southern Illinois, and the western Tennessee, northern Mississippi, and eastern Arkansas conferences.

reign forever and ever; (c) the Holy Spirit, the Comforter, sent from God to convince the world of sin, of righteousness, and of judgment, sanctifies man and seals him unto the day of redemption.

3. Man was created for immortality, but through sin has forfeited his divine birthright, and only through faith in Christ can become partaker of the divine nature and live forever.

4. Death is, to all persons, righteous and wicked, a condition of unconsciousness, to remain unchanged until the resurrection at Christ's second coming, when the righteous will receive everlasting life, while the wicked will be "punished with everlasting destruction," suffering complete extinction of being.

5. Salvation is free to all who in this life and age accept the conditions, all hope of future probation or universal salvation being excluded.

6. Jesus Christ, according to His promise, will, "in like manner" as He went into heaven, come again to this earth to reign forever, and this coming is the hope of the Church, inasmuch as upon it depend the reward of the righteous, the abolition of sin, and the renewal of the earth to become the eternal home of the redeemed.

7. Bible prophecy indicates the approximate time of Christ's return, and the great duty of the hour is the proclamation of this soon-coming redemption.

8. The Church, an institution of divine origin, includes all Christians of whatever name, but the local organization should be independent of outside control, subject to no dictation of priest, bishop, or pope, although recognizing true fellowship and unity of action.

The only ordinances recognized are baptism and the Lord's Supper, immersion being considered the only true baptism. Admission to the church is by vote of the majority after baptism and profession of faith. Open communion is practiced and the invitation to the Lord's Supper is general, participation being left to the individual. The first day of the week, set apart by the early Church in commemoration of the resurrection, is held to be the proper Christian Sabbath, to be observed as a day of rest and religious worship.

ORGANIZATION

In accordance with the principles outlined, the Advent Christian Church is congregational in church government, each church being absolutely independent in its own management. Local elders (not ordained) and deacons are elected annually, as are the various officials and committees. The elders have charge of the religious services when the church has no pastor, and the deacons care for the poor and serve as bearers at the communion service, which is usually held each month. Women equally with men are eligible to office.

For fellowship and the better conduct of such work as belongs to them in common, the churches are associated in annual conferences, which are grouped in four districts, while the Advent Christian General Conference represents the entire denomination. According to the constitution adopted at Boston, May 20, 1915, the object of this conference is: To advance the interests of and unify the Advent Christian people in their various branches of work; hold biennial sessions for the transaction of business and the discussion of questions of interest to the churches; devise the best methods for the conduct of the finances of the churches and the cooperating societies; cooperate with the churches in securing pastors and in utilizing the services of worthy men; act as a board of appeal; establish a bureau of statistics; publish a biennial manual; and deal with any matters affecting the welfare of the churches.

The membership of the General Conference consists of delegates chosen by the annual conferences, one for each conference and one for each 600 members of the churches which cooperate with the conference (provided, however, that each conference may send one delegate); also one delegate representing the cooperating societies.

The organization of the General Conference as of 1926 includes as officers a president, four vice presidents representing the four publication districts or regions, a secretary and treasurer, and a board of counselors for each region, the vice president of that region being chairman; also a general director who is in charge of the general office, from which office is administered the financing of the maintenance of the various institutions, as missions, education, etc. There is also one regional director for each of the four regions, who is the chief General Conference official in that district. The general director, as chairman, together with the president, secretary, treasurer, and four regional directors, constitute an executive committee who have full charge of the General Conference activities between biennial sessions. Beyond this the General Conference acts in an advisory capacity only. The General Conference headquarters are at 160 Warren Street, Boston, Mass.

There is one publication house located in each of the following cities: Boston, Mass., Mendota, Ill., Oakland, Calif., and Live Oak, Fla.

Ordination to the ministry rests with the conferences. It takes place on request of a church, after examination of the applicant by a committee, vote of the conference, and the appointment of an ordaining committee. The minister becomes a member of the conference which ordained him. In the reception of ministers from other bodies previous ordination is accepted.

WORK

The denominational activities of the Advent Christian Church are carried on mainly through the American Advent Mission Society, the Woman's Home and Foreign Mission Society, four publication societies, and regional organizations.

The American Advent Mission Society, which does both home and foreign mission work, is incorporated and operates under the General Conference, although it is independent in its organization. Its officers are elected by delegates from the various churches and conferences, and its meetings are held annually. The Woman's Home and Foreign Mission Society is also independent of the General Conference in organization and operates similarly. This organization is made up of local societies connected with the various churches. Its officers are elected annually by delegates from the local societies. The foreign program of this society is confined to India, and its home work is chiefly in the interest of a home for students of the New England School of Theology. There is a Western Home Mission Board which does about the same work in the Middle West that the American Advent Mission Society does in the East, except that its sphere is confined to home missions. There is also a woman's society called the Helper's Union and Central Mission Branch, doing both home and foreign mission work. The number of missionaries and evangelists employed during the year was 30 and the number of churches aided 50. Contributions of more than $75,000 were received. A large part of the home missionary and philanthropic work is done by the State conferences.

In the foreign field 7 stations are occupied, in addition to 22 outstations, in India, China, and Japan. The report for 1926 shows 21 American missionaries, with a large force of native evangelists, teachers, and colporteurs constantly employed with the missionaries at the various stations; 10 churches, with 889 members; 44 schools, with 1,900 scholars; 1 hospital, where usually a large number

of patients are treated each month; and 3 orphanages, with 180 inmates. The value of property on the foreign field is estimated at $163,000. The amount contributed was $41,000.

Three educational institutions, for which $10,127, in addition to proceeds from endowment and personal gifts, were contributed in 1926, are carried on under their auspices in the United States. They include a college at Aurora, Ill., and a theological school at Boston. A Bible Correspondence Institute is connected with Aurora College. The two institutions report 150 students and property valued at $381,761, including an endowment of over $300,000, which it is hoped will be increased to $500,000. The denomination maintains one orphanage in the South, and, in connection with it, a home for the aged; there is also a home for the aged in New England. The southern property, at Dowling Park, Fla., consisting of 2 new fireproof buildings and several frame buildings, is valued at $75,000, and $13,000 was contributed for its support in 1926. The New England property, at South Vernon, Mass., consists of a commodious building of 27 rooms and about 3 acres of land, valued at about $10,000.

The young people of the denomination are organized in a Young People's Loyal Workers Society, which in 1926 included 160 branches, with a membership of 3,600.

SEVENTH-DAY ADVENTIST DENOMINATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Seventh-day Adventist Denomination for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Seventh-day Adventist Denomination consists of those persons who have been baptized, by immersion, and received into full membership in the local churches upon profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SEVENTH-DAY ADVENTIST DENOMINATION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	1,981	1,079	902	54.5	45.5
Members	110,998	72,378	38,620	65.2	34.7
Average per church	56	67	43		
Membership by sex:					
Male	35,030	21,258	13,772	60.7	39.3
Female	72,970	49,966	23,004	68.5	31.5
Sex not reported	2,998	1,154	1,844	38.5	61.5
Males per 100 females	48.0	42.5	59.9		
Membership by age:					
Under 13 years	2,665	1,922	743	72.1	27.9
13 years and over	96,438	63,808	32,630	66.2	33.8
Age not reported	11,895	6,648	5,247	55.9	44.1
Per cent under 13 years [3]	2.7	2.9	2.2		
Church edifices:					
Number	1,399	760	639	54.3	45.7
Value—Churches reporting	1,363	736	627	54.0	46.0
Amount reported	$8,477,999	$6,933,991	$1,544,008	81.8	18.2
Average per church	$6,220	$9,421	$2,463		
Debt—Churches reporting	261	209	52	80.1	19.9
Amount reported	$908,352	$863,359	$44,993	95.0	5.0
Churches reporting "no debt" on church edifice	955	462	493	48.4	51.6
Parsonages:					
Value—Churches reporting	36	31	5		
Amount reported	$182,600	$177,100	$5,500	97.0	3.0
Debt—Churches reporting	9	9			
Amount reported	$34,100	$34,100		100.0	
Churches reporting "no debt" on parsonage	25	20	5		
Expenditures during year:					
Churches reporting	1,849	1,012	837	54.7	45.3
Amount reported	$6,998,988	$5,139,450	$1,859,538	73.4	26.6
Current expenses and improvements	$1,291,018	$1,092,478	$198,540	84.6	15.4
Benevolences, missions, etc	$5,647,948	$3,993,883	$1,654,065	70.7	29.3
Not classified	$60,022	$53,089	$6,933	88.4	11.6
Average expenditure per church	$3,785	$5,079	$2,222		
Sabbath schools:					
Churches reporting	1,383	781	602	56.5	43.5
Officers and teachers	14,972	9,825	5,147	65.6	34.4
Scholars	81,067	55,762	25,305	68.8	31.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 1,981 active Seventh-day Adventist churches, with 110,998 members. The classification of membership by sex was reported by 1,945 churches, and the classification by age was reported by 1,787 churches, including, however, only 558 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SEVENTH-DAY ADVENTIST DENOMINATION

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,981	2,011	1,884	995
Increase [1] over preceding census:				
Number	−30	127	889	
Per cent	−1.5	6.7	89.3	
Members	110,998	79,355	62,211	28,991
Increase over preceding census:				
Number	31,643	17,144	33,220	
Per cent	39.9	27.6	114.6	
Average membership per church	56	39	33	29
Church edifices:				
Number	1,399	1,231	981	418
Value—Churches reporting	1,363	1,231	981	
Amount reported	$8,477,999	$2,568,495	$1,454,087	$645,075
Average per church	$6,220	$2,087	$1,482	
Debt—Churches reporting	261	240	121	
Amount reported	$908,352	$209,154	$77,984	
Parsonages:				
Value—Churches reporting	36	16	14	
Amount reported	$182,600	$20,450	$14,165	
Debt—Churches reporting	9			
Amount reported	$34,100			
Expenditures during year:				
Churches reporting	1,849	1,737		
Amount reported	$6,998,988	$1,887,772		
Current expenses and improvements	$1,291,018	$476,524		
Benevolences, missions, etc	$5,647,948	$1,411,248		
Not classified	$60,022			
Average expenditure per church	$3,785	$1,087		
Sabbath schools:				
Churches reporting	1,383	1,803	1,656	
Officers and teachers	14,972	15,298	11,033	
Scholars	81,067	74,863	50,225	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Seventh-day Adventist Denomination by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sabbath schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures) in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Seventh-day Adventist Denomination, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sabbath schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SEVENTH-DAY ADVENTIST DENOMINATION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	1,981	1,079	902	110,998	72,378	38,620	35,030	72,970	2,998	48.0
New England:										
Maine	16	5	11	532	272	260	161	371	-------	43.4
New Hampshire	7	6	1	177	163	14	53	124	-------	42.7
Vermont	13	4	9	352	160	192	120	232	-------	51.7
Massachusetts	36	31	5	2,146	1,658	488	699	1,447	-------	48.3
Rhode Island	6	5	1	336	318	18	74	262	-------	28.2
Connecticut	13	10	3	489	425	64	142	347	-------	40.9
Middle Atlantic:										
New York	81	61	20	5,271	4,580	691	1,371	3,860	40	35.5
New Jersey	42	34	8	1,721	1,509	212	506	1,174	41	43.1
Pennsylvania	73	50	23	4,794	4,206	588	1,342	2,995	457	44.8
East North Central:										
Ohio	66	44	22	3,467	2,835	632	863	2,017	587	42.8
Indiana	55	37	18	2,421	1,754	667	694	1,727	-------	40.2
Illinois	60	48	12	4,170	3,417	753	1,229	2,908	33	42.3
Michigan	138	56	82	7,955	4,738	3,217	2,601	5,354	-------	48.6
Wisconsin	79	38	41	3,185	1,585	1,600	999	2,002	184	49.9
West North Central:										
Minnesota	66	28	38	3,237	1,921	1,316	1,072	2,150	15	49.9
Iowa	79	41	38	2,651	1,555	1,096	769	1,882	-------	40.9
Missouri	37	18	19	2,326	1,590	736	645	1,681	-------	38.4
North Dakota	52	10	42	2,017	258	1,759	833	1,184	-------	70.4
South Dakota	30	10	20	1,439	387	1,052	521	918	-------	56.8
Nebraska	51	17	34	2,635	908	1,727	651	1,267	717	51.4
Kansas	61	33	28	2,259	1,327	932	738	1,521	-------	48.5
South Atlantic:										
Delaware	6	4	2	270	223	47	85	185	-------	45.9
Maryland	20	10	10	1,598	1,330	268	515	1,083	-------	47.6
District of Columbia	4	4	-------	1,441	1,441	-------	572	869	-------	65.8
Virginia	29	17	12	941	533	408	223	590	128	37.8
West Virginia	10	8	2	492	336	156	146	346	-------	42.2
North Carolina	33	21	12	1,189	707	482	362	827	-------	43.8
South Carolina	17	12	5	423	323	100	115	308	-------	37.3
Georgia	19	12	7	1,056	822	234	312	744	-------	41.9
Florida	44	26	18	2,630	2,035	595	807	1,823	-------	44.3
East South Central:										
Kentucky	20	11	9	1,013	678	335	349	664	-------	52.6
Tennessee	38	20	18	2,082	1,218	864	627	1,455	-------	43.1
Alabama	20	11	9	740	498	242	220	520	-------	42.3
Mississippi	18	14	4	568	365	203	186	382	-------	48.7
West South Central:										
Arkansas	19	13	6	706	409	297	244	413	49	59.1
Louisiana	10	9	1	536	522	14	126	410	-------	30.7
Oklahoma	47	24	23	2,642	1,337	1,305	888	1,754	-------	50.6
Texas	52	31	21	3,011	1,694	1,317	871	1,810	330	48.1
Mountain:										
Montana	25	13	12	872	429	443	246	542	84	45.4
Idaho	32	12	20	1,186	698	488	404	782	-------	51.7
Wyoming	8	3	5	310	123	187	94	216	-------	43.5
Colorado	63	33	30	3,169	2,159	1,010	1,096	2,073	-------	52.9
New Mexico	9	6	3	221	141	80	87	134	-------	64.9
Arizona	9	8	1	579	425	154	179	400	-------	44.8
Utah	6	5	1	190	161	29	52	138	-------	37.7
Nevada	2	1	1	125	64	61	40	85	-------	-------
Pacific:										
Washington	93	37	56	6,063	3,503	2,560	2,064	3,853	146	53.6
Oregon	69	28	41	4,936	2,965	1,971	1,743	3,193	-------	54.6
California	198	100	98	18,429	11,673	6,756	6,294	11,948	187	52.7

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SEVENTH-DAY ADVENTIST DENOMINATION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,981**	**2,011**	**1,884**	**110,998**	**79,355**	**62,211**	**2,665**	**96,438**	**11,895**	**2.7**
Maine	16	18	22	532	586	527	1	343	188	0.3
New Hampshire	7	8	6	177	164	115	------	112	65	------
Vermont	13	16	19	352	399	458	------	216	136	------
Massachusetts	36	37	26	2,146	1,655	926	43	2,034	69	2.1
Rhode Island	6	5	9	336	182	179	------	336	------	------
Connecticut	13	11	12	489	419	269	2	454	33	0.4
New York	81	73	99	5,271	3,546	2,614	65	4,658	548	1.4
New Jersey	42	29	18	1,721	1,181	451	33	1,373	315	2.3
Pennsylvania	73	75	66	4,794	2,704	2,000	53	4,049	692	1.3
Ohio	66	62	84	3,467	2,490	2,334	78	2,532	857	3.0
Indiana	55	60	72	2,421	1,800	2,029	57	2,325	39	2.4
Illinois	60	64	56	4,170	2,440	1,906	59	3,593	518	1.6
Michigan	138	180	174	7,955	6,266	7,042	219	6,150	1,586	3.4
Wisconsin	79	91	105	3,185	2,781	3,194	54	2,916	215	1.8
Minnesota	66	65	77	3,237	2,300	2,103	71	3,092	74	2.2
Iowa	79	97	121	2,651	2,851	3,097	18	2,337	296	0.8
Missouri	37	54	55	2,326	1,830	1,805	83	2,235	8	3.6
North Dakota	52	40	27	2,017	1,322	868	131	1,737	149	7.0
South Dakota	30	37	40	1,439	1,046	1,042	2	1,437	------	0.1
Nebraska	51	54	64	2,635	2,443	2,415	69	1,757	809	3.8
Kansas	61	75	83	2,259	2,504	2,394	93	2,068	98	4.3
Delaware	6	5	3	270	189	155	3	267	------	1.1
Maryland	20	17	11	1,598	897	401	12	1,586	------	0.8
District of Columbia	4	6	3	1,441	1,006	382	83	1,358	------	5.8
Virginia	29	29	25	941	736	576	21	920	------	2.2
West Virginia	10	10	19	492	283	344	1	451	40	0.2
North Carolina	33	26	13	1,189	704	264	36	1,022	131	3.4
South Carolina	17	19	13	423	485	201	7	340	76	2.0
Georgia	19	21	8	1,056	710	205	26	1,030	------	2.5
Florida	44	35	17	2,630	1,259	411	45	2,413	172	1.8
Kentucky	20	15	19	1,013	382	343	8	1,005	------	0.8
Tennessee	38	37	29	2,082	1,414	1,101	42	2,040	------	2.0
Alabama	20	22	15	740	609	315	32	708	------	4.3
Mississippi	18	18	20	568	398	380	21	547	------	3.7
Arkansas	19	20	22	706	601	544	28	586	92	4.6
Louisiana	10	15	19	536	481	502	12	524	------	2.2
Oklahoma	47	55	66	2,642	2,258	1,967	98	2,175	369	4.3
Texas	52	40	29	3,011	1,801	1,414	135	2,516	360	5.1
Montana	25	18	24	872	701	565	8	742	122	1.1
Idaho	32	30	12	1,186	1,065	430	35	1,151	------	3.0
Wyoming	8	9	4	310	224	76	6	304	------	1.9
Colorado	63	65	49	3,169	2,762	2,311	82	2,829	258	2.8
New Mexico	9	12	6	221	323	218	9	212	------	4.1
Arizona	9	14	9	579	441	214	40	539	------	6.9
Utah	6	4	8	190	175	216	5	185	------	2.6
Nevada	2	3	2	125	149	76	------	125	------	------
Washington	93	85	60	6,063	3,944	2,592	153	5,402	508	2.8
Oregon	69	67	50	4,936	3,476	1,844	140	4,305	491	3.1
California	198	163	94	18,429	10,973	6,396	446	15,402	2,581	2.8

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SEVENTH-DAY ADVENTIST DENOMINATION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**1,981**	**1,399**	**1,363**	**$8,477,999**	**261**	**$908,352**	**36**	**$182,600**	**9**	**$34,100**
Maine	16	12	12	42,000	1	1,700	-----	----------	----	--------
Vermont	13	7	7	14,900	-----	----------	-----	----------	----	--------
Massachusetts	36	17	16	255,850	5	25,444	-----	----------	----	--------
Rhode Island	6	4	4	159,500	1	3,000	-----	----------	----	--------
Connecticut	13	7	7	46,000	4	16,518	-----	----------	----	--------
New York	81	39	37	617,975	10	170,552	-----	----------	----	--------
New Jersey	42	25	24	263,810	11	38,920	-----	(1)	----	--------
Pennsylvania	73	37	37	592,400	15	114,605	-----	(1)	----	(1)
Ohio	66	41	37	308,000	12	61,563	-----	(1)	----	(1)
Indiana	55	38	38	168,850	11	21,974	-----	----------	----	--------
Illinois	60	34	34	496,100	10	49,864	-----	(1)	----	--------
Michigan	138	109	107	720,778	18	70,018	3	25,500	1	7,500
Wisconsin	79	58	55	186,700	8	13,818	-----	(1)	----	--------
Minnesota	66	45	44	179,500	6	8,020	-----	(1)	----	(1)
Iowa	79	54	54	182,080	6	8,800	-----	(1)	----	--------
Missouri	37	28	28	175,400	6	21,600	-----	----------	----	--------
North Dakota	52	40	36	104,587	4	3,622	-----	----------	----	--------
South Dakota	30	22	22	59,900	2	600	-----	----------	----	--------
Nebraska	51	36	35	142,350	2	680	-----	(1)	----	--------
Kansas	61	38	37	89,800	3	987	-----	----------	----	--------
Maryland	20	18	18	127,485	8	17,961	-----	(1)	----	--------
District of Columbia	4	4	4	211,000	2	22,500	-----	(1)	----	(1)
Virginia	29	23	23	80,000	5	2,219	-----	----------	----	--------
West Virginia	10	5	4	56,500	2	4,000	-----	----------	----	--------
North Carolina	33	24	24	113,400	4	7,180	-----	(1)	----	--------
South Carolina	17	12	12	38,600	3	2,850	-----	(1)	----	--------
Georgia	19	18	18	84,900	4	1,340	-----	----------	----	--------
Florida	44	37	36	314,290	7	27,247	-----	(1)	----	(1)
Kentucky	20	13	12	69,800	3	10,300	-----	----------	----	--------
Tennessee	38	28	26	108,400	4	3,624	-----	----------	----	--------
Alabama	20	10	9	48,700	1	350	-----	----------	----	--------
Mississippi	18	17	17	51,675	2	675	-----	(1)	----	--------
Arkansas	19	15	15	27,850	-----	----------	-----	----------	----	--------
Louisiana	10	8	8	56,500	1	450	-----	----------	----	--------
Oklahoma	47	38	38	121,250	10	19,492	4	8,200	1	1,500
Texas	52	42	41	200,310	9	14,635	4	5,700	----	--------
Montana	25	17	16	41,784	5	1,616	-----	(1)	----	--------
Idaho	32	22	21	54,100	2	3,725	-----	----------	----	--------
Wyoming	8	7	7	11,200	2	1,976	-----	----------	----	--------
Colorado	63	51	49	203,200	7	11,925	-----	----------	----	--------
New Mexico	9	6	6	12,500	1	2,500	-----	----------	----	--------
Arizona	9	9	9	25,300	2	4,102	-----	----------	----	--------
Utah	6	4	4	18,500	-----	----------	-----	----------	----	--------
Washington	93	69	68	375,475	12	36,500	3	12,200	----	--------
Oregon	69	52	52	212,900	6	23,615	-----	----------	----	--------
California	198	153	150	971,200	23	40,285	-----	(1)	----	(1)
Other States [2]	15	6	5	34,700	1	15,000	22	131,000	7	25,100

[1] Amount included in the figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for churches in New Jersey, Pennsylvania, Ohio, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Maryland, District of Columbia, North Carolina, South Carolina, Florida, Mississippi, Montana, and California.

TABLE 6.—CHURCH EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926: SEVENTH-DAY ADVENTIST DENOMINATION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SABBATH SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**1,981**	**1,849**	**$6,998,988**	**$1,291,018**	**$5,647,948**	**$60,022**	**1,383**	**14,972**	**81,067**
Maine	16	11	13,569	618	12,501	450	8	44	205
New Hampshire	7	4	5,530	556	4,974		3	11	71
Vermont	13	9	12,634	752	10,882	1,000	3	17	46
Massachusetts	36	34	202,724	32,688	170,036		29	338	1,829
Rhode Island	6	6	37,653	9,180	28,473		6	59	285
Connecticut	13	12	43,411	5,703	37,708		8	63	263
New York	81	76	509,533	96,025	412,008	1,500	59	611	3,431
New Jersey	42	41	147,201	36,931	107,820	2,450	33	278	1,455
Pennsylvania	73	67	260,755	82,327	173,329	5,099	45	362	2,067
Ohio	66	54	232,048	54,159	177,889		42	442	2,534
Indiana	55	54	167,384	40,945	126,439		43	428	2,277
Illinois	60	50	266,791	61,107	205,684		41	526	3,007
Michigan	138	132	561,749	79,563	482,186		88	1,029	5,664
Wisconsin	79	75	155,327	17,378	135,250	2,699	55	446	2,233
Minnesota	66	63	185,151	22,790	162,361		47	444	2,564
Iowa	79	68	119,520	15,509	104,011		43	333	1,502
Missouri	37	36	111,273	26,057	83,616	1,600	29	301	1,740
North Dakota	52	50	71,723	15,105	56,618		32	249	1,276
South Dakota	30	29	56,154	10,440	44,964	750	18	184	900
Nebraska	51	46	98,079	13,462	84,617		24	215	983
Kansas	61	58	99,420	14,408	84,854	158	44	405	1,875
Delaware	6	6	22,144	7,324	14,820		3	32	153
Maryland	20	20	127,258	22,093	105,165		13	204	1,207
District of Columbia	4	4	128,581	56,716	71,865		4	128	1,337
Virginia	29	24	43,626	6,768	35,693	1,165	20	171	809
West Virginia	10	9	24,572	2,353	22,219		6	62	314
North Carolina	33	33	65,926	10,638	55,288		26	197	1,031
South Carolina	17	15	22,354	6,645	15,709		14	84	454
Georgia	19	19	75,774	15,285	60,489		15	155	822
Florida	44	40	255,005	96,122	149,383	9,500	32	400	2,401
Kentucky	20	20	61,545	10,363	50,582	100	16	171	787
Tennessee	38	38	116,377	26,555	89,822		33	324	2,025
Alabama	20	15	41,150	7,542	33,608		14	102	522
Mississippi	18	18	28,147	6,112	22,035		15	102	459
Arkansas	19	19	24,017	4,527	19,490		16	123	628
Louisiana	10	8	37,248	11,416	25,832		9	111	573
Oklahoma	47	45	120,656	15,048	105,608		30	353	1,827
Texas	52	49	141,494	39,731	98,963	2,800	40	435	2,332
Montana	25	21	52,613	8,222	44,391		15	119	508
Idaho	32	30	57,122	9,298	47,824		25	238	1,200
Wyoming	8	8	19,806	3,802	16,004		5	36	101
Colorado	63	61	180,418	28,211	152,207		47	525	2,518
New Mexico	9	8	15,436	3,772	11,664		8	55	215
Arizona	9	9	31,909	4,110	27,799		5	28	196
Utah	6	6	[1] 23,838	[1] 3,397	[1] 20,441		5	39	148
Nevada	2	2					2	27	142
Washington	93	91	322,640	48,776	273,864		69	940	5,139
Oregon	69	63	287,963	58,802	228,939	222	49	611	3,667
California	198	193	1,313,740	141,187	1,142,024	30,529	147	2,415	13,345

[1] Amount for Nevada combined with figures for Utah, to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SABBATH SCHOOLS, BY CONFERENCES, 1926: SEVENTH-DAY ADVENTIST DENOMINATION

UNION AND LOCAL CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SABBATH SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	1,981	110,998	1,363	$8,477,999	261	$908,352	1,849	$6,998,988	1,383	81,067
Atlantic Union	172	9,303	85	1,141,225	21	217,214	152	825,054	116	6,130
Greater New York	24	2,914	9	428,000	8	165,602	24	320,977	18	1,839
New England	36	1,061	21	61,900	1	1,700	24	31,733	14	322
New York	57	2,357	28	189,975	2	4,950	52	188,556	41	1,592
Southern New England	55	2,971	27	461,350	10	44,962	52	283,788	43	2,377
Central Union	221	10,722	157	623,950	20	37,168	209	508,996	149	7,217
Colorado	48	2,541	38	175,550	5	11,100	46	157,165	35	1,991
Inter-Mountain	16	651	12	29,650	2	825	15	23,253	12	527
Kansas	61	2,259	37	89,800	3	987	58	99,420	44	1,875
Missouri	37	2,326	28	175,400	6	21,600	36	111,273	29	1,740
Nebraska	51	2,635	35	142,350	2	680	46	98,079	24	983
Wyoming Mission	8	310	7	11,200	2	1,976	8	19,806	5	101
Columbia Union	250	14,724	149	1,665,395	56	276,768	225	986,185	166	9,876
Chesapeake	23	1,245	18	148,685	7	32,150	23	93,888	13	800
East Pennsylvania	47	3,601	23	340,200	8	55,365	45	179,675	36	1,540
New Jersey	42	1,721	24	263,810	11	38,920	41	147,201	33	1,455
Ohio	66	3,467	37	308,000	12	61,563	54	232,048	42	2,534
Potomac	36	3,003	29	294,500	9	25,169	31	227,007	26	2,686
West Pennsylvania	26	1,193	14	252,200	7	59,240	22	81,080	9	527
West Virginia	10	494	4	58,000	2	4,361	9	25,286	7	334
Lake Union	332	17,731	234	1,572,428	47	155,674	311	1,151,251	227	13,181
Chicago	26	2,691	16	412,500	7	42,964	25	217,942	18	2,084
East Michigan	44	3,246	33	275,378	8	28,288	43	215,297	30	2,432
Illinois	36	1,530	18	83,600	3	6,900	27	53,634	25	996
Indiana	48	2,150	36	123,850	10	11,974	47	129,771	37	1,893
North Wisconsin	36	1,124	23	55,600	4	2,380	35	43,257	24	666
South Wisconsin	53	2,266	38	148,700	5	11,818	49	122,302	39	1,765
West Michigan	89	4,724	70	472,800	10	51,350	85	369,048	54	3,345
Northern Union	227	9,344	156	526,067	18	21,042	210	432,543	140	6,242
Iowa	79	2,651	54	182,080	6	8,800	68	119,520	43	1,502
Minnesota	66	3,237	44	179,500	6	8,020	63	185,151	47	2,564
North Dakota	52	2,017	36	104,587	4	3,622	50	71,718	32	1,276
South Dakota	30	1,439	22	59,900	2	600	29	56,154	18	900
North Pacific Union	218	13,037	157	684,259	25	65,456	204	718,944	157	10,503
Montana	25	872	16	41,784	5	1,616	21	52,613	15	508
Southern Idaho	28	1,071	15	41,300	2	3,725	26	39,832	18	849
Southern Oregon	17	949	11	39,400	2	2,700	15	44,400	10	656
Upper Columbia	47	3,243	35	140,450	3	9,000	47	186,004	38	2,769
Western Oregon	49	4,058	41	173,075	4	20,915	45	234,679	39	3,333
Western Washington	52	2,844	39	248,250	9	27,500	50	161,416	37	2,388
Pacific Union	216	19,343	164	1,018,500	25	44,387	211	1,370,886	160	13,842
Arizona	9	579	9	25,300	2	4,102	9	31,909	5	196
California	47	4,203	34	211,670	5	16,545	43	296,326	35	2,876
Central California	37	2,201	30	140,500	2	1,360	36	129,218	27	1,852
Nevada	8	267	3	7,300			8	21,283	6	202
Northern California	30	2,335	22	84,250	3	2,255	30	133,354	23	1,690
Southeastern California	34	3,600	27	171,500	6	5,100	34	282,949	25	2,920
Southern California	45	5,968	35	359,480	7	15,025	45	464,101	34	3,958
Utah Mission	6	190	4	18,500			6	11,746	5	148
Southeastern Union	130	6,067	103	606,090	21	41,997	124	466,992	100	5,579
Carolina	41	1,263	30	119,000	7	10,030	39	66,091	32	1,109
Cumberland	28	1,251	21	98,700	3	3,380	28	79,959	23	1,347
Florida	42	2,517	34	303,490	7	27,247	38	245,885	30	2,301
Georgia	19	1,036	18	84,900	4	1,340	19	75,057	15	822
Southern Union	89	4,170	59	280,175	8	12,019	82	236,534	74	3,495
Alabama	22	853	11	59,500	1	350	17	50,270	16	622
Kentucky	16	857	9	59,000	2	7,800	16	53,926	12	613
Louisiana-Mississippi	28	1,104	25	108,175	3	1,125	26	65,395	24	1,032
Tennessee River	23	1,356	14	53,500	2	2,744	23	66,943	22	1,228
Southwestern Union	126	6,557	99	359,910	20	36,627	121	301,603	94	5,002
Arkansas	19	706	15	27,850			19	24,017	16	628
North Texas	26	1,414	20	86,710	2	3,200	24	68,332	17	1,149
Oklahoma	48	2,666	39	123,250	10	19,492	46	122,471	31	1,861
South Texas	19	1,167	16	100,300	6	10,935	19	55,984	18	895
Texico	14	604	9	21,800	2	3,000	13	30,799	12	469

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The movement which resulted in the formation of the Seventh-day Adventist Denomination originated in a discussion as to the correct interpretation of the passage in Daniel viii, 13, 14, "Then shall the sanctuary be cleansed," which Mr. Miller and other Adventist leaders had interpreted as referring to the cleansing of the earth at the coming of Christ, which they looked for in 1844. With the passing of that period there arose renewed investigation, and some who were convinced that while there had been no mistake in regard to the time, there had been error in interpreting the character of the event. They came to the conclusion that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; and that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven which is to precede the coming of Christ, as described in the judgment scene of Daniel vii, 9, 10, which shows an "investigative judgment" in progress in heaven, while events are still taking place on earth.

Further study of the subject of the "sanctuary" convinced them that the standard of this investigative judgment was to be the law of God as expressed in the Ten Commandments, which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. The fourth precept of this law commanded the observance of the seventh day of the week as the Sabbath, and they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day.

The passage in Revelation xiv, 6–14, particularly that portion beginning with the phrase "the hour of His judgment is come," they interpreted as a representation of the final work of the gospel; and understood that, with the coming of this "judgment" (in 1844, as they believed), a movement was imperative to carry to every nation and tongue a warning against following tradition, and a call to men to follow the commandments of God and the faith of Jesus. They further believed that when this final message had been carried to all the world, Christ would come to reap the harvest of the earth.

As a result of these convictions a few persons in New England, formerly First-day Adventists, began in 1844 and 1845 to observe the seventh day of the week and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. Among those prominently connected with the movement were three persons—Joseph Bates, James White, and Mrs. Ellen G. White, "the last named looked upon as possessing the gift of prophecy, and regarded as having received messages of instruction for the church from time to time by the direct inspiration of the Holy Spirit." From the first, however, this gift in the church was regarded as in no wise detracting from the acceptance of the Bible as the sole and complete rule of faith and doctrine. In 1849 they began the publication of a paper at Middletown, Conn. Later they established their headquarters at Rochester, N. Y., but in 1855 transferred them to Battle Creek, Mich., and in 1903 to Washington, D. C. At a conference held in Battle Creek in October, 1860, the name "Seventh-day Adventist Denomination" was for the first time formally adopted as the official designation of the denomination, and three years later a general conference was organized at that place, under that name.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by H. E. Rogers, statistical secretary of the General Conference of Seventh-day Adventists, and approved by him in its present form.

The membership at the time of this organization (1863) included approximately 3,500 persons, located principally in the eastern and central parts of the United States and gathered into 125 churches, with 30 ministers and 6 local or State conferences. In 1873 the membership had risen to 5,875; in 1883, to 17,436; in 1893, to 37,404; in 1903, to 77,554; and in 1906 there were 91,531 members (including 62,211 in the United States), 2,416 churches, 1,101 ministers, and 102 organized conferences. At the close of 1926 the strength of the denomination throughout the world was represented by a membership of 261,834, with 5,862 churches, 2,788 ministers, 65 union conferences, 143 local conferences, and 198 organized mission fields.

DOCTRINE

Seventh-day Adventists have no formal or written creed but take the Bible as their rule of faith and practice. The following is a summary of the chief points of their belief, upon which there is entire unanimity throughout the denomination:

The law of God is the divine standard of righteousness, binding upon all men. Christ, taking upon Himself the nature of the seed of Abraham, lived as an example, died as a sacrifice, was raised for justification, and is now the only mediator for man in the heavenly sanctuary, where, through the merits of "His shed blood," He ministers pardon and forgiveness of sins to all who come to God through Him. The seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such. Immersion is the only proper form of baptism. Man is not by nature immortal, but receives eternal life only by faith in Christ. The state to which man is reduced at death is one of unconsciousness. The investigative judgment now in progress in heaven decides the eternal destiny of all men. The personal, visible coming of Christ is near at hand and is to precede the millennium; at this coming the living righteous will be translated, and the righteous dead will arise and be taken to heaven, where they will remain until the end of the millennium. During the millennium the punishment of the wicked will be determined, and at its close Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, together with his followers, meet final destruction. The earth will then be made the fit abode of the people of God throughout the ages, where the righteous shall dwell forever, and sin will never again mar the universe of God.

The Seventh-day Adventists make the use of intoxicants or tobacco in any form a cause for exclusion from church fellowship. They advocate the complete separation of church and state and oppose all religious legislation. They are strongly opposed to the so-called "higher criticism." The invitation to the sacrament of the Lord's Supper is general to all Christians, the decision as to participation resting with the individual. The service of washing one another's feet, as described in John xiii, is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.

With regard to the time of the Advent, they have never set a definite date, believing that it is near, but that the day and hour have not been revealed.

ORGANIZATION

The local church is congregational in its government, although under the general supervision of the conference of which it is a member. One or more elders are elected annually to care for the spiritual interests of the church, conduct services, and, in case of need, administer the sacraments. One or more

deacons and deaconesses are also elected annually to care for the financial and administrative work. In the case of large congregations, particularly in cities, ordained ministers are sometimes appointed as pastors, but usually they act as itinerant evangelists, having supervision of a number of local churches, and directing their chief effort to missionary work in the development of new fields.

All the churches in a State form a State conference, to which they elect delegates in the ratio of 1 to every 15 members. The State conference meets annually and has general supervision of the churches and their work, though it exercises no authority over the local church, except as particular questions are submitted to it for decision. In some large States there are two or more of these conferences, and as a matter of convenience the term "local conference" is coming into use. The State conferences are united into groups of five or six, to form union conferences, which hold sessions quadrennially, and to which delegates are elected by the State conferences on the basis of 1 for every 200 church members. The union conferences throughout the world are united in the General Conference, which holds sessions quadrennially, and is composed of delegates from the union conferences in the ratio of 1 to every 1,000 church members.

Each conference has an executive committee for the conduct of its business along the lines of the different departments of the church's work. The presidents of the State conferences and chairmen of State departments are ex officio members of the executive committees of their union conferences, and the presidents of the union conferences, together with the chairmen of union departments, constitute the executive committee of the General Conference. Membership in the conferences or the ministry is open to both sexes, although there are very few female ministers.

Applicants for church membership, not already members of a church, appear before the elders of the local church for examination. If approved, they are recommended for baptism at some public service, usually when the ordained minister in general charge can be present, though this is not essential. After baptism, either at the same or a subsequent service, they are presented to the church by the elders, and received by vote of the members present.

Applicants for ordination to the ministry are licensed to preach, for a limited term, by a conference, either State, union, or general. At the expiration of that term, on approval by the conference, they are recommended for ordination, and are ordained, under supervision of the conference, by ministers selected for that service. This ordination is for life, but ministers are expected to renew their papers at each meeting of the conference which ordained them.

Local church expenses are met by special contributions, and collections are made during the year for the different departments of denominational work. An effort is also being made to collect a sum amounting to 60 cents per week per member for foreign mission work. The expenses of the ministry are met by the tithing system, each church member being expected to contribute a tenth of his income. The tithes are paid through a deacon to the treasurer of the State conference, who pays the salaries of the State conference ministers and remits one-tenth to the treasurer of the union conference. Of this amount the latter treasurer appropriates nine-tenths for the expenses of union conference ministers and remits one-tenth to the treasurer of the General Conference. Any surplus in the treasury of a State or union conference is voted to the treasurer of the General Conference for the foreign missionary work of the denomination. Associations for the holding of property belonging to the denomination have been formed in nearly every country in which work is carried on. The jurisdiction of these associations is generally coextensive with that of a conference, State, or union, and their officers are usually the officers of the conference, while their membership

is ordinarily constituted of the delegates to the sessions of the conference. The associations connected with State conferences usually hold in trust all the property for the local churches, while associations formed for union conferences hold property of a more general character.

WORK

Instead of independent societies, charged with carrying on the different lines of work, the denomination has departments, represented in each conference and in the local church. Those upon which the denomination has placed special emphasis, all of them being distinctly missionary in purpose and character, are the departments of foreign missions, the Sabbath school, publication, medicine, and education, although other departments are not neglected. These are all under the charge of a general conference committee, with a secretary for each department.

The general home missionary work of the denomination includes not only the care of needy churches, but general colportage and other lines of evangelistic effort. During 1926 there were employed in this department 1,459 missionaries and 1,197 ordained and licensed ministers, and the amount contributed for home missionary work was $1,318,042, in addition to tithes, which for 1926 amounted to $4,120,459.

In 1874 the Seventh-day Adventists sent their first missionary from the United States to a foreign country. At the close of 1926 organized work was carried on outside of the United States in 125 countries, by a working force consisting of 6,860 evangelistic laborers and 3,523 institutional workers. Connected with these missions were 3,622 churches, with 151,412 members; 851 schools, with 36,599 pupils; 45 sanitariums and treatment rooms, with 62,327 patients; and 1 orphanage, with 45 inmates. In 1926 the total amount contributed in the United States for foreign work was $2,773,244; during the past 10 years, $20,990,012. The total value of property in foreign lands, including church edifices, is $18,021,567. 28. The membership outside of the United States in 1916 was 61,542; in 1926, 151,412, a gain of 146 per cent.

In 1872 the first denominational missionary training school was opened in Battle Creek, Mich. At the close of 1926 there was in existence a graded system of education, requiring 16 years' work for completion, and including, in all countries, 28 colleges and seminaries, 93 academies and intermediate schools, and 1,479 primary schools. The number of teachers connected with all these institutions in 1926 was 3,440; the total enrollment, 64,894; and the total amount of earnings and contributions during the year was $5,688,876.19. Of these schools, 57 colleges, academies, and intermediate schools, with 12,314 students and pupils, and 692 primary schools, with 15,981 pupils, were in the United States. The amount of earnings and contributions for the support of these schools was $4,142,195.76. The value of advanced and primary school property in the United States was $6,467,784.23.

In 1866 a sanitarium was erected in Battle Creek, Mich., for the "rational treatment of disease" and the dissemination of the principles of temperance and healthful living. At the close of 1926 there were 62 well-equipped sanitariums and treatment rooms in different parts of the world, besides a number of dispensaries under denominational control and about 53 institutions under private management. The institutions denominationally controlled had assets (including cafés, etc.) amounting to $8,861,305.05, with annual income of $9,283,767.92, and employed 3,547 persons specially trained in these lines, including 375 physicians. Of these institutions, 17, with 29,098 patients, were in the United States. The total annual income for institutions of this character in the United States was $4,429,012.92, and the property was valued at $5,077,100.63.

The first denominational publishing house was erected in Battle Creek, Mich., in 1855. At the close of 1926 the denomination had 56 publishing houses and branches, issuing and circulating annually nearly $5,000,000 worth of denominational literature in 131 languages. There are published 194 periodicals in 50 languages. The value of publishing-house property in the United States in 1926 was $2,125,514.14 and that in foreign countries $1,860,937.41.

The missionary volunteer department is one of the leading factors in the training and preparation of young people for missionary work, both at home and abroad. In 1926 there were 3,121 local societies with 66,031 members, only church members being eligible to membership.

A general summary of the activities of the denomination shows that there were employed in 1926 in the various departments of ministerial, evangelistic, and institutional work a total of 17,946 laborers; of these, 7,563 were in the United States and 10,383 in other countries. Evangelistic laborers were 9,516 and institutional, 8,430. These laborers are conducting work in 126 countries, using 256 languages, publications being issued in 131. During the past five years 780 laborers have been sent from the home base into foreign mission service, opening work in 18 new countries as well as strengthening the work in countries previously entered. During the past four years evangelistic work has been begun in a new language area on an average of every 24 days. In some cases languages have been reduced to written form and gospel literature issued for the first time.

The total amount raised in 1926 for the evangelistic work of the denomination was $11,452,117.19. This amount includes tithes, $5,964,331.83; foreign mission funds, $3,757,579.06; and home mission funds, $1,730,206.30. The total tithes and offerings in foreign lands were used there, the "home mission offerings" being for local work and the "foreign mission offerings" for work in other fields. The three funds were contributed as follows:

		Per capita
From the United States:		
Tithes	$4, 120, 459. 41	$37. 32
Foreign mission offerings	2, 773, 243. 55	25. 11
Home mission offerings	1, 318, 042. 06	11. 94
Total	[2] 8, 211, 745. 02	74. 37
From countries outside of the United States:		
Tithes	1, 843, 872. 42	12. 18
Foreign mission offerings	984, 335. 51	6. 50
Home mission offerings	412, 164. 24	2. 72
Total	[2] 3, 240, 372. 17	21. 40
Grand total	[2] 11, 452, 117. 19	43. 74

Total contributions for evangelistic work since the organization of the movement, in 1863, have been $130,395,269. Including earnings and contributions of all denominational institutions, the total amount received for both evangelistic and institutional lines of work for 1926 was $41,337,362.44, and for the past 10 years the aggregate was $286,149,722.91.

[2] These figures were furnished by the denomination; contributions from Alaska and Bermuda are included with those from the United States.

The property of the denomination, as shown by their records, represents a total value of $48,025,317.33, divided as follows:

In the United States:	
Church edifices	$7, 282, 664. 56
Educational	5, 627, 100. 22
Sanitariums	5, 077, 100. 63
Publishing houses	2, 125, 514. 14
Conference organizations	[3] 9, 891, 370. 50
Total	30, 003, 750. 05
Outside of the United States:	
Church edifices	1, 176, 680. 46
Educational	1, 851, 499. 07
Sanitariums, cafés, etc	3, 784, 204. 42
Publishing houses	1, 860, 937. 41
Conference organizations	[3] 9, 348, 245. 92
Total	18, 021, 567. 28
Grand total	48, 025, 317. 33

As compared with 1916, the report of the denomination for 1926 shows an increase in the total amount of contributions for the home and foreign work of $7,501,625, or 189.9 per cent, and an increase in the value of property of $32,741,102.06, or 214.2 per cent.

[3] Property of various kinds, including real estate, offices, and some institutional buildings owned by the conferences.

CHURCH OF GOD (ADVENTIST)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Adventist) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of God (Adventist) comprises all baptized persons who have been received into fellowship in the local churches upon profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD (ADVENTIST)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	58	13	45		
Members	1,686	244	1,442	14.5	85.5
Average per church	29	19	32		
Membership by sex:					
Male	712	102	610	14.3	85.7
Female	925	142	783	15.4	84.6
Sex not reported	49		49		
Males per 100 females	77.0	71.8	77.9		
Membership by age:					
Under 13 years	43	12	31		
13 years and over	1,593	218	1,375	13.7	86.3
Age not reported	50	14	36		
Per cent under 13 years [3]	2.6	5.2	2.2		
Church edifices:					
Number	12	2	10		
Value—Churches reporting	12	2	10		
Amount reported	$25,850	$6,500	$19,350	25.1	74.9
Average per church	$2,154	$3,250	$1,935		
Debt—Churches reporting	3	1	2		
Amount reported	$975	$400	$575	41.0	59.0
Churches reporting "no debt" on church edifice	8	1	7		
Expenditures during year:					
Churches reporting	39	9	30		
Amount reported	$13,887	$2,216	$11,671	16.0	84.0
Current expenses and improvements	$4,805	$986	$3,819	20.5	79.5
Benevolences, missions, etc	$9,082	$1,230	$7,852	13.5	86.5
Average expenditure per church	$356	$246	$389		
Sabbath schools:					
Churches reporting	23	8	15		
Officers and teachers	126	45	81	35.7	64.3
Scholars	685	183	502	26.7	73.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represents 58 active organizations of the Church of God (Adventist), with 1,686 members. The classification of membership by sex was reported by 56 churches, and the classification by age was reported by 54 churches, including, however, only 11 which reported any members under 13 years of age. No parsonages were reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. In 1905 a number of churches withdrew, and these unattached congregations are not included in the figures for 1906; subsequently they were included with Independent Churches or merged with other Adventist bodies.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF GOD (ADVENTIST)

ITEM	1926	1916	1906	1890
Churches (local organizations)	58	22	10	29
Increase [1] over preceding census:				
Number	36	12	−19	----
Per cent [2]	----	----	----	----
Members	1,686	848	354	647
Increase [1] over preceding census:				
Number	838	494	−293	----
Per cent	98.8	139.5	−45.3	----
Average membership per church	29	39	35	22
Church edifices:				
Number	12	8	3	1
Value—Churches reporting	12	8	3	----
Amount reported	$25,850	$8,200	$4,000	$1,400
Average per church	$2,154	$1,025	$1,333	----
Debt—Churches reporting	3	----	1	----
Amount reported	$975	----	$700	----
Expenditures during year:				
Churches reporting	39	10	----	----
Amount reported	$13,887	$2,358	----	----
Current expenses and improvements	$4,805	$1,258	----	----
Benevolences, missions, etc.	$9,082	$1,100	----	----
Average expenditure per church	$356	$236	----	----
Sabbath schools:				
Churches reporting	23	----	9	----
Officers and teachers	126	----	52	----
Scholars	685	----	326	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God (Adventist) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sabbath schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list, which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD (ADVENTIST)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**58**	**13**	**45**	**1,686**	**244**	**1,442**	**712**	**925**	**49**	**77.0**
Middle Atlantic:										
Pennsylvania	1	------	1	7	--------	7	2	5	-------	--------
East North Central:										
Indiana	1	------	1	24	--------	24	9	15	-------	--------
Michigan	2	------	2	20	--------	20	11	9	-------	--------
Wisconsin	3	2	1	31	19	12	11	20	-------	--------
West North Central:										
Iowa	3	1	2	69	40	29	19	39	11	--------
Missouri	15	3	12	669	66	603	278	391	-------	71.1
South Dakota	1	------	1	57	--------	57	26	31	-------	--------
Nebraska	3	------	3	147	--------	147	49	98	-------	--------
Kansas	1	------	1	11	--------	11	5	6	-------	--------
South Atlantic:										
West Virginia	1	------	1	15	--------	15	6	9	-------	--------
North Carolina	1	------	1	13	--------	13	6	7	-------	--------
Florida	1	1	------	7	7	--------	3	4	-------	--------
East South Central:										
Alabama	3	------	3	63	--------	63	11	14	38	--------
West South Central:										
Arkansas	2	1	1	39	24	15	16	23	-------	--------
Oklahoma	12	1	11	249	4	245	119	130	-------	91.5
Texas	2	------	2	100	--------	100	68	32	-------	--------
Mountain:										
Idaho	2	1	1	84	25	59	38	46	-------	--------
Pacific:										
Oregon	2	1	1	39	17	22	18	21	-------	--------
California	2	2	------	42	42	--------	17	25	-------	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF GOD (ADVENTIST)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**58**	**22**	**10**	**1,686**	**848**	**354**	**43**	**1,593**	**50**	**2.6**
Michigan	2	3	------	20	153	--------	4	16	-------	--------
Wisconsin	3	------	------	31	--------	--------	------	31	-------	--------
Iowa	3	2	2	69	50	60	------	58	11	--------
Missouri	15	7	4	669	379	159	7	648	14	1.1
Nebraska	3	------	2	147	--------	56	10	137	-------	6.8
Alabama	3	1	------	63	25	--------	------	53	10	--------
Oklahoma	12	4	2	249	130	79	2	247	-------	0.8
Other States	17	5	------	438	111	--------	20	403	15	4.7

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF GOD (ADVENTIST)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**58**	**12**	**12**	**$25,850**	**3**	**$975**
Missouri	15	4	4	8,500	2	900
Other States	43	8	8	17,350	1	75

TABLE 6.—CHURCH EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926: CHURCH OF GOD (ADVENTIST)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SABBATH SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**58**	**39**	**$13,887**	**$4,805**	**$9,082**	**23**	**126**	**685**
Missouri	15	10	3,438	902	2,536	6	33	156
Oklahoma	12	6	1,557	271	1,286	6	32	245
Other States	31	23	8,892	3,632	5,260	11	61	284

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In 1865 a number of Adventists in Michigan, under the leadership of Elder Cranmer, organized in protest on some points of doctrine held by the main body of Seventh-day Adventists. They refused to acknowledge the divine inspiration of Mrs. Ellen G. White, one of the founders of that denomination, and declined to use the name adopted by the main body in 1860, holding instead to what they considered their proper name, "The Church of God." Under this name they began to issue a new denominational paper and to form new organizations throughout the country.

The membership of the denomination is scattered over a large part of the United States, not merely as a result of removal from the chief centers of the denomination, but by the addition of individuals who, while they accepted the general principle of the observance of the seventh day and had faith in the second coming of Christ, declined to join the main body of the Seventh-day Adventists, or withdrew from it. In a few cases such individuals formed independent local churches, not identified ecclesiastically with the Church of God, and yet somewhat affiliated with it. In 1906 these were registered as a separate body under the title of Churches of God (Adventists), Unattached Congregations. Such organizations, if any of them existed, were probably included in both 1916 and 1926 among the independent churches or merged with other Adventist bodies.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder A. N. Dugger, of the Church of God Publishing House, and approved by him in its present form.

DOCTRINE

The fundamental doctrines and practices of the Church of God are in agreement with those of other evangelical churches, except upon the question of the Sabbath. On this point they agree with the Seventh-day Adventists, standing as they do for the literal application of the commandment enjoining rest on the seventh day of the week, which is Saturday. They also hold to a belief in the unconscious state of the dead and of immersion as the proper form of baptism. The members of this denomination pay due regard to William Miller for his preaching and for his efforts to awaken the country, and they hold that his mistake was due to wrong calculations of the prophetic periods of the Book of Daniel and of other historic dates.

ORGANIZATION

In polity the denomination is essentially congregational, except that the general conference of churches is recognized as having authority in matters referred to it. Ordination to the ministry follows essentially the same course as in other churches. Candidates, either on their own application or on request of a church, are examined at a conference by a committee appointed for the purpose and, if the examination is satisfactory, are ordained either as pastors of churches or as general evangelists.

WORK

In its home missionary activities the denomination employs ministers to engage in religious work outside of their own parishes, in nearly all States. One general evangelist is chosen for work in a given territory and others labor under his direction. In foreign fields missionaries are laboring in various parts of the world. One church, with a membership of 50, was organized in India in 1916. No records have been kept as to the amount of money contributed for missionary work, but it is estimated that $4,000 was contributed in 1926 for the furtherance of missionary enterprises, of which about $500 was for foreign work. The majority of ministers and missionaries have no stipulated salaries and are dependent entirely upon freewill offerings; in the year 1926 about $30,000 was paid into the treasury for this purpose.

In the early days of the church a paper called the Hope of Israel was published at Hartford, Mich. It was later published at Marion, Iowa, by the Christian Publication Association, and subsequently its name was changed to Advent and Sabbath Advocate. It is now known as the Bible Advocate and is published at Stanberry, Mo.

LIFE AND ADVENT UNION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Life and Advent Union for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Life and Advent Union comprises those persons who have been baptized, by immersion, and have subscribed to the articles of faith of the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: LIFE AND ADVENT UNION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	7	5	2		
Members	535	381	154	71.2	28.8
Average per church	76	76	77		
Membership by sex:					
Male	221	135	86	61.1	38.9
Female	314	246	68	78.3	21.7
Males per 100 females	70.4	54.9	[3]		
Membership by age:					
Under 13 years	6	5	1		
13 years and over	529	376	153	71.1	28.9
Per cent under 13 years	1.1	1.3	0.6		
Church edifices:					
Number	7	5	2		
Value—Churches reporting	7	5	2		
Amount reported	$91,000	$80,000	$11,000	87.9	12.1
Average per church	$13,000	$16,000	$5,500		
Debt—Churches reporting	4	3	1		
Amount reported	$10,500	$10,100	$400	96.2	3.8
Churches reporting "no debt" on church edifice	3	2	1		
Expenditures during year:					
Churches reporting	6	5	1		
Amount reported	$19,861	$18,192	$1,669	91.6	8.4
Current expenses and improvements	$13,894	$12,382	$1,512	89.1	10.9
Benevolences, missions, etc.	$5,967	$5,810	$157	97.4	2.6
Average expenditure per church	$3,310	$3,638			
Sunday schools:					
Churches reporting	7	5	2		
Officers and teachers	76	64	12		
Scholars	344	291	53	84.6	15.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 7 active organizations of the Life and Advent Union, with 535 members. The classification of membership by sex and by age was reported by all of the 7 churches, including, however, only 3 which reported any members under 13 years of age. No parsonages were reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: LIFE AND ADVENT UNION

ITEM	1926	1916	1906	1890
Churches (local organizations)	7	13	12	28
Increase [1] over preceding census:				
Number	−6	1	−16	
Per cent [2]				
Members	535	658	509	1,018
Increase [1] over preceding census:				
Number	−123	149	−509	
Per cent	−18.7	29.3	−50.0	
Average membership per church	76	51	42	36
Church edifices:				
Number	7	8	6	8
Value—Churches reporting	7	8	6	
Amount reported	$91,000	$41,600	$29,799	$16,790
Average per church	$13,000	$5,200	$4,967	
Debt—Churches reporting	4	3	4	
Amount reported	$10,500	$12,250	$10,300	
Expenditures during year:				
Churches reporting	6	11		
Amount reported	$19,861	$8,996		
Current expenses and improvements	$13,894	$7,529		
Benevolences, missions, etc	$5,967	$1,467		
Average expenditure per church	$3,310	$818		
Sunday schools:				
Churches reporting	7	9	7	
Officers and teachers	76	73	45	
Scholars	344	439	259	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Life and Advent Union by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: LIFE AND ADVENT UNION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**7**	**5**	**2**	**535**	**381**	**154**	**221**	**314**	**70.4**
New England:									
Massachusetts	1	------	1	83	--------	83	53	30	--------
Connecticut	3	3	------	231	231	--------	91	140	65.0
Middle Atlantic:									
New York	1	1	------	85	85	--------	29	56	--------
New Jersey	1	------	1	71	--------	71	33	38	--------
South Atlantic:									
Virginia	1	1	------	65	65	--------	15	50	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: LIFE AND ADVENT UNION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**7**	**13**	**12**	**535**	**658**	**509**	**6**	**529**	**1.1**
Maine	------	3	2	--------	37	22	------	--------	--------
Connecticut	3	3	4	231	155	128	1	230	0.4
Other States	4	7	6	304	466	359	5	299	1.6

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The doctrine that there will be no resurrection of the wicked was preached in 1848 by Mr. John T. Walsh, then an associate editor of the Bible Examiner, an Adventist periodical published in New York City. A considerable number of Adventists joined him and in 1863 the Life and Advent Union was organized in Wilbraham, Mass., and the Herald of Life was founded as the denominational organ, with George Storrs as its first editor. The number of churches has not been large, but a number of people hold the views of the Union who are not enrolled in its organized churches. Of these it is impossible to give any estimate.

DOCTRINE

In matters of doctrine they are in accord with the earlier Adventists except in regard to the resurrection and the millennium. They hold that the righteous dead only will be raised and that eternal life is bestowed solely at the second

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by H. L. Babcock, editor of the Herald of Life, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: LIFE AND ADVENT UNION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	7	7	7	$91,000	4	$10,500
Connecticut	3	3	3	40,000	2	5,600
Other States	4	4	4	51,000	2	4,900

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: LIFE AND ADVENT UNION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	7	6	$19,861	$13,894	$5,967	7	76	344
Connecticut	3	3	11,305	7,147	4,158	3	40	180
Other States	4	3	8,556	6,747	1,809	4	36	164

coming of Christ; that the millennium, the one thousand years of Revelation xx, had its fulfillment in the past and, instead of being a time of peace and happiness, was a period of religious persecution and suffering; that this earth, purified by fire and renewed in beauty, will be the eternal inheritance and dwelling place of God's people, in which the wicked dead will have no share at all, their sleep being eternal. They believe that omens of the near approach of Christ are to be discerned in the widespread weakening of faith in an inspired Bible, the general condition of unrest and perplexity among the nations and kindred developments along many lines.

ORGANIZATION

In polity the Life and Advent Union is distinctly congregational; associations are for fellowship and have no ecclesiastical authority. Ministers are ordained, either at their own request or on request of a church, and after proper examination by a committee appointed for the purpose.

WORK

The activities of the Life and Advent Union consist of maintaining mission work in China and aiding weak churches in this country. The headquarters of the China work are in Ho-Chow, Anhwei, which is under the care of four American missionaries, beside native pastors and teachers. The amount spent for mission work in 1926 was approximately $6,000.

Three camp meetings are held annually—one in Maine, one in Connecticut (which is the principal one), and one in Virginia. The official publication of the denomination is the Herald of Life, issued weekly at New Haven, Conn. This paper has a circulation in nearly every State in the United States and in several foreign countries.

CHURCHES OF GOD IN CHRIST JESUS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Churches of God in Christ Jesus for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Churches of God in Christ Jesus comprises those persons who have been admitted to the churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCHES OF GOD IN CHRIST JESUS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	86	33	53		
Members	3,528	1,303	2,225	36.9	63.1
Average per church	41	39	42		
Membership by sex:					
Male	1,339	499	840	37.3	62.7
Female	1,989	804	1,185	40.4	59.6
Sex not reported	200		200		100.0
Males per 100 females	67.3	62.1	70.9		
Membership by age:					
Under 13 years	47	21	26		
13 years and over	2,980	1,135	1,845	38.1	61.9
Age not reported	501	147	354	29.3	70.7
Per cent under 13 years [3]	1.6	1.8	1.4		
Church edifices:					
Number	54	18	36		
Value—Churches reporting	52	18	34		
Amount reported	$164,600	$98,700	$65,900	60.0	40.0
Average per church	$3,165	$5,483	$1,938		
Debt—Churches reporting	6	6			
Amount reported	$13,700	$13,700		100.0	
Churches reporting "no debt" on church edifice	35	9	26		
Parsonages:					
Value—Churches reporting	2	1	1		
Amount reported	$6,500	$5,000	$1,500	76.9	23.1
Expenditures during year:					
Churches reporting	63	26	37		
Amount reported	$41,935	$24,851	$17,084	59.3	40.7
Current expenses and improvements	$33,587	$21,488	$12,099	64.0	36.0
Benevolences, missions, etc	$8,348	$3,363	$4,985	40.3	59.7
Average expenditure per church	$666	$956	$462		
Sunday schools:					
Churches reporting	42	16	26		
Officers and teachers	295	112	183	38.0	62.0
Scholars	1,877	732	1,145	39.0	61.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 86 active Churches of God in Christ Jesus, with 3,528 members. The classification of membership by sex was reported by 85 churches, and the classification by age was reported by 73 churches, including, however, only 13 which reported any members under 13 years of age. The 2 churches reporting the value of parsonages reported no debt on such parsonages.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCHES OF GOD IN CHRIST JESUS

ITEM	1926	1916	1906	1890
Churches (local organizations)	86	87	62	95
Increase [1] over preceding census:				
Number	−1	25	−33	----
Per cent [2]	----	----	----	----
Members	3,528	3,457	2,124	2,872
Increase [1] over preceding census:				
Number	71	1,333	−748	----
Per cent	2.1	62.8	−26.0	----
Average membership per church	41	40	34	30
Church edifices:				
Number	54	52	37	30
Value—Churches reporting	52	52	36	----
Amount reported	$164,600	$78,870	$53,650	$46,075
Average per church	$3,165	$1,517	$1,490	----
Debt—Churches reporting	6	7	----	----
Amount reported	$13,700	$1,290	----	----
Parsonages:				
Value—Churches reporting	2	3	1	----
Amount reported	$6,500	$4,050	$3,000	----
Expenditures during year:				
Churches reporting	63	59	----	----
Amount reported	$41,935	$13,016	----	----
Current expenses and improvements	$33,587	$11,246	----	----
Benevolences, missions, etc	$8,348	$1,770	----	----
Average expenditure per church	$666	$221	----	----
Sunday Schools:				
Churches reporting	42	55	30	----
Officers and teachers	295	358	193	----
Scholars	1,877	2,493	895	----

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables, 3, 4, 5, and 6 present the statistics for the Churches of God in Christ Jesus by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCHES OF GOD IN CHRIST JESUS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**86**	**33**	**53**	**3,528**	**1,303**	**2,225**	**1,339**	**1,989**	**200**	**67.3**
Middle Atlantic:										
New York	1	1	------	78	78	--------	33	45	-------	--------
East North Central:										
Ohio	6	3	3	510	359	151	217	293	-------	74.1
Indiana	10	4	6	412	93	319	155	257	-------	60.3
Illinois	11	5	6	380	116	264	131	249	-------	52.6
Michigan	6	1	5	202	31	171	76	126	-------	60.3
Wisconsin	1	------	1	38	--------	38	17	21	-------	--------
West North Central:										
Minnesota	4	1	3	228	38	190	101	127	-------	79.5
Iowa	8	3	5	144	71	73	60	84	-------	--------
Missouri	4	1	3	120	4	116	54	66	-------	--------
Nebraska	7	2	5	258	87	171	108	150	-------	72.0
Kansas	1	1	------	26	26	--------	7	19	-------	--------
South Atlantic:										
Virginia	3	------	3	97	--------	97	44	53	-------	--------
North Carolina	3	1	2	81	34	47	35	46	-------	--------
South Carolina	1	------	1	200	--------	200	--------	--------	200	--------
West South Central:										
Arkansas	3	------	3	155	--------	155	76	79	-------	--------
Louisiana	2	------	2	62	--------	62	30	32	-------	--------
Oklahoma	1	------	1	14	--------	14	6	8	-------	--------
Texas	4	2	2	117	47	70	47	70	-------	--------
Mountain:										
Idaho	1	1	------	8	8	--------	2	6	-------	--------
Colorado	1	1	------	4	4	--------	1	3	-------	--------
Arizona	2	1	1	123	84	39	37	86	-------	--------
Pacific:										
Washington	3	2	1	167	119	48	63	104	-------	60.6
Oregon	1	1	------	27	27	--------	12	15	-------	--------
California	2	2	------	77	77	--------	27	50	-------	--------

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

With the development of church life independent of denominational organizations, many churches throughout the country were organized under various names, such as Church of the Blessed Hope, Brethren of the Abrahamic Faith, Restitutionists, Restitution Church, Church of God, and Age to Come Adventists. Some were loosely affiliated but refused to be identified with any denomination, although, in general, they were Adventist in their doctrine. In November, 1888, representatives from a number of such churches met in Philadelphia and organized the association known as "Churches of God in Christ Jesus," which is in general accord with the Adventist bodies and is classed with them, although the term "Adventist" does not appear in its title.

In August, 1921, a General Conference was organized at Waterloo, Iowa. Headquarters were located at Oregon, Ill., at which place are maintained the general offices.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. F. L. Austin, president of the General Conference, Churches of God in Christ Jesus, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCHES OF GOD IN CHRIST JESUS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	86	87	62	3,528	3,457	2,121	47	2,980	501	1.6
Ohio	6	6	4	510	372	175	2	508	------	0.4
Indiana	10	11	13	412	663	696	9	393	10	2.2
Illinois	11	10	10	380	276	274	------	288	92	------
Michigan	6	8	9	202	338	328	2	200	------	1.0
Minnesota	4	------	------	228	------	------	8	114	106	6.6
Iowa	8	9	6	144	208	145	1	140	3	0.7
Missouri	4	2	2	120	81	47	------	120	------	------
Nebraska	7	8	4	258	164	96	3	255	------	1.2
Kansas	1	1	3	26	15	48	------	26	------	------
Virginia	3	4	1	97	102	50	2	95	------	------
North Carolina	3	4	------	81	153	------	------	81	------	------
Arkansas	3	10	------	155	499	------	------	105	50	------
Oklahoma	1	7	2	14	281	33	------	14	------	------
Texas	4	------	------	117	------	------	------	55	62	------
Washington	3	1	2	167	40	56	------	24	143	------
Oregon	1	1	3	27	30	62	------	------	27	------
Other States	11	5	3	590	235	114	20	562	8	3.4

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCHES OF GOD IN CHRIST JESUS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE ON CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	86	54	52	$164,600	6	$13,700	2	$6,500
Ohio	6	5	5	55,400	1	9,500	------	------
Indiana	10	8	7	21,300	1	150	------	------
Illinois	11	7	7	19,200	2	1,800	------	------
Michigan	6	5	5	14,300	1	2,000	------	------
Minnesota	4	4	3	14,000	1	250	------	------
Iowa	8	4	4	4,300	------	------	------	------
Missouri	4	3	3	4,500	------	------	------	------
Virginia	3	3	3	3,100	------	------	------	------
North Carolina	3	3	3	700	------	------	------	------
Arkansas	3	3	3	2,100	------	------	------	------
Other States [1]	28	9	9	25,700	------	------	2	6,500

[1] The figures for value of parsonages represent data for 2 churches not shown by States, to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCHES OF GOD IN CHRIST JESUS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	86	63	$41,935	$33,587	$8,348	42	295	1,877
Ohio	6	5	7,804	7,354	450	5	43	254
Indiana	10	9	3,237	3,002	235	6	49	242
Illinois	11	8	11,363	8,513	2,850	5	39	227
Minnesota	4	4	2,750	2,450	300	3	25	195
Iowa	8	7	2,015	1,047	968	2	11	70
Missouri	4	4	1,010	820	190	1	4	65
Nebraska	7	6	3,481	1,485	1,996	3	21	103
Virginia	3	3	1,760	1,420	340	1	7	37
Other States	33	17	8,515	7,496	1,019	16	96	684

DOCTRINE

The churches belonging to this association have no creed but the Bible. The members, however, believe:

1. That there is one God, the supreme creator and controller of all things, who is a lovable, loving, and approachable Father, and a rewarder of all who diligently seek Him and keep His commandments.

2. That the Lord Jesus Christ, the Son of God, came into existence as set forth in the Gospels and gave His life as a sacrificial offering for our sins; that those who believe in Him and obey His teachings may through Him have their sins forgiven; that Christ arose from the dead on the third day and, after meeting with His disciples on several occasions, was taken up into heaven, there to remain with God until certain things foretold by the prophets shall have been accomplished.

3. That Christ will come again personally (*a*) to give immortal life to those who have been faithful, raising the dead and changing the living; (*b*) to establish the Kingdom of God on earth, which, with its capital city at Jerusalem, will be gradually extended until all nations and races of mankind are brought under His sovereignty; and to restore to its ancient heritage and God's favor the Israelitish nation, which will then be the most favored nation in this kingdom; (*c*) to reward the immortal saints as joint heirs with Christ, according to their works, giving to each a position of honor and trust as joint ruler with Christ in the kingdom of God; (*d*) to mete out to the ungodly "the wages of sin," even the second death.

4. That obedience to the commandments of God is obligatory upon all Christians, the first act necessary being baptism for the remission of sins.

5. That those who believe the gospel message, repent of their sins, and are baptized, have entered into covenant relationship with God, their part of the covenant being that they will live useful lives of faith and good works, God's part being that if they remain faithful unto the end He will give them eternal life and positions of honor and trust in His Kingdom.

Candidates for admission into the churches are required to confess faith in God and in the promises of the gospel; to accept Jesus Christ as their Lord, Saviour, and King; and to covenant to live Christian lives. On this confession candidates are baptized by immersion.

ORGANIZATION

In polity the churches are congregational. For fellowship and general work they gather in State and district conferences, which however, exercise no authority over the individual churches, being wholly advisory, educational, and evangelistic in character. Each local church adapts its organization to circumstances. In some cases they have pastors, in others the services are conducted by elders or presidents. The term "minister," as understood among them, is applied to the person in spiritual charge of the congregation, or who preaches the gospel. There is no formal method of ordination. Ministers are authorized by the several State conferences, who, on application, are, after confirmation as to character, recognized by the General Conference. The general attitude toward other denominations is liberal, the invitation to the communion service being extended to all Christians, leaving each individual to be his own judge as to participation.

WORK

The home mission work of the churches is conducted by a number of evangelists, who are supported by voluntary contributions. A Bible Training School, is maintained at Oregon, Ill., for those who wish to qualify for the ministry or for other active church work. In addition to this, literature, quarterly and annual gatherings, and Bible classes in various centers are used as mediums for educational work. There is a young people's society, called the Bereans, which has a national organization, with affiliated State organizations and local societies. There are about 50 of these local societies with about 1,000 members. Sunday schools, ladies' aid societies, and similar educational and charitable institutions, are also conducted as a part of the general work of the churches.

In the Golden Rule Home, at Oregon, Ill., provision is made to care for aged persons and others who may need such care.

Denominational printing is done by The Restitution Publishing Co., Oregon, Ill., a plant conducted by the General Conference.

AFRICAN ORTHODOX CHURCH

STATISTICS

The data given for 1926 represent 13 active organizations of the African Orthodox Church, all reported as being in urban territory. The total membership was 1,568, comprising 689 males and 879 females. The classification by sex and by age was reported by all of the 13 churches, 11 of which reported members under 13 years of age.

The membership of this denomination includes all baptized persons, infants as well as adults.

As this is a new denomination, there are no comparative statistics.

State tables.—Tables 1, 2, and 3 present the statistics for the African Orthodox Church by States. Table 1 gives for each State the number and membership of the churches and the membership classified by sex. Table 2 gives for selected States the number and membership of the churches, and the membership classified as under 13 years of age and 13 years of age and over. Table 3 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 3 is limited to those States in which 3 or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church, and for this reason no table is given showing the value of church property and the debt on such property. The States omitted from Table 3 can be determined by referring to the complete list which appears in Table 1.

TABLE 1.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: AFRICAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	TOTAL MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	13	1,568	689	879	78.4
New England:	3	378	169	209	80.9
Massachusetts	1	55	30	25	----------
Connecticut					
Middle Atlantic:	6	916	388	528	73.5
New York					
East North Central:	1	46	24	22	----------
Illinois					
South Atlantic:	2	173	78	95	----------
Florida					

[1] Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: AFRICAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE		
			Under 13 years	13 years and over	Per cent under 13
United States	**13**	**1,568**	**376**	**1,192**	**24.0**
Massachusetts	3	378	56	322	14.8
New York	6	916	258	658	28.2
Other States	4	274	62	212	22.6

TABLE 3.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: AFRICAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**13**	**13**	**$19,368**	**$18,211**	**$1,157**	**11**	**49**	**445**
Massachusetts	3	3	3,922	3,851	71	3	12	83
New York	6	6	13,027	12,061	966	5	26	283
Other States	4	4	2,419	2,299	120	3	11	79

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The African Orthodox Church came into existence in 1921, after a preliminary period of preparation. The Rev. Dr. George Alexander McGuire, for many years a priest in the Protestant Episcopal Church, believing that Negro Episcopalians should conduct and control their own religious organization, as their Methodist and Baptist brethren have done for over a century, withdrew from the Anglican communion in 1919 and established a number of congregations in the United States, Canada, and Cuba, which he designated "Independent Episcopal." On September 2, 1921, the first General Synod was convened in the city of New York for the purpose of organizing a branch of the Holy Catholic Church which should be governed by persons of African descent and should gather in churchmen of this particular race in both hemispheres, yet not refuse persons of other racial groups who might voluntarily seek to enter its membership or receive its sacraments. At this synod the name "African Orthodox" was chosen as the distinctive title of the new church, and the organizer, the Rev. Dr. McGuire, was unanimously elected as its first bishop, receiving the consecration three weeks later from Archbishop Vilatte, whose episcopate had been derived from the West Syrian Jacobite Church of Antioch by special mandate of the patriarch, Peter Ignatius III. Thus the African Orthodox Church derived

[1] This statement was furnished by the Most Reverend Alexander, D. D., archbishop and primate, African Orthodox Church, and approved by him in its present form.

its apostolic succession and became episcopal in government and polity; and while it is autonomous and independent, it aspires to be recognized as an integral portion of the Holy Catholic and Apostolic Church.

DOCTRINE

The African Orthodox Church accepts the Holy Scriptures, as well as the Holy Tradition, as the source of divine truth; it accepts the Nicene Creed, without the "filioque" interpolation, as of obligation, but believes also in the symbols known as the Apostles' Creed and the Creed of St. Athanasius. It accepts the dogmatic decrees of the seven Ecumenical Councils held between the fourth and the eighth centuries. It receives as a portion of the original deposit of faith the seven sacraments. It holds that the Eucharist is both a sacrament and a sacrifice offered for the living and the dead. Marriage being one of the sacraments, it holds that there should be no dissolution of its bonds except for the cause of adultery or malicious desertion, and no priest may marry a divorced person unless he or she be the innocent party in a divorce granted by a proper court for the causes mentioned, and then only by permission of his bishop in each such case of remarriage.

The denomination has set forth its own sacred liturgy, with other rites and ceremonies. Generally speaking, it follows the Western rite and is a combination of Anglican, Roman, and, in a few instances, Greek Orthodox formularies, prepared with the special purpose of making an appeal to Negro Episcopalians and Roman Catholics. The mass is the chief service each Sunday, and in the bestowing of holy orders the Roman forms of ordination and consecration are followed. The vestments used in worship are those prescribed by the Western rite and the hymnal that which is known as "Hymns Ancient and Modern."

Membership is counted as in the Roman Catholic Church, not by communicants, but by the persons baptized.

ORGANIZATION

The polity of the African Orthodox Church conforms to that of all churches which regard the episcopacy as the central source of authority in matters spiritual and temporal. The bishop is the head of his diocese or jurisdiction, functioning also as president of his diocesan synod. Groups of dioceses form a province, over each of which there is an archbishop and primate, who presides over the provincial synod. At the head of the entire church, including all provinces, is the patriarch, who presides over the Pan-African Conclave of Archbishops and Bishops and is the acknowledged ruler of the African Orthodox Church of the world. At present there is an American province extending through Canada, the United States, and Latin America and an African province extending through the Union of South Africa, each with its own archbishop and primate. The patriarch at present is the organizer and first bishop mentioned above.

WORK

In the American province there are 3 bishops, 18 priests, 7 deacons, and 2 deaconesses. The congregations hold services in rented quarters in most cases, since the work receives no outside aid and since all property must be purchased by the membership. Already seven of these congregations have acquired property and all are raising building funds. In the earlier years the growth was slow, but now that the organization of the church has been completed there has been a marked increase, the membership of the whole American province being slightly over 3,000.

In the African province the work, which is an extension from the home field, begun in 1924, has grown to 14 congregations with 2,000 members. Over these are a bishop, 7 priests, 2 deacons, and several readers.

The legal headquarters of the African Orthodox Church are in Miami, Fla., in which State the charter of incorporation was granted, but the actual operating headquarters are located in New York City. A theological school is conducted to train men for the ministry; a periodical known as "The Negro Churchman" is published monthly, and the central government is administered from the metropolitan city.

AFRICAN ORTHODOX CHURCH OF NEW YORK

STATISTICS

A general summary of the statistics for the African Orthodox Church of New York for the year 1926 is presented in Table 1.

The membership of the African Orthodox Church of New York is composed of all baptized persons, whether infants or adults, who have been received into its local churches.

TABLE 1.—SUMMARY OF STATISTICS, 1926: AFRICAN ORTHODOX CHURCH OF NEW YORK

ITEM	Number	ITEM	Number
Churches (local organizations)	3	**Parsonages:**	
Members	717	Value—Churches reporting	1
Average per church	239	Amount reported	$15,000
Membership by sex:		Debt—Churches reporting	1
Male	262	Amount reported	$11,000
Female	355		
Sex not reported	100	**Expenditures during year:**	
Males per 100 females	73.8	Churches reporting	2
Membership by age:		Amount reported	$18,900
Under 13 years	116	Current expenses and improvements	$15,200
13 years and over	501	Benevolences, missions, etc.	$3,700
Age not reported	100	Average expenditure per church	$9,450
Per cent under 13 years [1]	18.8		
		Sunday schools:	
Church edifices:		Churches reporting	3
Number	1	Officers and teachers	26
Value—Churches reporting	1	Scholars	220
Amount reported	$50,000		
Debt—Churches reporting	1		
Amount reported	$12,100		

[1] Based on membership with age classification reported.

The data given for 1926 represent 3 active organizations of the African Orthodox Church of New York, with 717 members. These churches were all reported as being located in Brooklyn, N. Y. The classification of membership by sex and by age was reported by 2 churches, both of which reported members under 13 years of age.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The African Orthodox Church of New York is an ecclesiastical organization, separate and distinct in government and administration from the African Orthodox Church, incorporated in the State of Florida. Although previously in existence, this organization received its charter from the State of New York, April 19, 1927.

It is an autonomous body, but at the same time it is united in faith and Christian brotherhood with the American Catholic Church and claims that its orders and apostolic succession are derived from the original Patriarchal See of St. Peter's at Antioch. Its relationship to the American Catholic Church being strictly one of spiritual communion, it is not deprived of its absolute independence as a fully organized church.

Its ecclesiastical headquarters is Christ Church Cathedral, Brooklyn, N. Y.

[1] This statement was furnished by the Right Rev. George S. A. Brookes, D. D., secretary of the Conclave of Bishops, and approved by him in its present form.

AMERICAN ETHICAL UNION

(Societies for Ethical Culture)

STATISTICS

The data given for 1926 represent 6 active societies of the American Ethical Union, all reported as being in urban territory. The total membership was 3,801, comprising 1,813 males and 1,988 females. The classification of membership by sex and by age was reported by all of the 6 societies, none of which reported any members under 13 years of age.

Membership in the Ethical Societies is conferred upon those who express a sympathy with the purpose of the societies and a desire to affiliate with others in advancing the aims and purposes of the Ethical Movement.

Comparative data, 1890–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this organization for the censuses of 1926, 1916, 1906, and 1890.

Table 1.—Comparative Summary of Statistics, 1890 to 1926: American Ethical Union

ITEM	1926	1916	1906	1890
Societies (local organizations)	6	5	5	4
Increase over preceding census:				
Number	1		1	
Per cent [1]				
Members	3,801	2,850	2,040	1,064
Increase over preceding census:				
Number	951	810	976	
Per cent	33.4	39.7	91.7	
Average membership per society	634	570	408	266
Society buildings:				
Number	5			
Value—Societies reporting	5			
Amount reported	$1,157,821			
Average per society	$231,564			
Debt—Societies reporting	2			
Amount reported	$212,000			
Expenditures during year:				
Societies reporting	6	5		
Amount reported	$256,141	$80,661		
Current expenses and improvements	$152,902	$65,900		
Benevolences, missions, etc	$103,239	$6,193		
Not classified		$8,568		
Average expenditure per society	$42,690	$16,132		
Sunday schools:				
Societies reporting	5	4	5	
Officers and teachers	47	45	64	
Scholars	416	436	466	

[1] Per cent not shown where base is less than 100.

State tables.—Tables 2 and 3 present the statistics for the American Ethical Union by States. Table 2 gives, for 1926, the number and membership of the societies and the classification of membership by sex, and also gives the data for Sunday schools. Table 3 gives for each State the number and membership of the societies for the three censuses from 1906 to 1926.

TABLE 2.—NUMBER AND MEMBERSHIP OF SOCIETIES, TOTAL MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1926: AMERICAN ETHICAL UNION

GEOGRAPHIC DIVISION AND STATE	Number of societies	Number of members	TOTAL MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
			Male	Female	Males per 100 females	Societies reporting	Officers and teachers	Scholars
United States	**6**	**3,801**	**1,813**	**1,988**	**91.2**	**5**	**47**	**416**
New England:								
Massachusetts	1	209	93	116	80.2	1	2	15
Middle Atlantic:								
New York	2	1,893	997	896	111.3	2	15	172
Pennsylvania	1	721	308	413	74.6	1	10	79
East North Central:								
Illinois	1	550	242	308	78.6	----	----	----
West North Central:								
Missouri	1	428	173	255	67.8	1	20	150

TABLE 3.—NUMBER AND MEMBERSHIP OF SOCIETIES, BY STATES, 1906 TO 1926: AMERICAN ETHICAL UNION

STATE	NUMBER OF SOCIETIES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	**6**	**5**	**5**	**3,801**	**2,850**	**2,040**
Massachusetts	1	----	----	209	----	----
New York	2	2	2	1,893	1,450	1,265
Pennsylvania	1	1	1	721	504	198
Illinois	1	1	1	550	329	217
Missouri	1	1	1	428	567	360

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

The Ethical Movement was inaugurated by the founding of the New York Society for Ethical Culture by Dr. Felix Adler in 1876. Ethical Societies have since been formed in Chicago, Philadelphia, St. Louis, Brooklyn, and Boston, and the movement has extended also to other countries, including England, Germany, France, Austria, Switzerland, and Japan. Two federations have been formed—the American Ethical Union, organized in 1886, and the International Ethical Union, organized in 1896.

DOCTRINE AND ORGANIZATION

The societies have no formal expression of doctrine. Their purpose, as expressed by the constitution of the American Ethical Union, is "to assert the supreme importance of the ethical factor in all the relations of life." While they have no formal rites or ceremonies, the meetings are regarded by most of the members as religious meetings. The interest aroused in trying to pattern personal and social life on the ideal of human perfection, it is held, takes the place of formal creeds; and this very striving for the moral life becomes itself devotion. Sunday meetings are held at which addresses are given by the leaders of the

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by a committee of the American Ethical Union and approved by Mr. James Gutmann, associate leader, Society for Ethical Culture in the City of New York, in its present form.

societies and others who are in sympathy with the work. The leaders, who take the place of ministers in other organizations, are nevertheless not regarded as clergymen, but as teachers and directors of the work and policies of the societies. These leaders, however, officiate at funerals of members of the societies, offer counsel in moral difficulty, name children, and perform marriages under the laws of the States, and in the case of New York and Brooklyn by special act of the legislature.

The American Ethical Union, composed of the six American societies listed, holds an Annual Assembly to which the several societies send delegates in proportion to their numbers. In the interval between assemblies the business of the Union is conducted by an executive committee. However, each society is autonomous in government.

WORK

The numerous activities, educational, philanthropic, and social, are carried on by a variety of subsidiary or else loosely connected organizations. These include Sunday schools for the moral instruction of children, study and fellowship groups for young people and adults, neighborhood houses for work among the poor, day schools for advanced experimental work in elementary and high school education, women's groups devoted to cultural activity and social service, and the like. The New York Society has as many as 40 different kinds of group activities. This society is to be credited with the inception of settlement-house work in this country, the introduction of the free kindergarten into the New York schools, the visiting nurse movement (also started by the Henry Street Settlement), the tenement-house reform movement in New York, the child-study movement, and the movement for the abolition of child labor. Neighborhood houses initiated by the societies are in operation in New York, Chicago, Philadelphia, and St. Louis. The Chicago Society started the first public legal aid bureau and led to the spread of this kind of institution. The largest undertaking immediately identified with the movement is the Ethical Culture School in New York, which has to-day a staff of more than 100 teachers and assistants and about 900 pupils, of whom over 40 per cent are on a free scholarship basis. The school plant at Central Park West represents an investment of $700,000. To this is now being added an experimental preprofessional department of the school, to be known as the Fieldston School, at Riverdale, in New York City, the erection of which involves an expenditure of more than a million dollars, subscribed by members and friends of the society. The Ethical Culture School of the Brooklyn Society, at Prospect Park West, provides for about 200 children, also in large measure on a scholarship basis. These schools rank among the foremost as laboratories in education and are visited by educators from all parts of the world. Systematic ethical instruction is a special feature of both schools. No attempt is made, however, either in the schools or in the settlement houses, to proselytize for the Ethical Movement; most of the cultural activities of the societies are open to all who wish to take part, irrespective of their religious affiliations.

AMERICAN RESCUE WORKERS

STATISTICS

The data given for 1926 represent 97 active stations of the American Rescue Workers, all reported as being in urban territory. The total number of officers and workers was 1,989, comprising 886 males, 1,040 females, and 63 for whom the sex was not reported. The classification of membership by sex was reported by 89 stations and the classification by age was reported by 73 stations, including 51 which reported members under 13 years of age.

Profession of faith in the Word of God, as evidenced by baptism of the candidate, is the only requirement for membership in the American Rescue Workers.

Comparative data, 1906–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this organization for the censuses of 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1926: AMERICAN RESCUE WORKERS

ITEM	1926	1916	1906
Stations (local organizations)	97	29	20
Increase over preceding census:			
Number	68	9	20
Per cent [1]			
Members	1,989	611	436
Increase over preceding census:			
Number	1,378	175	436
Per cent	225.5	40.1	
Average membership per station	21	21	22
Station buildings:			
Number	3	2	2
Value—Stations reporting	3	2	2
Amount reported	$13,800	$1,900	$9,700
Average per station	$4,600	$950	$4,850
Debt—Stations reporting	1	1	2
Amount reported	$1,600	$25	$2,900
Expenditures during year:			
Stations reporting	92	19	
Amount reported	$135,214	$22,682	
Current expenses and improvements	$82,838	$16,994	
Benevolences, missions, etc	$49,282	$5,688	
Not classified	$3,094		
Average expenditure per station	$1,470	$1,194	
Sunday schools:			
Stations reporting	50	13	2
Officers and teachers	90	61	18
Scholars	1,091	438	175

[1] Per cent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for the American Rescue Workers by States. Table 2 gives for each State the number and membership of the stations, all of which are located in urban territory, and the total membership classified by sex. Table 3 gives for selected States the number and membership of the stations for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 presents, for 1926, the station expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 4 is limited to those States in which three or more stations

reported expenditures, in order to avoid disclosing the financial statistics of any individual station. The States omitted from this table can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF STATIONS, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: AMERICAN RESCUE WORKERS

GEOGRAPHIC DIVISION AND STATE	Number of stations	Number of members	TOTAL MEMBERSHIP BY SEX			
			Male	Female	Sex not reported	Males per 100 females [1]
United States	**97**	**1,989**	**886**	**1,040**	**63**	**85.2**
New England:						
Massachusetts	6	364	180	184		97.8
Connecticut	2	2	1	1		
Middle Atlantic:						
New York	6	67	29	38		
New Jersey	5	81	34	47		
Pennsylvania	19	382	167	196	19	85.2
East North Central:						
Ohio	13	298	136	162		84.0
Indiana	3	46	18	28		
Illinois	12	270	137	133		103.0
Michigan	3	53	25	28		
West North Central:						
Minnesota	2	28	9	19		
Missouri	2	15	15			
South Atlantic:						
Maryland	5	201	88	113		77.9
West Virginia	2	51	19	32		
Georgia	1	44			44	
Florida	5	5	3	2		
East South Central:						
Kentucky	2	13	6	7		
Mississippi	3	3	1	2		
West South Central:						
Texas	3	14	8	6		
Pacific:						
California	3	52	10	42		

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF STATIONS, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: AMERICAN RESCUE WORKERS

[Separate presentation is limited to States having 3 or more stations in either 1926, 1916, or 1906]

STATE	NUMBER OF STATIONS			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**97**	**29**	**20**	**1,989**	**611**	**436**	**489**	**1,107**	**393**	**30.6**
Massachusetts	6	1		364	55		18	250	96	6.7
New York	6	4	2	67	38	30	17	50		
New Jersey	5	1	1	81	15	20	37	44		
Pennsylvania	19	12	10	382	108	322	125	191	66	39.6
Ohio	13	3	1	298	17	7	66	191	41	25.7
Indiana	3	2	1	46	65	9		46		
Illinois	12			270			147	123		54.4
Michigan	3		1	53		3	3	50		
Maryland	5	2		201	100		67	134		33.3
Florida	5	1		5	141			5		
Mississippi	3	1		3	15			3		
Texas	3			14				14		
California	3	1		52	15				52	
Other States	11	1	4	153	42	45	9	6	138	

TABLE 4.—STATION EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: AMERICAN RESCUE WORKERS

[Separate presentation is limited to States having 3 or more stations reporting expenditures]

STATE	Total number of stations	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Stations reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Stations reporting	Officers and teachers	Scholars
United States	**97**	**91**	**$135,214**	**$82,838**	**$49,282**	**$3,094**	**50**	**90**	**1,091**
Massachusetts	6	6	18,666	13,492	5,174	----------	3	3	35
New York	6	6	6,256	3,646	2,610	----------	3	4	37
New Jersey	5	5	5,208	3,877	1,331	----------	4	4	37
Pennsylvania	19	17	31,291	17,957	11,238	2,096	9	18	170
Ohio	13	13	13,547	8,147	4,402	998	10	18	266
Indiana	3	3	3,345	2,774	571	----------	3	7	46
Illinois	12	9	14,316	9,147	5,169	----------	7	15	121
Michigan	3	3	2,793	1,930	863	----------	3	3	30
Maryland	5	5	10,670	5,000	5,670	----------	3	10	70
Florida	5	5	2,779	1,480	1,299	----------	2	3	225
Mississippi	3	3	1,116	289	827	----------	------	-------	-------
Texas	3	3	1,252	593	659	----------	------	-------	-------
California	3	3	6,489	5,269	1,220	----------	------	-------	-------
Other States	11	11	17,486	9,237	8,249	----------	3	5	54

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

About the year 1880, Thomas E. Moore was put in charge of the American work of the Salvation Army by Gen. William E. Booth, whose headquarters were in London. After a few years a difference of opinion arose between the two in regard to the financial administration of the American branch. General Booth contended that a part of all funds raised in America should be sent to England and that, as the work of the Salvation Army was world-wide, a member of that army should not call any country his own. Mr. Moore contended that funds raised by the Salvation Army in America should be used only in this country and that the organization should have an American charter.

In 1882, with a number of the American officers, he withdrew and began independent work. The movement was incorporated in 1884, and in 1885 an amended charter was granted under the name of the Salvation Army of America. Mr. Moore was made head of the new organization with the title of general, but subsequently withdrew to enter the Baptist ministry and was succeeded by Col. Richard Holz. Headquarters were first established at Mohawk, N. Y., but were afterwards changed to Saratoga Springs. Subsequent changes in the Salvation Army in the United States and certain overtures made by the new commander, Gen. Ballington Booth, to General Holz and other officers of the new organization resulted in the return of a considerable number to the former organization. However, about 25 posts refused to return and these united and reorganized; in 1913 the name of the organization was changed to American Rescue Workers, under which name it has been incorporated under the laws of the State of Pennsylvania.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Gen. James W. Duffin, commander in chief of the American Rescue Workers, and approved by him in its present form.

DOCTRINE AND ORGANIZATION

In general doctrine and organization this body is very similar to the older one, except that, besides being an evangelistic and philanthropic movement, it is a Christian church with the usual sacraments of baptism and the Lord's Supper, acknowledging belief in one God, in the Trinity, the inspiration of the Scriptures, the divinity of Christ, the doctrines of original sin and of the atonement, repentance, and regeneration as prerequisites to salvation, the inward witness of the Holy Ghost and the eternal punishment of the wicked and the eternal reward of the righteous.

The organization is represented in its corporate capacity by a board of directors, the majority of whom are laymen and all of whom are elected by the duly qualified voters of the corporation. These directors are all members of the general council of the American Rescue Workers, which includes also the commander, the staff officers, the field officers, and representatives of the corps.

Titles to property are not vested in the general council, but stations having real estate may have their own local boards of directors. Should a station cease to exist, however, the general board is legally qualified to become the custodian of all such property for American Rescue purposes.

WORK

The organization has two main objects, the dissemination of the Word of God to the masses not reached by ordinary church methods, and the assistance of the unfortunate; as its name indicates, the organization does a general philanthropic work, depending for its support on voluntary contributions.

APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Apostolic Overcoming Holy Church of God for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of all persons admitted to the local churches upon confession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	16	8	8		
Members	1,047	581	466	55.5	44.5
Average per church	65	73	58		
Membership by sex:					
Male	352	187	165	53.1	46.9
Female	695	394	301	56.7	43.3
Males per 100 females	50.6	47.5	54.8		
Church edifices:					
Number	10	6	4		
Value—Churches reporting	10	6	4		
Amount reported	$16,950	$12,100	$4,850	71.4	28.6
Average per church	$1,695	$2,017	$1,213		
Debt—Churches reporting	5	2	3		
Amount reported	$1,975	$1,600	$375	81.0	19.0
Churches reporting "no debt" on church edifice	5	4	1		
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$3,000	$3,000		100.0	
Expenditures during year:					
Churches reporting	16	8	8		
Amount reported	$17,198	$11,187	$6,011	65.0	35.0
Current expenses and improvements	$15,010	$9,935	$5,075	66.2	33.8
Benevolences, missions, etc.	$2,188	$1,252	$936	57.2	42.8
Average expenditure per church	$1,075	$1,398	$751		
Sunday schools:					
Churches reporting	15	7	8		
Officers and teachers	67	38	29		
Scholars	1,068	583	485	54.6	45.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 16 active organizations of the Apostolic Overcoming Holy Church of God, with 1,047 members. The classification of membership by sex and by age was reported by all of the 16 churches, none of which, however, reported any members under 13 years of age. There was no debt on the one parsonage reported.

This denomination has been organized since the 1916 census of religious bodies and no comparative data are available.

State tables.—Tables 2, 3, and 4, present the statistics for the Apostolic Overcoming Holy Church of God by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 shows the value of church edifices and the debt on such property. Table 4 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 3 and 4 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

Ecclesiastical divisions.—Table 5 presents, for each ministerial council in this denomination, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	16	8	8	1,047	581	466	352	695	50.6
East North Central:									
Illinois	1	1	------	138	138	--------	53	85	--------
East South Central:									
Kentucky	1	1	------	18	18	--------	4	14	--------
Alabama	13	5	8	847	381	466	277	570	48.6
West South Central:									
Texas	1	1	------	44	44	--------	18	26	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	16	10	10	$16,950	5	$1,975
Alabama	13	8	8	14,150	4	1,175
Other States	3	2	2	2,800	1	800

TABLE 4.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	16	16	$17,198	$15,010	$2,188	15	67	1,068
Alabama	13	13	13,243	11,325	1,918	13	57	853
Other States	3	3	3,955	3,685	270	2	10	215

TABLE 5.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY MINISTERIAL COUNCILS, 1926: APOSTOLIC OVERCOMING HOLY CHURCH OF GOD

MINISTERIAL COUNCIL	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	16	1,047	10	$16,950	5	$1,975	16	$17,198	15	1,068
North	8	567	6	9,200	3	1,650	8	8,542	8	554
South	8	480	4	7,750	2	325	8	8,656	7	514

HISTORY, DOCTRINE, AND ORGANIZATION[1]

This denomination, reported for the first time in 1926, was incorporated in 1916 under the laws of the State of Alabama as the Ethiopian Overcoming Holy Church of God. At the annual meeting in June, 1927, by a majority vote, the word "Apostolic" was substituted for "Ethiopian," and the denomination has since been called Apostolic Overcoming Holy Church of God.

The churches are nearly all in three States of the South, but there is one organization in Illinois. The headquarters of the denomination are in Mobile, Ala.

The National Convention, which meets annually, is divided into districts called ministerial councils. The presiding officer of the general body is a bishop, and the church has also elders and teachers. Its general purpose is evangelistic, supported by the payment of tithes from all the members.

[1] This statement was furnished by Rev. W. T. Phillips, bishop, Apostolic Overcoming Holy Church of God, and approved by him in its present form.

ASSEMBLIES OF GOD, GENERAL COUNCIL

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Assemblies of God, General Council, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Assemblies of God, General Council, consists of persons who profess rebirth, live consistent Christian lives, and assume personal responsibility for the conduct of the church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ASSEMBLIES OF GOD, GENERAL COUNCIL

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	671	329	342	49.0	51.0
Members	47,950	32,725	15,225	68.2	31.8
Average per church	71	99	45		
Membership by sex:					
Male	18,186	12,531	5,655	68.9	31.1
Female	28,249	18,849	9,400	66.7	33.3
Sex not reported	1,515	1,345	170	88.8	11.2
Males per 100 females	64.4	66.5	60.2		
Membership by age:					
Under 13 years	4,116	2,730	1,386	66.3	33.7
13 years and over	35,952	23,591	12,361	65.6	34.4
Age not reported	7,882	6,404	1,478	81.2	18.8
Per cent under 13 years [3]	10.3	10.4	10.1		
Church edifices:					
Number	497	251	246	50.5	49.5
Value—Churches reporting	479	242	237	50.5	49.5
Amount reported	$3,468,989	$3,022,678	$446,311	87.1	12.9
Average per church	$7,242	$12,490	$1,883		
Debt—Churches reporting	260	175	85	67.3	32.7
Amount reported	$1,087,362	$1,002,087	$85,275	92.2	7.8
Churches reporting "no debt" on church edifice	197	63	134	32.0	68.0
Parsonages:					
Value—Churches reporting	125	58	67	46.4	53.6
Amount reported	$255,815	$178,775	$77,040	69.9	30.1
Debt—Churches reporting	50	30	20		
Amount reported	$77,075	$68,843	$8,232	89.3	10.7
Churches reporting "no debt" on parsonage	56	17	39		
Expenditures during year:					
Churches reporting	595	299	296	50.3	49.7
Amount reported	$1,405,491	$1,161,090	$244,401	82.6	17.4
Current expenses and improvements	$1,089,993	$898,804	$191,189	82.5	17.5
Benevolences, missions, etc	$273,670	$227,018	$46,652	83.0	17.0
Not classified	$41,828	$35,268	$6,560	84.3	15.7
Average expenditure per church	$2,362	$3,883	$826		
Sunday schools:					
Churches reporting	549	282	267	51.4	48.6
Officers and teachers	4,232	2,534	1,698	59.9	40.1
Scholars	41,255	26,084	15,171	63.2	36.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 671 active organizations of Assemblies of God, General Council, with 47,950 members. The classification of membership by sex was reported by 651 churches and the classification by age was reported by 579 churches, including, however, only 360 which reported any members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: ASSEMBLIES OF GOD, GENERAL COUNCIL

ITEM	1926	1916
Churches (local organizations)	671	118
Increase over preceding census:		
Number	553	----
Per cent	468.6	----
Members	47,950	6,703
Increase over preceding census:		
Number	41,247	----
Per cent	615.4	----
Average membership per church	71	57
Church edifices:		
Number	497	63
Value—Churches reporting	479	63
Amount reported	$3,468,989	$101,779
Average per church	$7,242	$1,616
Debt—Churches reporting	260	31
Amount reported	$1,087,362	$12,460
Parsonages:		
Value—Churches reporting	125	10
Amount reported	$255,815	$7,021
Debt—Churches reporting	50	----
Amount reported	$77,075	----
Expenditures during year:		
Churches reporting	595	96
Amount reported	$1,405,491	$61,941
Current expenses and improvements	$1,089,993	$45,675
Benevolences, missions, etc.	$273,670	$16,266
Not classified	$41,828	----
Average expenditure per church	$2,362	$645
Sunday schools:		
Churches reporting	549	79
Officers and teachers	4,232	460
Scholars	41,255	4,379

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Assemblies of God, General Council, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the last two censuses, 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ASSEMBLIES OF GOD, GENERAL COUNCIL

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**671**	**329**	**342**	**47,950**	**32,725**	**15,225**	**18,186**	**28,249**	**1,515**	**64.4**
New England:										
Maine	1	1	------	95	95	------	35	60	------	------
New Hampshire	2	1	1	51	25	26	12	14	25	------
Massachusetts	3	3	------	123	123	------	52	71	------	------
Connecticut	5	4	1	133	117	16	55	78	------	------
Middle Atlantic:										
New York	17	15	2	2,023	1,951	72	913	1,110	------	82.3
New Jersey	12	10	2	805	717	88	321	484	------	66.3
Pennsylvania	27	18	9	2,534	1,908	626	920	1,464	150	62.8
East North Central:										
Ohio	20	17	3	2,162	2,052	110	809	1,237	116	65.4
Indiana	11	8	3	711	547	164	269	442	------	60.9
Illinois	36	26	10	4,029	3,488	541	1,603	2,390	36	67.1
Michigan	12	9	3	833	756	77	324	434	75	74.7
Wisconsin	3	3	------	817	817	------	314	503	------	62.4
West North Central:										
Minnesota	7	3	4	603	269	334	243	360	------	67.5
Iowa	9	3	6	400	174	226	159	241	------	66.0
Missouri	40	13	27	2,595	1,472	1,123	891	1,626	78	54.8
North Dakota	4	2	2	142	63	79	62	80	------	------
Nebraska	13	4	9	765	230	535	352	413	------	85.2
Kansas	30	15	15	1,736	1,120	616	515	996	225	51.7
South Atlantic:										
Delaware	1	1	------	143	143	------	55	88	------	------
Maryland	8	4	4	505	409	96	161	302	42	53.3
District of Columbia	2	2	------	355	355	------	150	205	------	73.2
Virginia	4	2	2	152	66	86	49	103	------	47.6
West Virginia	6	1	5	286	40	246	122	164	------	74.4
North Carolina	1	1	------	33	33	------	18	15	------	------
South Carolina	1	1	------	20	20	------	8	12	------	------
Georgia	1	------	1	38	------	38	11	27	------	------
Florida	32	10	22	1,697	909	788	576	983	138	58.6
East South Central:										
Kentucky	7	2	5	213	98	115	87	126	------	69.0
Tennessee	5	4	1	364	353	11	109	255	------	42.7
Alabama	43	3	40	1,391	181	1,210	497	894	------	55.6
Mississippi	7	5	2	219	170	49	69	150	------	46.0
West South Central:										
Arkansas	72	18	54	3,641	1,206	2,435	1,167	2,354	120	49.6
Louisiana	6	------	6	459	------	459	168	291	------	57.7
Oklahoma	41	16	25	2,750	1,305	1,445	862	1,538	350	56.0
Texas	60	30	30	3,793	2,510	1,283	1,422	2,371	------	60.0
Mountain:										
Montana	6	2	4	215	76	139	90	125	------	72.0
Idaho	2	1	1	77	25	52	29	48	------	------
Colorado	11	9	2	817	753	64	328	459	30	71.5
New Mexico	4	1	3	135	25	110	52	83	------	------
Arizona	4	2	2	159	118	41	54	105	------	51.4
Pacific:										
Washington	11	7	4	1,225	853	372	516	709	------	72.8
Oregon	7	2	5	613	371	242	234	309	70	75.7
California	77	50	27	8,093	6,782	1,311	3,503	4,530	60	77.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: ASSEMBLIES OF GOD, GENERAL COUNCIL

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 (1)
United States	671	118	47,950	6,703	4,116	35,952	7,882	10.3
Massachusetts	3		123		2	71	50	
Connecticut	5		133			78	55	
New York	17	6	2,023	730	136	1,767	120	7.1
New Jersey	12	5	805	143	120	633	52	15.9
Pennsylvania	27	3	2,534	335	243	2,068	223	10.5
Ohio	20		2,162		152	1,254	756	10.8
Indiana	11		711		130	581		18.3
Illinois	36	3	4,029	331	180	2,191	1,658	7.6
Michigan	12		833		67	691	75	8.8
Wisconsin	3	2	817	316	154	663		18.8
Minnesota	7	1	603	75	35	568		5.8
Iowa	9	4	400	182	69	331		17.3
Missouri	40	11	2,595	531	138	1,902	555	6.8
North Dakota	4		142		16	91	35	15.0
Nebraska	13	2	765	60	165	539	61	23.4
Kansas	30	6	1,736	242	135	1,086	515	11.1
Maryland	8	4	505	170	15	354	136	4.1
Virginia	4	1	152	24	3	129	20	2.3
West Virginia	6	2	286	69	13	273		4.5
Florida	32	6	1,697	285	76	1,329	292	5.4
Kentucky	7	1	213	27	7	185	21	3.6
Tennessee	5		364		1	263	100	0.4
Alabama	43	4	1,391	189	73	1,116	202	6.1
Mississippi	7		219		4	156	59	2.5
Arkansas	72	12	3,641	923	172	3,038	431	5.4
Louisiana	6		459		39	420		8.5
Oklahoma	41	13	2,750	780	236	2,047	467	10.3
Texas	60	25	3,793	897	281	3,239	273	8.0
Montana	6		215		31	184		14.4
Colorado	11		817		88	529	200	14.3
New Mexico	4		135		5	119	11	4.0
Arizona	4	1	159	48	16	143		10.1
Washington	11	2	1,225	60	233	899	93	20.6
Oregon	7		613		24	218	371	9.9
California	77	4	8,093	286	1,023	6,194	876	14.2
Other States	11		812		34	603	175	5.3

[1] Based on membership with age classification reported; not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Following upon the great revival in 1907, a considerable number of churches, missions, or assemblies in the United States and Canada entered upon an individual and distinctively evangelistic type of mission work. This was at first purely independent and voluntary, but some association and mutual fellowship became recognized as valuable, and in 1914 a call was made for all interested in Bible order, system, united doctrine, etc., to meet at Hot Springs, Ark. About 100 delegates came to this meeting, representing a variety of denominations, and

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. J. R. Evans, secretary, General Council of the Assemblies of God.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ASSEMBLIES OF GOD, GENERAL COUNCIL

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	671	497	479	$3,468,989	260	$1,087,362	125	$255,815	50	$77,075
Massachusetts	3	3	3	38,000	1	10,000	-----	-----	-----	-----
Connecticut	5	4	4	30,000	4	11,242	-----	-----	-----	-----
New York	17	15	15	363,500	10	101,150	4	14,500	2	7,500
New Jersey	12	10	10	157,500	9	80,919	-----	(1)	-----	-----
Pennsylvania	27	14	13	343,300	9	125,850	-----	(1)	-----	(1)
Ohio	20	12	12	218,200	9	124,500	-----	(1)	-----	(1)
Indiana	11	5	5	45,000	5	16,600	-----	-----	-----	-----
Illinois	36	30	29	238,775	20	68,565	4	9,100	2	2,650
Michigan	12	6	6	118,500	6	27,700	-----	(1)	-----	(1)
Wisconsin	3	3	3	68,500	3	28,000	-----	(1)	-----	-----
Minnesota	7	7	7	47,800	3	16,069	-----	(1)	-----	-----
Iowa	9	6	6	23,300	4	8,226	-----	(1)	-----	(1)
Missouri	40	31	27	173,700	13	43,243	8	9,200	3	602
Nebraska	13	10	9	21,575	6	3,720	-----	(1)	-----	(1)
Kansas	30	20	19	47,768	10	11,276	-----	(1)	-----	(1)
Maryland	8	8	7	42,700	2	13,300	3	7,700	1	850
West Virginia	6	4	3	16,500	-----	-----	-----	(1)	-----	-----
Florida	32	23	23	87,400	8	11,138	3	6,300	1	400
Kentucky	7	5	5	9,000	4	1,986	-----	(1)	-----	-----
Tennessee	5	4	3	7,000	-----	-----	-----	(1)	-----	-----
Alabama	43	32	32	47,300	8	3,213	5	5,300	1	400
Mississippi	7	7	7	12,650	2	2,000	-----	(1)	-----	(1)
Arkansas	72	56	55	91,596	17	13,686	20	20,575	7	6,220
Louisiana	6	6	6	5,600	3	725	-----	(1)	-----	(1)
Oklahoma	41	34	34	115,565	16	26,075	15	18,475	5	3,315
Texas	60	51	48	112,310	24	18,998	15	20,075	4	2,168
Colorado	11	5	5	34,150	5	25,700	-----	(1)	-----	(1)
New Mexico	4	4	4	3,650	2	206	-----	(1)	-----	-----
Arizona	4	3	3	13,700	3	5,325	-----	-----	-----	-----
Washington	11	10	10	106,200	9	49,493	-----	(1)	-----	(1)
Oregon	7	6	6	25,000	3	1,550	-----	(1)	-----	(1)
California	77	51	49	755,950	35	229,087	16	37,250	8	17,761
Other States [2]	25	12	11	47,300	7	7,820	32	107,340	16	35,209

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 27 churches in New Jersey, Pennsylvania, Ohio, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, Kansas, West Virginia, Kentucky, Tennessee, Mississippi, Louisiana, Colorado, New Mexico, Washington, and Oregon.

some of them never having belonged to any denomination. An organization was agreed upon and incorporated in Arkansas in October and in Missouri in November, under the name of "Assemblies of God, General Council."

DOCTRINE

The Assemblies of God are mostly Arminian in doctrine, emphasizing the inspiration of the Scriptures; the fall and redemption of man; the baptism of the Holy Ghost; sanctification as the goal for all believers; the church a living organism; a divinely called and scripturally ordained ministry; divine healing; the premillennial and imminent coming of Jesus to judge the world in righteousness, while reigning on earth for a thousand years; everlasting punishment for the

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: ASSEMBLIES OF GOD, GENERAL COUNCIL

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	671	595	$1,405,491	$1,089,993	$273,670	$41,828	549	4,232	41,255
Massachusetts	3	3	12,009	9,414	2,595		2	11	105
Connecticut	5	5	6,964	5,389	1,575		3	11	57
New York	17	16	67,491	45,753	21,738		13	109	854
New Jersey	12	12	53,082	41,986	11,096		11	78	624
Pennsylvania	27	26	154,905	125,877	26,760	2,268	25	233	1,940
Ohio	20	18	90,030	47,716	9,314	33,000	19	166	1,461
Indiana	11	10	16,164	12,914	3,250		9	80	635
Illinois	36	33	93,284	77,258	15,726	300	30	308	3,122
Michigan	12	10	25,385	18,515	5,970	900	11	81	795
Wisconsin	3	3	42,340	33,829	8,511		3	49	476
Minnesota	7	7	16,501	13,415	3,086		5	40	325
Iowa	9	8	6,142	5,443	699		8	57	355
Missouri	40	34	58,814	42,273	15,941	600	33	232	2,581
North Dakota	4	3	6,145	5,547	598		4	18	166
Nebraska	13	12	15,309	13,295	2,014		9	62	496
Kansas	30	27	37,863	29,445	8,418		28	241	1,807
Maryland	8	7	19,634	15,385	4,249		8	73	678
Virginia	4	3	4,485	3,410	1,075		3	34	230
West Virginia	6	5	3,266	2,494	772		6	33	338
Florida	32	25	29,849	21,456	8,308	85	21	133	1,397
Kentucky	7	5	1,913	1,094	819		2	11	65
Tennessee	5	5	6,963	640	6,323		4	29	300
Alabama	43	35	15,951	12,865	2,936	150	25	145	1,232
Mississippi	7	6	4,562	3,010	1,552		5	30	266
Arkansas	72	62	48,311	34,268	13,543	500	61	384	4,642
Louisiana	6	6	6,820	5,663	1,157		3	23	274
Oklahoma	41	33	63,312	50,271	12,216	825	32	279	2,787
Texas	60	55	69,394	54,529	13,665	1,200	52	377	4,179
Montana	6	4	9,301	8,620	681		4	22	155
Colorado	11	10	19,779	16,895	2,884		11	80	726
New Mexico	4	3	1,954	1,431	523		4	25	207
Arizona	4	4	7,550	6,780	770		4	29	233
Washington	11	10	91,194	86,668	4,526		6	50	522
Oregon	7	6	16,520	15,754	766		5	37	389
California	77	73	260,366	206,270	53,596	500	71	587	6,192
Other States	11	11	21,939	14,421	6,018	1,500	9	75	644

wicked and a new heaven and a new earth for the believers. While they recognize human government and affirm unswerving loyalty to the United States, the Assemblies of God claim that as followers of the Prince of Peace they are constrained to declare that they could not conscientiously participate in war and armed resistance which involves the actual destruction of human life.

ORGANIZATION

The polity of the denomination is a combination of the Congregational and Presbyterian systems. The local churches are Congregational in the conduct of their affairs. They act, however, under the advice and suggestions of elders or presbyters. There are State bodies called district councils, and there is a General Council, for consideration of affairs belonging to the church at large.

The general presbyters and an executive presbytery consisting of seven persons are elected for supervision of the field work. Annual licenses are given worthy candidates, and on approval these are ordained to the full ministry by any district council. Outgoing missionaries, whether ordained or not, must be indorsed by the missionary committee of the General Council.

WORK

Missionary work is engaged in directly by all churches in the home field, and many local assemblies support missionaries on the foreign field wholly, or in part.

Missionary funds go through the central missionary committee, but a considerable amount is sent by individuals and churches directly to missionaries whom they support or help to support. Attention has been paid to educational matters, and the Central Bible Institute has been erected in Springfield, Mo., as a General Council institution. There are also Bible training schools located in California, Ohio, and New Jersey. The organization has also the Gospel Publishing House in Springfield, Mo., where general headquarters are located.

ASSYRIAN JACOBITE APOSTOLIC CHURCH

STATISTICS

The data given for 1926 represent three active organizations of the Assyrian Jacobite Apostolic Church, all reported as being in urban territory. The total membership was 1,407, comprising 703 males and 704 females. The classification of membership by sex and by age was reported by all of the churches, all of which reported members under 13 years of age.

The membership of the Assyrian Jacobite Apostolic Church consists of all persons received into the local churches through baptism.

There were no parsonages nor Sunday schools reported.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this body for the censuses of 1926 and 1916.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: ASSYRIAN JACOBITE APOSTOLIC CHURCH

ITEM	1926	1916
Churches (local organizations)	3	15
Increase [1] over preceding census:		
Number	−12	----------
Per cent [2]	----------	----------
Members	1,407	748
Increase over preceding census:		
Number	659	----------
Per cent	88.1	----------
Average membership per church	469	50
Church edifices:		
Number	3	----------
Value—Churches reporting	3	----------
Amount reported	$92,000	----------
Average per church	$30,667	----------
Debt—Churches reporting	3	----------
Amount reported	$27,500	----------
Expenditures during year:		
Churches reporting	3	----------
Amount reported	$24,253	----------
Current expenses and improvements	$23,576	----------
Benevolences, missions, etc.	$677	----------
Average expenditure per church	$8,084	----------

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 2 and 3 present the statistics for the Assyrian Jacobite Apostolic Church by States. Table 2 gives for each State the number and membership of the churches and the membership classified by sex. Table 3 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: ASSYRIAN JACOBITE APOSTOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	**3**	**1,407**	**703**	**704**	**99.9**
New England:					
Massachusetts	1	220	107	113	94.7
Rhode Island	1	162	94	68	----
Middle Atlantic:					
New Jersey	1	1,025	502	523	96.0

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: ASSYRIAN JACOBITE APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926		
	1926	1916	1926	1916	Under 13 years	13 years and over	Per cent under 13
United States	**3**	**15**	**1,407**	**748**	**291**	**1,116**	**20.7**
Massachusetts	1	6	220	291	25	195	11.4
New Jersey	1	5	1,025	311	204	821	19.9
Other States	1	4	162	146	62	100	38.3

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

The Assyrian Jacobite Apostolic Church traces its origin to the first 12 apostles of Christ, particularly to St. Peter, the first Patriarch of Antioch.

The gospel had its origin in Syria and the Assyrian fathers were the first Christian missionaries. From the beginning of Christianity, the Assyrians went out to Gaul, Persia, India, China, and Africa, where, notwithstanding severe persecutions, they succeeded in establishing numerous schools and monasteries. They have been constantly persecuted by the various Roman, Greek, Persian, and Turkish rulers, and, judging from the continuous numerous outrages, it would seem that the Turks and Arabs intended to exterminate all the Assyrian Christians. In the face of all these persecutions they gallantly faced death, and to this day they ably uphold the early Christian faith.

Contact with American missionaries who had established schools in various localities turned the attention of the Assyrians to America, and they fled from the rule of the Moslem Turk and sought shelter under the American flag. This immigration began about 1893, and soon there were several large Assyrian communities in the United States. Some of these people were members of the Assyrian Roman Catholic Church, others belonged to the Assyrian Protestant Church, while still others belonged to the Assyrian Nestorian Church or the Chaldean Church. On coming here, all except the Nestorians identified themselves with their respective American denominations. The majority of them, however, were members of the Assyrian Jacobite Apostolic faith, and as the number of immigrants continued to increase, church services for them were in great demand.

[1] This statement, which differs somewhat from that published in Part II of the Report on Religious Bodies, 1916, was furnished by the Very Rev. Hanna Koorie, pastor of the Church of the Virgin Mary, West New York, N. J., and approved by him in its present form.

In April, 1907, the Assyrian Americans sent Deacon Hanna Koorie, then of Paterson, N. J., to Jerusalem. There he was ordained priest and later a koorie (cvhoorie). He returned to this country September 28 of the same year. Immediately afterward, he assembled the dispersed Assyrians, for the first time, to worship in St. Luke's Episcopal Church, Paterson, N. J. The members of this faith are scattered in various States, but their churches were reported only in two New England States and in New Jersey.

DOCTRINE

The doctrine of this church is based on the Nicene Creed. It varies, however from that of the Western Church as regards the procession of the Holy Ghost and uses the phraseology, "the Holy Ghost proceeded from the Father and is with the Son." It accepts the canons of the first three General Councils of the church, namely, the Nicene, Constantinople, and Ephesus, as well as the writings of the recognized fathers of the church of the period of these councils. It teaches that Christ was perfect God and perfect man. The interpretation of the Bible, the ecclesiastical ordinances, as well as the traditions of the church, are held equally important. The seven sacraments, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony, are accepted. Baptism is administered by pouring and by immersion, chiefly the latter; it usually takes place several days after birth, and is followed by the ceremony of anointing with the sacred oil or chrism in the form of a cross, and by the laying on of hands. The minister also breathes on the child and on the water. The membership of the church includes all baptized persons. Auricular confession is accepted. Holy Communion is the sacrament which contains the body and blood of Christ under appearance of bread and wine. It is received fasting and is given to the laity in only one kind, the form of bread. The Blessed Virgin and the Saints are venerated, and prayers are offered for the dead.

ORGANIZATION

The organization of the Assyrian Jacobite Apostolic Church centers on the Patriarch of Antioch, who resides at Mardin, Dair el Zahfaran, and his authority is supreme on faith and in all church matters. Next in rank is the Metropolitan, or mifrian, who resides in Mosul and who ordains the bishops. Then follow the iskiffs and the mitrans, who together with the mifrian, act as advisers to the patriarch and as heads of various commissions or congregations which have charge of the church administration. Only a mifrian can become a patriarch. The mifrian is chosen from the mitrans, all of whom are celibates. Then follows the office of bishop, or koorie (cvhoorie), rhahib, priest, and deacon, respectively. A deacon under 30 years of age can not be ordained to the priesthood. A celibate deacon can be ordained to the office of rhahib, mitran, mifrian, and patriarch. A married deacon can become a priest, a koorie (cvhoorie), or an iskiff.

The government of this church is democratic, every officer of the church from the lowest to the highest being chosen by the people. It is also in a sense hierarchical, for every priest must be ordained by a bishop whose commission is traced to the apostles through the apostolic succession of bishops. The Patriarch of Antioch is the supreme head of all the Assyrian churches throughout the world, and he was represented at the second World Conference on Faith and Order at Lausanne, Switzerland.

The official periodical of the church is the Beth Nahrin (Mesopotamia), published in West New York, N. J.

BAHÁ'IS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the American Bahá'is for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

To become a voting member of a Bahá'i community one must be a resident of the locality (city, town, or village) in which the community exists; have attained the age of 21 years; have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses all the qualifications of Bahá'i faith and practice.

TABLE 1.—SUMMARY OF STATISTICS FOR ASSEMBLIES IN URBAN AND RURAL TERRITORY, 1926; BAHÁ'IS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Assemblies (local organizations)	44	40	4		
Members	1,247	1,186	61	95.1	4.9
Average per assembly	28	30	15		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 44 fully organized local assemblies, or communities, of Bahá'is, with 1,247 voting members, having direct connection with the National Administrative Board; other communities, included in the 1906 and 1916 figures given in Table 2, with a smaller membership, not participating in the annual elections, are not reported. With regard to this membership it may also be stated that many other persons who retain their membership in other denominations attend the Bahá'i meetings and are closely identified with the movement. The membership was not reported by sex or by age, but is assumed to be 13 years of age or over. No parsonages or Sunday schools were reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this body for the censuses of 1926, 1916, and 1906. The change since 1916 in the character of the returns is explained by a change in the method of organization of the local assemblies and by the adoption of a more definite basis for voting membership.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: BAHÁ'IS

ITEM	1926	1916	1906
Assemblies (local organizations)	44	57	24
Increase [1] over preceding census:			
Number	−13	33	----
Per cent [2]	----	----	----
Members	1,247	2,884	1,280
Increase over preceding census:			
Number	([3])	1,604	----
Per cent	----	125.3	----
Average membership per assembly	28	51	53
Church edifices:			
Number	1	1	----
Value—Churches reporting	1	1	----
Amount reported	[4] $500,000	$1,273	----
Expenditures during year:			
Churches reporting	----	23	----
Amount reported	[5] $51,000	$6,877	----
Current expenses and improvements	----	$2,134	----
Benevolences, missions, etc	----	$3,943	----
Not classified	----	$800	----
Average expenditure per church	----	$299	----
Sunday schools:			
Churches reporting	----	4	1
Officers and teachers	----	12	7
Scholars	----	123	32

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Increase not shown, as data are not comparable.
[4] Represents the present value of the National Temple of the American Bahá'is.
[5] Includes only the budget of the National Spiritual Assembly.

State tables.—Tables 3 and 4 present the statistics for the Bahá'is by States. Table 3 gives for each State the number and membership of the assemblies classified according to their location in urban or rural territory. Table 4 gives for selected States the number and membership of the assemblies for the three censuses from 1906 to 1926.

TABLE 3.—NUMBER AND MEMBERSHIP OF ASSEMBLIES IN URBAN AND RURAL TERRITORY, BY STATES, 1926: BAHÁ'IS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF ASSEMBLIES			NUMBER OF MEMBERS		
	Total	Urban	Rural	Total	Urban	Rural
United States	44	40	4	1,247	1,186	61
New England:						
Maine	1	----	1	25	----	25
Massachusetts	3	3	----	70	70	----
Connecticut	1	1	----	15	15	----
Middle Atlantic:						
New York	5	5	----	245	245	----
New Jersey	3	2	1	55	43	12
Pennsylvania	2	2	----	62	62	----
East North Central:						
Ohio	3	3	----	61	61	----
Illinois	3	3	----	179	179	----
Michigan	4	3	1	70	58	12
Wisconsin	3	3	----	36	36	----
West North Central:						
Minnesota	1	1	----	16	16	----
South Atlantic:						
Maryland	1	1	----	15	15	----
District of Columbia	1	1	----	81	81	----
Florida	2	2	----	42	42	----
Mountain:						
Colorado	1	1	----	10	10	----
Pacific:						
Washington	1	1	----	30	30	----
Oregon	1	1	----	30	30	----
California	8	7	1	205	193	12

TABLE 4.—NUMBER AND MEMBERSHIP OF ASSEMBLIES, BY STATES, 1906 TO 1926: BAHÁ'IS

[Separate presentation is limited to States having 3 or more assemblies in either 1926, 1916, or 1906]

STATE	NUMBER OF ASSEMBLIES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	**44**	**57**	**24**	**1,247**	**2,884**	**1,280**
Massachusetts	3	5	1	70	172	70
New York	5	7	2	245	295	23
New Jersey	3	6	2	55	98	58
Pennsylvania	2	3	2	62	132	52
Ohio	3	4	3	61	223	87
Illinois	3	2	1	179	562	492
Michigan	4	5	2	70	58	28
Wisconsin	3	5	3	36	165	167
Washington	1	3	2	30	180	39
California	8	5	2	205	497	110
Other States	9	12	4	234	502	154

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

For more than 80 years, the Bahá'i cause has been steadfastly presented to the world as the expression for this age of the same universal Spirit which in other ages spoke through Zoroaster, Muhammad, the Buddha, Moses, Christ; and as one Divine utterance and continuous purpose, giving forth one and the same message, albeit adapted to the conditions and human capacities of each time. Each successive revelation renews the spirit of faith and confirms the ideals of the previous prophets and messengers; but religion also progresses and each cycle discloses a new aspect of truth. In Bahá'u'lláh, according to his explicit text, the Message of God has been revealed to mankind in its fullness and universality, and the Bahá'i cause accordingly represents the fulfillment of that which was but partially revealed in previous dispensations.

The history and general principles of the Bahá'is, as expressed in the teachings of the founder and his followers, are given in the following condensed statements:

The first significant Bahá'i date is May 23, 1844.

At that time Western Asia was decadent. The administration of justice was inefficient; bribery and dishonesty pervaded all ranks, while education and sanitation were neglected. In Persia the dominant religious party was the Shi'ih sect of Muhammadans, who were noted for intolerance and bigotry and regarded Jews, Christians, Zoroastrians, and even Muhammadans of other sects, as people in error, considering it a merit to insult and revile them. Yet the life of the spirit was not extinct, and amid the prevailing worldliness and superstition could still be found some who longed for the establishment of God's Kingdom and were eagerly awaiting the coming of the promised Messenger, confident that the time of His advent was at hand.

On the date previously mentioned, there appeared in Shiraz a young man of 24, Mirzá 'Ali Muhammad, who took the title of the Báb (i. e., "Gate" or "Door"), and who bore much the same relation to Bahá'u'lláh as John the Baptist had to Christ. He publicly announced his mission and began to teach and train a band of disciples, heralding the dawn of a new era and proclaiming the coming of one greater than himself, whom he referred to as "Him Whom

[1] This statement was furnished by Horace Holley, secretary, National Spiritual Assembly of the Bahá'is of the United States and Canada.

God Shall Manifest." From the beginning of his teaching until his martyrdom, the Báb exemplified in his life the pure spiritual destiny of the prophets and messengers of old. Through him a large portion of the Muslim population of Persia became imbued with the new faith, but against him gathered the fanatical hatred of the Muslim clergy and the desperate fear of the civil rulers. He was imprisoned, scourged, haled before tribunals, dragged from one place of confinement to another, and at last, after six years of indignities and ill-treatment, was condemned to death as a heretic to the principles of Islám. His execution took place in the city of Tabríz, where, on July 9, 1850, he was publicly shot in the barrack square together with one of his followers.

The martyrdom of the Báb fanned the flame of enthusiasm among his adherents and they grew and multiplied despite fierce persecution. Their houses were pillaged and destroyed, their wives and children carried off, many were beheaded, blown from the mouths of cannon, burned, or chopped to pieces. Over 20,000 believers gave up property, families, and lives, rather than deny their faith, yet for every one that was martyred many joined the cause.

Among the first and foremost of the Báb's supporters was Mirzá Husayn 'Ali, better known as Bahá'u'lláh (i. e., Glory of God). He was two years older than the Báb, having been born in Teheran on November 12, 1817. His family was one of the noblest and oldest in Persia and his own goodness and generosity had gained for him the title of "Father of the poor," yet this did not prevent his being thrown into prison when he espoused the cause of the Báb. When, in 1852, there arose a fresh outbreak of persecution against the Bábis, as they were called, Bahá'u'lláh became the target for all the bitterness engendered by failure to extinguish the new light of faith. Confined in a filthy underground dungeon along with murderers and other criminals, loaded with chains, bastinadoed, he was finally exiled with his family and a handful of faithful followers to Baghdad in Mesopotamia. A few months later, he withdrew into the wilderness, where he spent two years in prayer and meditation, living the simple life of the dervish. After his return his fame became greater than ever. People flocked to Baghdad to hear him and the Bábi movement grew rapidly despite all efforts of the Mullás to bring about its extinction. So he was ordered to a more distant exile, first in Constantinople, then in Adrianople, and finally confined for life in the desolate barracks of 'Akká, a Turkish penal colony on the Mediterranean, south of Beirut and facing Mount Carmel. Here he instructed a large number of disciples, some of them coming from a long distance, while he ministered to others through his writings.

On April 21, 1863, in the garden of Ridván just outside Baghdad, Bahá'u'lláh had made known to a few followers that he was the one proclaimed and promised by the Báb. This announcement was made public in his famous Epistles in Adrianople, previous to the journey to 'Akká, in 1868. By this event the Bábi movement was fulfilled in the cause of Bahá'u'lláh and the streams of Christian and Jewish prophecy united with the inner reality of the Muslim religion. Bahá-'u'lláh gave the glad tidings to East and West that the Day of God had dawned, that a new and universal cycle had been established—the age of brotherhood, of peace, of the knowledge of God. This message was inscribed in Tablets or Epistles, written during his 40 years of exile and imprisonment, to kings and rulers, to representatives of the several religions, to his own followers in response to questions, and in a great number of books containing the essence of universal religion, science, and philosophy. In the annals of the world, no spiritual revelation has been made under such conditions of personal oppression and hardship. The effect of Bahá'u'lláh upon his followers, even upon his enemies, was unique and indescribable. About him emanated a majesty that glorified every suffering, an awe that penetrated to the rudest soul, a consecrated love that portrayed man in his ultimate perfection.

Bahá'u'lláh ascended in 1892, leaving a testament naming as his successor his eldest surviving son, Abbás Effendi, better known as 'Abdu'l-Bahá (Servant of Bahá). From early childhood he shared his father's labors, and later became the authoritative interpreter of his teachings. By his singleness of devotion, purity of life, tireless effort, humanitarian love, and unfailing wisdom, the Bahá'i message slowly but surely spread to all parts of the world. His confinement at 'Akká, lasting 40 years, was terminated at last in 1908 by the overthrow of the old régime by the Young Turks. From 1911 to 1913 'Abdu'l-Bahá journeyed through Europe and America, unfolding before numerous audiences the spirit of the new age. In these addresses the message of Bahá'u'lláh is developed in relation to the needs of civilization, and an organic harmony is created between religion, science, economics, and social order. 'Abdu'l-Bahá expanded the religion of the spirit to include all the functions of life, destroying forever the antagonism between "religious" and "secular "matters.

During the World War communication with friends and believers outside Syria was almost completely cut off, and 'Abdu'l-Bahá and his followers suffered great hardships. During those dreary years the resourcefulness and sagacious philanthropy of 'Abdu'l-Bahá were strikingly shown. He personally organized extensive agricultural operations near Tiberias, bringing under cultivation land which had been untilled for centuries; thus he secured a great supply of wheat by means of which famine was averted, not only for the Bahá'is, but for many of the poor of all religions, whose wants he liberally supplied. After the cessation of hostilities, a Knighthood of the British Empire was conferred upon him in recognition of these services. His manifold activities continued with little abatement until within a day or two of his passing peacefully to the life beyond, on November 28, 1921, at the age of 77. His funeral was attended by thousands of all ranks, from the Administrator-General of Palestine and the Governor of Jerusalem to the poorest beggars of Haifa. Prominent representatives of the Muslim, Christian, and Jewish communities bore eloquent testimony to the love and admiration for his life and work, a fitting tribute for one who had labored all his days for unity of religions, of races, of tongues.

'Abdu'l-Bahá has been succeeded in the leadership of the movement by his eldest grandson, Shoghi Effendi, who is now known as "Guardian of the Cause."

DOCTRINE

The Bahá'i religion stresses the principle of the *Oneness of Mankind.* It is in the light of this principle that all its writings are to be viewed and the purpose of the movement considered. That a spiritual power has been breathed into the soul of humanity in this age, which shall remove all causes of difference, misunderstanding, discord, and disagreement—causes resident in customs and institutions as well as in personal opinions and emotions—and establish the means and methods as well as the desire for unity, is the essence of the Bahá'i teaching and faith. This principle of oneness involves so many readjustments, mental, social, and spiritual, that the wars and strifes of these latter times have been inevitable. 'Abdu'l-Bahá gave to Bahá'u'lláh's message an interpretation directly and immediately applying to the nature of these readjustments, and setting forth the following principles:

Unfettered search after truth and the abandonment of all superstition and prejudice; the oneness of mankind—all are "leaves of one tree, flowers in one garden"; religion must be a cause of love and harmony, else it is no religion; all religions are one in their fundamental principles; religion must conform with science, bringing faith and reason into full accord; and recognition of the unity of God and obedience to His commands as revealed through His Divine Manifestations.

There should be no idle rich and no idle poor; every one should have an occupation, for "work in the spirit of service is worship." Compulsory education is advocated, especially for girls who will be the mothers and the first educators of the next generation. In all walks of life, both sexes should have equal opportunities for development and equal rights and privileges.

An auxiliary international language should be adopted and taught in all the schools in order to bring men into closer fellowship and better understanding. In the interest of universal peace, there should be established a universal league of nations, in which all nations and peoples should be included, and an International Parliament to arbitrate all international disputes.

Thus the mission of Bahá'u'lláh is the spiritual unity of mankind. While he came to the East, his mission is to the West as well, and his teachings are suited to all classes and conditions of men. At present there are Bahá'is located not only in Muhammadan countries, but also throughout Europe, the United States, and Canada; and this phenomenal spread of the movement, the Bahá'is believe, is due to the fact that Bahá'u'lláh fulfilled the prophecies of all religious beliefs, both past and present; and through the power of the Bahá'i movement, there is being created a new religious unity in the world.

ORGANIZATION

The Bahá'i movement has no ecclesiastical organization. It holds that an official clergy tends to become a substitute for religion rather than an instrument for carrying spiritual influence into the world. Propaganda is carried on by means of the local Bahá'i communities or groups in which believers and inquirers meet at stated intervals for study of the "Revealed Words." The local Bahá'i community is given official recognition only after its number of adult declared believers exceeds nine. Up to this point, the community exists as a voluntary group of workers and students. This local group, involving as it does men and women in all the normal activities and relations of life, is the democratic foundation upon which rests the entire evolution of the cause.

The responsibility for and supervision of local Bahá'i affairs is vested in a body known as the Spiritual Assembly. This body is limited to nine[2] members and is elected annually on April 21, the first day of Ridván (the festival commemorating the declaration of Bahá'u'lláh). The local Spiritual Assemblies of a country are linked together and coordinated through another elected body of nine members, the National Spiritual Assembly. 'Abdu'l-Bahá's instructions provide for further development of Bahá'i organization through an International Spiritual Assembly (Baytu'l-'Adl, i. e., House of Justice) elected by the members of the various National Spiritual Assemblies, but this international body has not yet come into existence.

To assist the Guardian (now Shoghi Effendi) in his manifold responsibilities and duties and particularly in the promotion of the teaching work, 'Abdu'l-Bahá provided for the appointment of a group of coworkers to be known as "The Hands of the Cause of God." The selection of this body is a function of the Guardian, and these from their own number are to elect nine persons who will be closely associated with the Guardian in the discharge of his duties. It is the function of the Guardian also to appoint his own successor, this appointment to be ratified by nine Hands of the Cause.

The Bahá'is have inaugurated a new calendar, dating their era from the year of the Báb's declaration, 1844; the New Year falls at the spring equinox (March 21); and the year consists of 19 months of 19 days each, with four intercalary days.

Baháism is in no sense destructive. It countenances all existing creeds, churches, societies, institutions, and governments. One may be a Bahá'i and retain active

[2] In Bahá'i symbology, nine is the number of perfection.

membership in another religious body. The Bahá'i teachings explicitly forbid the appointment of a professional clergy. They hold that spiritual instruction should not be sold, and their teachers have no authority over the conscience of any member of the Cause. The greatest privilege of a believer, after securing his own financial independence, is to serve voluntarily and without pay as a teacher under the supervision of a local or National Spiritual Assembly.

WORK

The Bahá'i movement works through existing institutions for their betterment and final perfection. The objects of the Bahá'i Cause are identical with the true objects of all revealed religion; to raise man from the earthly to the heavenly condition; to substitute spiritual laws and realities for natural laws and realities operating in the darkness of unfaith; to initiate a new age and era of progress and attainment in the world of mind; and to transform civilization into the glory of the Kingdom. To this end it patiently endeavors to remold the world.

The Bahá'is in America are collecting funds to establish a national center, a temple of worship, called the Mashriqu'l-Adhkár (Dawning Place of God's Praise). This is now in process of construction at Wilmette, a suburb of Chicago, and will cost $1,200,000. The temple proper, or sanctuary for prayer and praise, will be surrounded by accessory buildings of humanitarian intent, including schools, hospitals, homes for orphans and the aged, and a university for the study of the higher sciences and arts. The relation of all these buildings one with another and with the central edifice discloses the relation of the organic functions of society with the spirit of religion. The Mashriqu'l-Adhkár perfectly symbolizes the twofold nature of religion—one aspect the turning to God, the other aspect service to man.

BAPTIST BODIES

GENERAL STATEMENT

It is a distinct principle with Baptists that they acknowledge no human founder, recognize no human authority, and subscribe to no human creed. For all these things, Baptists of every name and order go back to the New Testament. And while no competent Baptist historian assumes to be able to trace a succession of Baptist churches through the ages, most of them are of one accord in believing that, if we could secure the records, there would be found heroic groups of believers in every age who upheld with their testimonies and, in many cases, with their lives, the great outstanding and distinctive principles of the Baptist churches of to-day.

As soon as the Reformation gave men opportunity to interpret the teachings of the Scriptures for themselves, and to embody their convictions in speech and act, persons holding Baptist doctrines immediately began to appear. In the first quarter of the sixteenth century, they were found in Germany and Switzerland, and were called Anabaptists (Re-baptizers), because they insisted that persons baptized in infancy must, upon profession of conversion, and in order to gain admission into church fellowship, be baptized again, although they do not appear to have insisted always on immersion. These early Anabaptists were in the main of high character, though in some instances they held doctrines which led to fanatical outbreaks which aroused no little prejudice against them.

Gradually, in spite of severe persecution, the Anabaptists grew in numbers. Some of them, driven from Germany, found refuge in the Low Countries and these were gathered, under the lead of Menno Simons, into the groups of Mennonites[1] who passed over into England, and doubtless played an important part in giving currency to Baptist principles. To their influence, in all probability, the English Baptists owe their first churches, established in Amsterdam in 1608 and in London in 1611. Glimpses of them appear in the days preceding the Commonwealth, and during the Cromwellian period they became more prominent. It was due to this Mennonite influence that the early Baptist churches in England were Arminian rather than Calvinistic in type, and were termed General Baptists, indicating belief in a universal atonement, in distinction from Particular Baptists, indicating a limited atonement. The first Calvinistic or Particular Baptist church was formed in London in 1638, its members seceding peaceably from an older Separatist congregation. In 1641 a further secession from the same Separatist church occurred, and the new group became convinced from study of the New Testament that the apostolic baptism was immersion. They sent one of their number to Holland, where he was immersed by a minister of the Collegiate church at Rhynsberg, where the practice of immersion had been introduced, and on his return the rest of the church were immersed. Gradually this practice was adopted by all the Baptist churches and became in the popular mind their distinguishing feature. The General and Particular Baptists were united in 1891.

The first Baptist church in America was probably established by Roger Williams, the "Apostle of Religious Liberty," in Providence, R. I., in 1639, although this honor is disputed by the First Baptist Church of Newport, R. I., organized, it is claimed, with John Clarke as its pastor, the same year or shortly after.

[1] See Mennonite Bodies, p. 842.

Roger Williams was a Separatist[2] minister who came to the Massachusetts Colony in 1631, and was banished from that colony because "he broached and divulged new and dangerous opinions against the authority of magistrates." Having established himself at Providence, he adopted essentially Baptist views and soon gathered a number of converts to this faith. As there was no Baptist church in existence in America at that time, he baptized Ezekiel Holliman, who thereupon baptized him. Williams then baptized 10 others, and this company of Baptist believers organized themselves into a church. John Clarke came from New Hampshire to Newport about the same time, and, apparently without any connection with the work of Williams, established a Baptist church in that town.

These early American Baptist churches belonged to the Particular, or Calvinistic, branch. Later, Arminian views became widely spread for a time, but ultimately the Calvinistic view of the atonement was generally accepted by the main body of Baptists in the Colonies. The divisions which now exist began to make their appearance at a relatively early date. In 1652 the church at Providence divided, one party organizing a church which marked the beginning of the General Six Principle Baptists. The Seventh Day Baptist body organized its first church at Newport in 1671. Arminianism practically disappeared from the Baptist churches of New England about the middle of the eighteenth century, but General Baptists were found in Virginia before 1714, and this branch gained a permanent foothold in the South. As a result of the revival movement, generally known as the New Light movement, which followed George Whitefield's visit to New England in 1740, the Separate Baptists came into existence and at one time were very numerous. The Free Baptists,[3] in 1779, once more gave a general and widely accepted expression in New England to the Arminian view of the atonement.

Soon after the Revolutionary War, the question of the evangelization of the Negro race assumed importance, and a Colored Baptist church was organized in 1788. With the general revival movement at the close of the eighteenth and the beginning of the nineteenth centuries, to which the Free Baptists owed no small part of their growth, there developed, especially in the mountain sections of the Middle West and in the Southern States, a reaction toward a sterner Calvinism, which, combined with the natural Baptist emphasis upon individualism, produced a number of associations strictly, even rigidly, Calvinistic, some of them going to the extent of dualism, as in the doctrine of the Two-Seed-in-the-Spirit Predestinarian Baptists.

About the same time, as missionary work became organized into societies, many of these associations opposed, not so much mission work itself, as its organization, through fear of a developing ecclesiasticism. These were variously termed "Old School," "Anti-Mission," "Hard Shell," and "Primitive" Baptists; but gradually the term "Primitive" became the most widely known and adopted. In contradistinction to these, the associations, or churches, which approved of missionary societies, came to be designated Missionary Baptists, though there was no definite denominational organization under that name.

The denominations mentioned, however, do not represent all who hold Baptist views, for during the revival period just referred to, the Disciples of Christ, or Churches of Christ, arose, who in practice are essentially Baptists, although they differ from the other bodies in some interpretations. With them also may be classed the Adventists, the Brethren (Dunker, Plymouth, and River), Mennonites, and certain other bodies. The Armenian and Eastern Orthodox Churches practice baptism by immersion, but do not limit it to those of mature years.

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[2] See Congregational Churches, p. 453.

[3] In 1926 the Free Baptist churches are included with those of the Northern Baptist Convention.

It thus appears that a survey of Baptist bodies should include not only those which make the term an integral part of their title, but some which are not ordinarily classed with them. It is also evident that among those who accept the name Baptists there are many differences, some of great importance. Seventh Day Baptists agree with other Baptists bodies except in regard to the Sabbath, but the distinction between Primitive Baptists and Free Will Baptists is much more marked than between Baptists and Disciples. Any presentation of the strength of Baptist denominations must take into account these divergencies.

By far the largest body of Baptists, not only in the United States but in the world, is that popularly known as "Baptist," though frequently referred to, and listed in the census of 1890, as "Regular Baptists." Other Baptist bodies prefix some descriptive adjective, such as "Primitive," "United," "General," "Free Will," etc., but this, which is virtually the parent body, commonly has no such qualification. Its churches, however, are ordinarily spoken of as "Northern," "Southern," and "Colored." This does not imply any divergence in doctrine or ecclesiastical order. All are one in these respects. It is rather a distinction adopted for administrative purposes, and based upon certain local or racial characteristics and conditions, the recognition of which implies no lack of fellowship or of unanimity of purpose. Should these distinctions cease to exist, there is nothing whatever to prevent the same unity in matters of administration which now exists in belief, fellowship, and ecclesiastical practice.

STATISTICS

The denominations grouped as Baptists in 1926, 1916, and 1906 are listed in the table below, with the principal statistics as reported for the three periods.

SUMMARY OF STATISTICS FOR BAPTIST BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**60, 192**	**8, 440, 922**	**52, 281**	**$469, 827, 795**	**54, 145**	**$98, 045, 096**	**47, 889**	**4, 654, 241**
Baptists:								
Northern Baptist Convention	7, 611	1, 289, 966	7, 297	185, 370, 576	7, 380	34, 318, 486	6, 999	1, 052, 794
Southern Baptist Convention	23, 374	3, 524, 378	21, 128	173, 456, 965	22, 338	42, 904, 563	19, 882	2, 345, 630
Negro Baptists	22, 081	3, 196, 623	19, 833	103, 465, 759	20, 209	19, 475, 981	18, 755	1, 121, 362
General Six Principle Baptists	6	293	6	20, 500	5	3, 046	5	229
Seventh Day Baptists	67	7, 264	58	668, 200	65	132, 068	57	4, 033
Free Will Baptists	1, 024	79, 592	765	1, 156, 743	872	252, 613	643	38, 199
United American Free Will Baptists (Colored)	166	13, 396	142	308, 425	158	67, 773	144	5, 077
Free Will Baptists (Bullockites)	2	36	1	1, 500	1	100	1	15
General Baptists	465	31, 501	353	706, 325	440	113, 825	295	18, 797
Separate Baptists	65	4, 803	43	63, 650	41	9, 292	37	1, 782
Regular Baptists	349	23, 091	233	647, 550	223	55, 610	65	4, 690
United Baptists	221	18, 903	139	144, 665	147	15, 094	39	2, 005
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	98	7, 340	75	51, 175	46	5, 362	14	795
Primitive Baptists	2, 267	81, 374	1, 037	1, 730, 348	776	166, 847	5	181
Colored Primitive Baptists	925	43, 978	87	171, 518	111	39, 419	24	2, 278
Two-Seed-in-the-Spirit Predestinarian Baptists	27	304	24	19, 350	20	473	------	------
Independent Baptist Church of America	13	222	6	12, 000	10	2, 499	6	146
American Baptist Association	1, 431	117, 858	1, 054	1, 832, 546	1, 303	482, 045	918	56, 228

SUMMARY OF STATISTICS FOR BAPTIST BODIES, 1926, 1916, AND 1906—Contd.

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1916								
Total for the group	**57,828**	**7,153,313**	**50,716**	**$198,364,747**	**51,797**	**$40,027,119**	**46,168**	**3,946,886**
Baptists:								
Northern Baptist Convention	8,148	1,232,135	7,748	94,644,133	7,848	16,082,462	7,517	1,028,952
Southern Baptist Convention	23,580	2,708,870	19,268	58,348,373	21,078	15,063,743	17,555	1,665,996
National Baptist Convention	21,071	2,938,579	20,117	41,184,920	19,988	8,361,919	19,909	1,181,270
General Six Principle Baptists	10	456	10	25,850	6	2,483	6	276
Seventh Day Baptists	68	7,980	59	307,600	64	67,695	66	5,005
Free Baptists	171	12,570	159	670,720	153	123,363	141	11,642
Free Will Baptists	750	54,833	656	517,240	612	75,835	390	22,421
Colored Free Will Baptists	169	13,362	164	178,385	168	36,647	87	4,168
Free Will Baptists (Bullockites)	12	184	6	3,450	3	275	1	12
General Baptists	517	33,466	390	421,837	424	64,698	305	18,545
Separate Baptists	46	4,254	40	47,565	33	9,468	30	1,711
Regular Baptists	401	21,521	189	141,480	143	11,855	50	2,587
United Baptists	254	22,097	82	52,147	69	4,837	16	701
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	105	6,872	49	40,600	67	2,518	8	399
Primitive Baptists	2,142	80,311	1,580	1,601,807	964	96,270		
Colored Primitive Baptists	336	15,144	164	154,690	170	22,881	87	3,201
Two-Seed-in-the-Spirit Predestinarian Baptists	48	679	35	23,950	7	170		
1906								
Total for the group	**54,707**	**5,662,234**	**49,329**	**139,842,656**			**41,165**	**2,898,914**
Baptists:								
Northern Baptist Convention	8,247	1,052,105	7,795	74,620,025			7,346	851,269
Southern Baptist Convention	21,075	2,009,471	18,672	34,723,882			14,371	1,014,690
National Baptist Convention	18,492	2,261,607	17,890	24,437,272			17,478	924,665
General Six Principle Baptists	16	685	13	19,450			9	414
Seventh Day Baptists	76	8,381	68	292,250			67	5,117
Free Baptists	1,338	81,359	1,092	2,974,130			1,059	65,101
Free Will Baptists	608	40,280	554	296,585			263	12,720
Free Will Baptists (Bullockites)	15	298	8	6,900			1	25
General Baptists	518	30,097	380	252,019			230	11,658
Separate Baptists	73	5,180	59	66,980			45	1,962
United Baptists	190	13,698	75	36,715			21	1,360
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	92	6,416	86	44,321			9	402
Primitive Baptists	2,878	102,311	1,953	1,674,810				
Colored Primitive Baptists in America	787	35,076	501	296,539			166	6,224
Two-Seed-in-the-Spirit Predestinarian Baptists	55	781	32	21,500				
United American Free Will Baptists (Colored)	247	14,489	151	79,278			100	3,307

Certain changes are to be noted. Under the "Negro Baptists," in 1926, are included the former National Baptist Convention, now the National Baptist Convention, U. S. A., and the National Baptist Convention of America; the Lott Carey Missionary Baptists; and the colored Baptist churches that were formerly reported with the Northern Baptist Convention. The Free Baptists of 1916 are now a part of the Northern Convention. A new body has recently completed its organization, under the name Independent Baptist Church of America, and a new denomination has come out of the Southern Baptist Convention, called the American Baptist Association.

BAPTISTS

HISTORY

The history of the early Baptist churches in New England is one of constant struggle for existence. The Puritan government of Massachusetts was so bitter in its opposition that nearly a century after Roger Williams there were but 8 Baptist churches in that colony. Conditions elsewhere were similar, although farther south there was less persecution. Down to the middle of the eighteenth century it seemed probable that the General, or Arminian, wing would be dominant in New England at least, although in Philadelphia the controversy had resulted in a victory for the Calvinists. With The Great Awakening in 1740, and the labors of Whitefield, two significant changes appeared in Baptist church life. Calvinistic views began to predominate in the New England churches, and the bitter opposition to the Baptists disappeared. By 1784 the 8 churches in Massachusetts had increased to 73, and extension into the neighboring colonies had begun. With this growth, however, there developed a conflict similar to that found in the history of other denominations. The "New Lights," later known as "Separates," were heart and soul with Whitefield in his demands for a regenerated church membership; the "Old Lights," or "Regulars," earnestly opposed the introduction of hitherto unrecognized qualifications for the ministry or, indeed, for church membership. From New England the movement spread, becoming for a time especially strong in several Southern States. In the South the two parties eventually united in fellowship, and reorganized as United Baptists. In New England the conflict wore itself out, the Baptist churches being modified by both influences.

With the general emancipation from ecclesiastical rule that followed the Revolutionary War, all disabilities were removed from the Baptists in the different States, and the new Federal Constitution effaced the last vestige of religious inequality. Under the influence of the later preaching of Whitefield, the close of the eighteenth century was marked by a renewal of revival interest, and a new development of the Arminian type of Baptist churches. For some time the Free Baptists, or Free Will Baptists, as they were variously called, drew considerable strength from the Regular Baptists, but the latter soon became as strong as ever.

The next significant movement in the Baptist churches was that connected with the development of foreign missions. In 1792 the Baptists of England had organized a missionary society to send William Carey to India, and many of the Baptist churches in the United States had become interested in the movement and contributed toward its support. The first foreign missionary society in America was the American Board, organized in 1810, in which Congregational, Presbyterian, Reformed, and other churches united, and among its first missionaries were Adoniram Judson, his wife, and Luther Rice. Knowing that in India they were to meet Baptists, they made special study of Baptist doctrine, and before landing came to the conclusion that believers' baptism by immersion was the true method. Judson immediately sent word of their change of view, and Rice soon after returned to America to present the cause of Baptist missions, and succeeded in arousing much interest in the churches. To meet the new conditions it became evident that some organization was essential, and in 1814 The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed.

The missionary work of this organization, however, represented only a part of its scope or achievement. It was, indeed, the first step toward bringing the various local churches together and overcoming the disintegrating tendencies of extreme independence. Heretofore the Baptists alone had had no form of ecclesiastical organization. Now, through the necessities of administration, there was furnished just what was needed to combine the different units into a whole, and arouse what has come to be known as "denominational consciousness." For a time this convention undertook to care also for home missions, which had already been carried on in a somewhat desultory manner through a Domestic Missionary Society in Massachusetts and a similar one in New York. With the increasing migration westward and the rapid development of the States, both North and South, the tax upon the convention, in addition to its foreign missionary interests, became too great, and it was deemed advisable to organize a home missionary society, which was done in 1832. With the development of interest in publication, a tract society had been formed in 1824, which in 1840 was renamed the American Baptist Publication Society.

As the discussion in regard to slavery became acute, there arose the differences which resulted in three conventions—northern, southern, and national. The northern churches, Baptist as well as others, were strongly antislavery; the southern churches, Baptist as well as others, were, if not always proslavery, certainly not antislavery. A crisis was reached when the question was raised whether the General Missionary Convention (called also the Triennial Convention because it met once in three years) would appoint as a missionary a person who owned slaves. To this a very decided negative was returned, and since that involved a denial of what were considered constitutional rights, the southern churches withdrew in 1845 and formed the Southern Baptist Convention,[4] whose purpose was to do for the southern Baptist churches just what the general convention had hitherto done for the entire Baptist denomination. It was not a new denomination; simply a new organization for the direction of the missionary and general evangelistic work of the churches of the Southern States.

The development of the National Baptist Convention, representing the Negro churches, was naturally slower, and when the census of Baptists for 1926 was taken numerous divisions made it necessary to use the new term "Negro Baptists," which for statistical purposes include all the various organizations known as the "National Baptist Convention, U. S. A.," the "National Baptist Convention of America," the "Lott-Carey Missionary Baptists," and the colored Baptist churches, that were formerly included in the Northern Baptist Convention.

DOCTRINE

Baptists agree with other evangelical bodies on many points of doctrine. Their cardinal principle is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the

[4] See p. 126.

Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Confession, originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in them, and they are not regarded as having any special authority. The final court of appeal for Baptists is the Word of God. Within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Among Baptists heresy trials are rare.

ORGANIZATION

Baptist church polity is congregational or independent. Each church is sovereign so far as its own discipline and worship are concerned, calls or dismisses its own pastor, elects its own deacons or other officers, and attends to its own affairs. Admission to church membership is by vote of the church, usually after examination of the candidate by the church committee. There is no specific age limit, although the admission of very young children is discouraged. All members have equal voting rights in church matters, except that in some churches they are restricted to those over a certain age. The officers are the pastor and deacons, who, with such other persons as the church may elect, constitute a church committee, usually called the standing committee, and have general care of the affairs of the church, but no authority, except as it is specifically delegated to them by the church. Church property is held sometimes by a board of trustees, sometimes by the entire society, and sometimes by a special committee of the church.

For missionary and educational or other purposes, Baptist churches usually group themselves into associations. The oldest is the Philadelphia Association, organized in 1707, which stood alone until 1751, when the Charleston Association was formed in South Carolina. These associations meet annually and are composed of messengers sent by the churches. They elect their own officers, receive reports from the churches, and make recommendations with regard to work or other matters in which the churches are interested. They have, however, no authority to legislate for the churches, and no power to enforce any action they may take. Many of them conduct missionary or educational work in the fields covered by them.

Applicants for the ministry are licensed to preach by the church in which they hold membership. If after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for ordination. In both cases the right to license and the right to ordain are held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on scriptural doctrine. During his ministry, a pastor is usually a member of the church which he serves, and is amenable to its discipline. When a question

of dismissal from the ministry arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council, the church usually bases its decision.

Besides local associations, Baptists have also organized State conventions or State mission societies, State educational societies, city mission societies, etc. These larger bodies attend to missionary or educational work in the various States or districts, and are supported by the churches. In some States there are two or more of these general bodies. There are also general or national organizations for missionary, publication, or educational purposes. Like the local associations, none of these larger organizations has any authority over the individual churches.

WORK

The organized activities of the Baptist churches are, for the most part, conducted by societies whose membership includes individuals and delegates from churches or associations, membership in all cases being based on contributions. Until the separation of the northern and southern churches, the home missionary work was carried on chiefly by The American Baptist Publication Society, organized in 1824, and The American Baptist Home Mission Society, organized in 1832; and the foreign missionary work, by the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, organized in Philadelphia in 1814. Since the organization of the Southern Baptist Convention the publication society has continued its work throughout the different States, and has retained its distinctly national character. The American Baptist Home Mission Society, however, subsequently represented the northern churches only, as did also the foreign missionary society, which in 1846 changed its name to the American Baptist Missionary Union, and again in 1910, to the American Baptist Foreign Missionary Society.

A general movement, manifest throughout the country, in church life as well as in business and public matters, is that for centralization of administration, in the interest of both economy and efficiency. The Baptist churches felt this, as did every other denomination, and began to consider whether their benevolent societies, hitherto in some respects distinct from each other, might not be brought into some form of general organization which, by removing possibilities of friction and securing cooperation, would make for greater efficiency. After considerable discussion a move in this direction was made in 1907, which has been carried out quite successfully and, it is expected, will work great good to both the activities of the churches and their general denominational life.

Educational work among the Baptists in the United States has made great strides in recent years, but the same general independence of ecclesiastical control is manifest in this department as in the government of the local churches, and is illustrated in the University of Chicago. The same is true of the management of Baptist philanthropic institutions. In some cases, however, the membership of the boards is limited to persons connected with Baptist churches.

In addition to the work done by the denominational societies, a large amount of missionary and educational work is carried on by individual churches, which is not included in any denominational statement.

NORTHERN BAPTIST CONVENTION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Northern Baptist Convention for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been received into the local church upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NORTHERN BAPTIST CONVENTION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	7,611	2,860	4,751	37.6	62.4
Members	1,289,966	885,363	404,603	68.6	31.4
Average per church	169	310	85		
Membership by sex:					
Male	489,199	332,835	156,364	68.0	32.0
Female	757,183	523,554	233,629	69.1	30.9
Sex not reported	43,584	28,974	14,610	66.5	33.5
Males per 100 females	64.6	63.6	66.9		
Membership by age:					
Under 13 years	49,897	35,724	14,173	71.6	28.4
13 years and over	1,122,211	766,944	355,267	68.3	31.7
Age not reported	117,858	82,695	35,163	70.2	29.8
Per cent under 13 years [2]	4.3	4.5	3.8		
Church edifices:					
Number	7,722	3,029	4,693	39.2	60.8
Value—Churches reporting	7,297	2,770	4,527	38.0	62.0
Amount reported	$185,370,576	$154,894,435	$30,476,141	83.6	16.4
Average per church	$25,404	$55,919	$6,732		
Debt—Churches reporting	1,603	1,119	484	69.8	30.2
Amount reported	$16,004,041	$14,746,380	$1,257,661	92.1	7.9
Churches reporting "no debt" on church edifice	4,693	1,411	3,282	30.1	69.9
Parsonages:					
Value—Churches reporting	3,716	1,524	2,192	41.0	59.0
Amount reported	$18,279,770	$11,565,832	$6,713,938	63.3	36.7
Debt—Churches reporting	717	462	255	64.4	35.6
Amount reported	$1,847,285	$1,511,989	$335,296	81.8	18.2
Churches reporting "no debt" on parsonage	2,490	888	1,602	35.7	64.3
Expenditures during year:					
Churches reporting	7,380	2,852	4,528	38.6	61.4
Amount reported	$34,318,486	$27,034,805	$7,283,681	78.8	21.2
Current expenses and improvements	$27,647,658	$21,467,919	$6,179,739	77.6	22.4
Benevolences, missions, etc	$6,656,755	$5,564,124	$1,092,631	83.6	16.4
Not classified	$14,073	$2,762	$11,311	19.6	80.4
Average expenditure per church	$4,650	$9,479	$1,609		
Sunday schools:					
Churches reporting	6,999	2,808	4,191	40.1	59.9
Officers and teachers	114,237	69,069	45,168	60.5	39.5
Scholars	1,052,794	712,431	340,363	67.7	32.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Based on membership with age classification reported.

The data given for 1926 represent 7,611 active churches of the Northern Baptist Convention, with 1,289,966 members. These figures are exclusive of 105 federated churches, each consisting of a Baptist unit combined with a unit of some other denomination. These federated churches, whose Baptist units are more or less closely affiliated with the Northern Baptist Convention, reported a total membership of 14,848, of whom 5,375, or more than one-third, were Northern Baptists and Free Baptists.

The classification of membership by sex was reported by 7,311 churches and the classification by age was reported by 6,827 churches, including 3,986 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. Figures for 1916 and earlier censuses include those of the Free Baptist churches, that body having united with the Northern Baptist Convention since 1916. They also include the colored Baptist churches in Northern States, which, because of their membership in colored associations, are at the census of 1926 included under the Negro Baptists.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: NORTHERN BAPTIST CONVENTION

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	7,611	8,319	9,585	9,488
Increase [2] over preceding census:				
Number	−708	−1,266	97	----------
Per cent	−8.5	−13.2	1.0	----------
Members	1,289,966	1,244,705	1,133,464	887,923
Increase over preceding census:				
Number	45,261	111,241	245,541	----------
Per cent	3.6	9.8	27.7	----------
Average membership per church	169	150	118	94
Church edifices:				
Number	7,722	8,264	9,355	8,291
Value—Churches reporting	7,297	7,907	8,887	----------
Amount reported	$185,370,576	$95,314,853	$77,594,155	$52,640,146
Average per church	$25,404	$12,054	$8,731	----------
Debt—Churches reporting	1,603	1,797	1,679	----------
Amount reported	$16,004,041	$7,322,615	$5,287,911	----------
Parsonages:				
Value—Churches reporting	3,716	3,233	2,899	----------
Amount reported	$18,279,770	$8,432,072	$5,989,838	----------
Debt—Churches reporting	717	----------	----------	----------
Amount reported	$1,847,285	----------	----------	----------
Expenditures during year:				
Churches reporting	7,380	8,001	----------	----------
Amount reported	$34,318,486	$16,205,825	----------	----------
Current expenses and improvements	$27,647,658	$12,972,200	----------	----------
Benevolences, missions, etc	$6,656,755	$3,194,411	----------	----------
Not classified	$14,073	$39,214	----------	----------
Average expenditure per church	$4,650	$2,025	----------	----------
Sunday schools:				
Churches reporting	6,999	7,658	8,405	----------
Officers and teachers	114,237	114,433	111,676	----------
Scholars	1,052,794	1,040,594	916,370	----------

[1] Statistics for 1916, 1906, and 1890 include those of the Free Baptists, a body which has united since 1916 with this denomination; they also include colored churches in the Northern States, tabulated in 1926 under Negro Baptists.

[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Northern Baptist Convention by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each association in the Northern Baptist Convention, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NORTHERN BAPTIST CONVENTION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	7,611	2,860	4,751	1,289,966	885,363	404,603	489,199	757,183	43,584	64.6
New England:										
Maine	347	43	304	32,031	12,937	19,094	10,056	20,598	1,377	48.8
New Hampshire	129	34	95	13,820	8,476	5,344	4,808	8,552	460	56.2
Vermont	87	13	74	9,626	4,495	5,131	3,388	5,448	790	62.2
Massachusetts	321	258	63	89,635	85,484	4,151	33,029	53,434	3,172	61.8
Rhode Island	100	84	16	18,830	17,692	1,138	6,949	11,881	-------	58.5
Connecticut	130	63	67	22,873	17,153	5,720	8,468	13,251	1,154	63.9
Middle Atlantic:										
New York	857	313	544	161,142	110,806	50,336	61,127	95,957	4,058	63.7
New Jersey	266	157	109	62,539	47,909	14,630	23,460	35,649	3,430	65.8
Pennsylvania	690	337	353	124,949	94,676	30,273	48,022	71,743	5,184	66.9
East North Central:										
Ohio	476	198	278	89,328	64,578	24,750	34,094	51,903	3,331	65.7
Indiana	468	120	348	82,394	42,961	39,433	32,671	47,743	1,980	68.4
Illinois	460	229	231	95,589	71,043	24,546	36,175	55,790	3,624	64.8
Michigan	355	150	205	56,878	42,852	14,026	22,126	34,443	309	64.2
Wisconsin	170	65	105	20,096	13,427	6,669	7,304	11,989	803	60.9
West North Central:										
Minnesota	211	76	135	30,897	21,683	9,214	12,113	18,585	199	65.2
Iowa	297	91	206	45,775	27,510	18,265	17,649	26,722	1,404	66.0
North Dakota	79	11	68	7,289	2,003	5,286	2,917	4,039	333	72.2
South Dakota	93	15	78	9,284	3,761	5,523	3,657	5,406	221	67.6
Nebraska	130	36	94	19,145	10,036	9,109	7,634	11,117	394	68.7
Kansas	359	85	274	54,740	30,901	23,839	21,170	31,848	1,722	66.5
South Atlantic:										
Delaware	10	9	1	2,164	2,060	104	799	1,365	-------	58.5
Maryland	5	1	4	422	206	216	147	192	83	76.6
District of Columbia	23	23	------	11,930	11,930	-------	4,746	7,184	-------	66.1
West Virginia	696	51	645	76,934	23,537	53,397	29,744	43,248	3,942	68.8
West South Central:										
Oklahoma	11	------	11	1,683	-------	1,683	675	1,008	-------	67.0
Mountain:										
Montana	54	21	33	4,481	2,844	1,637	1,552	2,661	268	58.3
Idaho	58	12	46	6,573	3,008	3,565	2,359	4,109	105	57.4
Wyoming	36	9	27	3,459	1,849	1,610	1,330	2,055	74	64.7
Colorado	122	45	77	24,166	18,327	5,839	9,583	14,502	81	66.1
Arizona	38	18	20	5,922	4,690	1,232	2,311	3,465	146	66.7
Utah	11	8	3	1,121	1,037	84	408	713	-------	57.2
Nevada	8	2	6	674	397	277	252	422	-------	59.7
Pacific:										
Washington	145	74	71	21,499	17,142	4,357	8,118	13,086	295	62.0
Oregon	105	42	63	18,945	14,539	4,406	7,214	11,607	124	62.2
California	264	167	97	63,133	53,414	9,719	23,144	35,468	4,521	65.3

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NORTHERN BAPTIST CONVENTION

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916[1]	1906[1]	1926	1916[1]	1906[1]	Under 13 years	13 years and over	Age not reported	Per cent under 13[2]
United States	**7,611**	**8,319**	**9,585**	**1,289,966**	**1,244,705**	**1,133,464**	**49,897**	**1,122,211**	**117,858**	**4.3**
Maine	347	455	436	32,031	35,492	32,511	408	29,106	2,517	1.4
New Hampshire	129	181	170	13,820	17,335	15,931	245	12,592	983	1.9
Vermont	87	119	126	9,626	10,010	9,951	372	8,391	863	4.2
Massachusetts	321	357	352	89,635	88,016	75,611	2,035	78,532	9,068	2.5
Rhode Island	100	105	102	18,830	19,285	17,556	277	18,538	15	1.5
Connecticut	130	152	143	22,873	26,243	25,616	333	21,458	1,082	1.5
New York	857	942	1,028	161,142	183,330	171,857	4,305	143,832	13,005	2.9
New Jersey	266	270	287	62,539	62,769	54,404	1,521	53,339	7,679	2.8
Pennsylvania	690	753	780	124,949	154,105	120,628	4,367	109,149	11,433	3.8
Ohio	476	473	553	89,328	78,258	70,188	3,898	73,759	11,671	5.0
Indiana	468	494	520	82,394	75,374	62,134	5,103	75,082	2,209	6.4
Illinois	460	472	1,052	95,589	85,649	126,639	4,140	80,216	11,233	4.9
Michigan	355	400	512	56,878	49,835	49,350	2,189	47,879	6,810	4.4
Wisconsin	170	208	242	20,096	20,425	20,701	641	18,388	1,067	3.4
Minnesota	211	239	268	30,897	28,145	24,102	1,149	27,119	2,629	4.1
Iowa	297	357	412	45,775	44,939	40,956	2,131	40,527	3,117	5.0
Missouri	------	------	121	------	------	5,640	------	------	------	------
North Dakota	79	90	72	7,289	6,268	4,596	296	5,952	1,041	4.7
South Dakota	93	102	91	9,284	8,852	6,193	405	8,527	352	4.5
Nebraska	130	188	229	19,145	19,643	17,386	1,249	17,530	366	6.7
Kansas	359	400	457	54,740	46,966	35,801	3,639	47,257	3,844	7.1
Delaware	10	15	16	2,164	3,651	2,694	49	2,028	87	2.4
Maryland	5	6	14	422	610	1,494	19	320	83	5.6
Dist. of Columbia	23	17	20	11,930	9,667	10,777	427	10,137	1,366	4.0
Virginia	------	5	7	------	268	425	------	------	------	------
West Virginia	696	637	619	76,934	62,547	50,149	2,479	64,370	10,085	3.7
Georgia	------	------	14	------	------	776	------	------	------	------
Kentucky	------	1	39	------	22	2,165	------	------	------	------
Tennessee	------	------	30	------	------	1,840	------	------	------	------
Alabama	------	------	21	------	------	1,200	------	------	------	------
Mississippi	------	------	47	------	------	2,804	------	------	------	------
Arkansas	------	------	8	------	------	337	------	------	------	------
Louisiana	------	------	31	------	------	1,382	------	------	------	------
Oklahoma	11	4	------	1,683	75	------	196	1,487	------	11.6
Texas	------	19	19	------	1,271	630	------	------	------	------
Montana	54	44	26	4,481	4,073	2,029	192	3,994	295	4.6
Idaho	58	61	45	6,573	5,682	2,331	378	5,971	224	6.0
Wyoming	36	35	19	3,459	1,841	838	236	3,011	212	7.3
Colorado	122	109	87	24,166	16,528	12,917	1,477	21,344	1,345	6.5
New Mexico	------	------	57	------	------	2,331	------	------	------	------
Arizona	38	44	15	5,922	2,927	1,034	531	5,218	173	9.2
Utah	11	14	10	1,121	1,305	987	58	1,001	62	5.5
Nevada	8	7	4	674	356	316	31	643	------	4.6
Washington	145	173	154	21,499	17,738	12,440	818	18,791	1,890	4.2
Oregon	105	127	128	18,945	15,635	11,099	1,199	16,116	1,630	6.9
California	264	244	192	63,133	39,570	22,718	3,104	50,607	9,422	5.8

[1] Includes figures for the Free Baptist Church.
[2] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NORTHERN BAPTIST CONVENTION

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**7,611**	**7,722**	**7,297**	**$185,370,576**	**1,603**	**$16,004,041**	**3,716**	**$18,279,770**	**717**	**$1,847,285**
Maine	347	361	335	3,119,270	24	107,158	193	590,550	21	41,132
New Hampshire	129	139	128	1,522,300	7	40,730	96	323,850	5	10,625
Vermont	87	91	86	1,271,650	5	50,375	73	269,630	3	3,450
Massachusetts	321	326	313	14,842,617	70	771,125	161	999,640	42	137,550
Rhode Island	100	103	91	3,038,235	11	129,530	44	325,300	12	36,100
Connecticut	130	134	126	4,988,971	31	394,305	78	487,307	12	39,268
New York	857	846	830	35,060,962	169	2,688,706	602	3,098,776	71	229,091
New Jersey	266	284	258	13,421,071	87	909,518	199	1,751,530	51	203,491
Pennsylvania	690	726	667	21,831,765	190	1,975,833	358	2,452,360	90	297,265
Ohio	476	486	453	13,059,509	93	1,130,089	157	801,629	32	69,310
Indiana	468	472	460	7,435,049	81	829,201	111	443,750	33	67,313
Illinois	460	475	453	12,634,387	126	1,793,187	222	1,149,900	49	119,545
Michigan	355	353	340	8,664,200	78	847,394	204	821,350	39	90,455
Wisconsin	170	170	167	2,983,550	37	124,234	101	474,450	24	53,300
Minnesota	211	219	207	3,928,155	44	462,236	103	392,750	17	36,300
Iowa	297	307	293	4,659,300	56	335,991	173	722,825	26	53,103
North Dakota	79	100	72	448,882	16	14,520	41	132,250	4	5,050
South Dakota	93	101	88	1,140,038	21	54,127	58	253,250	12	19,400
Nebraska	130	131	128	2,075,800	29	220,936	88	317,775	17	34,820
Kansas	359	353	343	3,870,785	79	311,385	161	483,213	34	43,154
Delaware	10	10	10	635,000	3	12,500	[1] 10	[1] 87,000	[1] 7	[1] 38,509
Maryland	5	4	4	31,000						
District of Columbia	23	25	22	2,331,500	13	189,825	4	44,000	2	13,500
West Virginia	696	639	630	5,379,518	68	792,481	92	564,900	22	48,355
Oklahoma	11	11	11	42,200	2	2,300	9	14,700		
Montana	54	47	42	387,550	12	21,475	18	61,400	2	3,200
Idaho	58	56	56	404,200	16	25,232	35	81,850	8	9,025
Wyoming	36	32	30	272,675	10	26,200	14	50,700	5	8,775
Colorado	122	108	105	1,890,895	38	181,232	50	179,750	11	11,735
Arizona	38	39	33	492,966	14	66,313	19	49,100	3	6,130
Utah	11	12	11	336,946	5	84,775	[1] 6	[1] 15,800	1	377
Nevada	8	8	8	134,900	1	75				
Washington	145	151	138	2,611,685	43	313,577	66	185,850	19	26,462
Oregon	105	104	100	1,562,555	30	224,195	44	122,935	10	12,596
California	264	299	259	8,860,490	94	873,281	126	529,700	33	78,909

[1] Amount for Maryland combined with figures for Delaware and amount for Utah combined with figures for Nevada, to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NORTHERN BAPTIST CONVENTION

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**7,611**	**7,380**	**$34,318,486**	**$27,647,658**	**$6,656,755**	**$14,073**	**6,999**	**114,237**	**1,052,794**
Maine	347	310	643,052	542,482	100,570		285	3,296	28,169
New Hampshire	129	123	310,983	253,058	57,605	320	108	1,425	10,683
Vermont	87	86	233,344	186,903	46,441		76	964	6,118
Massachusetts	321	317	2,818,920	2,278,058	540,542	320	311	7,258	73,747
Rhode Island	100	99	542,321	426,613	115,708		94	1,808	15,168
Connecticut	130	129	803,298	621,404	181,894		117	1,948	14,873

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NORTHERN BAPTIST CONVENTION—Continued

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
New York	857	845	$5,329,896	$4,284,849	$1,045,047		792	13,396	115,077
New Jersey	266	263	1,916,727	1,465,164	450,722	$841	257	5,528	47,338
Pennsylvania	690	676	3,621,831	2,888,525	732,856	450	653	11,755	113,235
Ohio	476	460	2,045,707	1,636,767	408,940		442	7,539	72,321
Indiana	468	458	1,330,463	1,124,831	205,432	200	438	6,367	62,842
Illinois	460	453	2,758,133	2,269,026	489,107		443	8,302	77,480
Michigan	355	351	1,623,853	1,325,753	298,100		334	5,296	52,274
Wisconsin	170	166	506,904	413,255	93,299	350	154	2,011	15,873
Minnesota	211	204	913,937	637,301	276,356	280	189	2,932	25,119
Iowa	297	292	842,803	703,916	136,846	2,041	276	4,212	33,967
North Dakota	79	74	173,463	133,652	39,215	596	66	832	7,959
South Dakota	93	90	290,460	239,271	47,659	3,530	87	1,083	9,088
Nebraska	130	127	422,855	343,734	79,121		125	1,950	16,169
Kansas	359	347	1,060,285	899,015	157,859	3,411	340	5,299	46,924
Delaware	10	10	67,788	52,329	15,459		10	234	1,771
Maryland	5	4	11,851	9,607	2,244		5	70	561
Dist. of Columbia	23	22	477,360	375,456	101,904		23	926	11,103
West Virginia	696	647	1,035,321	888,120	145,467	1,734	563	5,952	59,568
Oklahoma	11	10	4,829	3,485	1,344		8	63	610
Montana	54	52	98,866	81,598	17,268		47	490	4,059
Idaho	58	56	141,844	117,653	24,191		56	708	6,045
Wyoming	36	29	74,753	61,039	13,714		32	407	3,538
Colorado	122	115	505,211	397,550	107,661		111	1,971	18,072
Arizona	38	38	133,705	110,845	22,860		37	562	4,668
Utah	11	11	33,240	28,084	5,156		10	128	1,093
Nevada	8	8	19,550	16,495	3,055		8	78	807
Washington	145	142	569,926	475,782	94,144		142	2,225	21,125
Oregon	105	103	473,624	395,760	77,864		99	1,523	15,543
California	264	263	2,481,383	1,960,278	521,105		261	5,699	59,807

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	7,611	1,289,966	7,297	$185,370,576	1,603	$16,004,041	7,380	$34,318,486	6,999	1,052,794
Arizona:										
Arizona	38	5,922	33	492,966	14	66,313	38	133,705	37	4,668
California, Northern:										
Central	8	1,185	7	136,500	3	2,475	8	26,742	7	1,191
Clear Lake	8	771	8	85,700	3	6,850	8	23,219	8	744
German	5	498	5	44,000	1	4,500	5	15,741	5	570
Pacific	6	750	6	146,000	1	14,250	6	20,676	6	632
Sacramento	9	1,553	9	148,480	5	8,325	9	67,578	9	1,613
Sacramento River	14	1,284	14	112,800	4	5,125	14	31,917	14	1,433
San Francisco Bay	23	6,044	23	871,100	14	109,114	23	256,208	23	4,977
San Joaquin Valley	31	5,692	31	478,100	7	65,926	31	105,071	30	5,141
San Jose	14	2,430	14	254,300	2	15,165	14	76,956	14	2,134
Swedish	6	1,044	5	202,800	3	50,900	6	73,338	5	864
California, Southern:										
Imperial Valley	6	767	6	40,000	1	1,000	6	17,711	6	989
Kern River	6	1,140	6	78,955	4	9,437	6	47,761	6	912
Los Angeles	56	19,717	56	2,881,945	21	326,014	55	690,563	56	19,839
Nevada-Sierra	6	327	5	31,100			6	8,273	6	310
Pasadena	13	5,450	13	1,568,610	4	71,200	13	569,474	13	5,088

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
California, Southern—Con.										
Santa Ana Valley	12	3,292	11	$384,800	6	$40,900	12	$84,763	12	3,010
Santa Barbara	11	1,961	11	262,000	3	26,300	11	50,248	11	1,884
Southwestern	15	3,042	14	445,900	4	25,900	15	88,995	15	3,299
University	14	6,123	14	682,400	7	89,100	14	223,849	14	5,122
Unassociated	1	63	-----	(1)	-----	(1)	-----	(1)	1	65
Colorado:										
Eastern	11	759	10	32,115	4	4,165	11	12,493	10	731
Northeastern	7	826	7	34,500	2	1,612	6	15,432	6	749
Rocky Mountain	35	12,205	34	1,119,580	18	125,725	34	320,220	35	8,582
San Luis Valley	7	572	6	56,000	-----	-----	6	9,154	5	454
Southern Colorado	28	6,647	26	436,900	8	33,550	28	95,062	26	4,706
Southeastern	14	365	4	12,700	3	580	11	5,908	10	469
Southwestern	5	331	4	27,700	-----	-----	4	3,929	5	333
Western	12	2,192	11	149,900	3	15,600	12	32,096	11	1,805
Unassociated	3	269	3	21,500	-----	-----	3	10,917	3	243
Connecticut:										
Ashford	16	1,480	16	154,600	1	5,125	16	39,376	13	879
Fairfield	18	3,070	17	936,000	5	31,800	18	104,753	17	2,231
Hartford	22	5,485	21	1,940,000	7	218,100	22	261,527	20	3,343
New Haven	38	7,029	36	1,273,370	13	78,730	38	242,712	34	4,083
New London	19	3,414	19	489,301	4	43,300	18	78,367	16	2,667
Stonington Union	17	2,395	17	195,700	1	17,250	17	76,563	17	1,665
Delaware:										
Delaware	10	2,164	10	635,000	3	12,500	10	67,788	10	1,771
District of Columbia:										
Columbia	23	11,930	22	2,331,500	13	189,825	22	477,360	23	11,103
Idaho:										
Central	14	1,426	14	54,900	5	4,150	13	36,241	13	1,419
Camas Prairie	5	315	5	23,400	1	63	5	4,602	5	402
East	10	1,096	9	75,500	3	1,394	9	24,930	10	950
First	19	2,823	19	180,400	6	18,800	19	61,475	19	2,380
Palouse	3	231	3	8,500	-----	-----	3	4,955	3	272
Spokane	5	647	5	60,300	1	825	5	9,270	5	599
Unassociated	2	35	-----	(1)	-----	-----	-----	(1)	1	23
Illinois:										
Alton	37	9,054	37	684,400	13	108,243	37	163,327	35	8,233
Aurora	14	2,898	14	555,000	3	145,600	14	199,455	13	2,511
Bloomington	27	4,593	26	506,600	3	24,350	27	91,542	26	3,487
Central	13	1,423	13	80,300	1	100	12	8,712	11	780
Champaign-Urbana	33	5,719	33	825,775	6	79,500	33	149,298	31	4,860
Chicago	80	27,081	77	5,676,216	43	1,029,304	79	1,106,797	78	21,060
German	13	2,161	13	329,396	5	17,200	13	109,650	13	2,058
Greene-Jersey	16	3,435	16	235,900	4	30,550	16	57,398	16	2,604
Morgan-Scott	9	1,923	9	110,200	2	900	9	24,887	9	1,299
Ottawa	14	2,326	14	265,000	3	14,925	14	49,338	14	2,139
Peoria	19	5,256	19	466,050	2	26,000	19	85,078	18	4,213
Quincy	16	2,524	16	110,700	1	600	15	29,315	16	1,749
Rock Island	18	2,825	18	277,500	5	24,900	18	57,575	18	2,558
Rock River	20	3,400	20	504,000	5	60,660	20	97,803	20	3,021
Salem	16	2,056	16	154,000	1	800	16	25,787	16	1,363
Southern	40	5,376	39	265,250	11	54,150	38	40,773	38	4,377
Springfield	34	7,589	34	744,200	8	122,255	32	254,737	34	6,010
Swedish	29	4,699	29	662,200	6	24,600	29	180,780	28	4,174
Wabash Valley	7	901	7	147,700	3	20,550	7	14,334	7	815
Unassociated	5	350	3	34,000	1	8,000	5	11,547	2	169
Indiana:										
Bedford	16	3,013	15	229,300	4	12,500	16	43,004	15	1,711
Bethel	10	1,620	10	97,625	2	4,300	10	25,477	8	1,362
Brownstown	12	1,804	12	120,600	3	21,300	12	27,275	10	1,299
Calumet	7	2,339	7	319,550	5	38,900	7	40,769	7	1,992
Coffee Creek	20	2,236	20	30,725	1	400	20	13,178	20	1,177

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Indiana—Continued.										
Curry's Prairie	24	4,215	24	$311,135	5	$20,231	24	$72,051	23	3,273
Decatur County	10	2,259	10	122,000	----	----	10	17,443	10	1,188
East Central	5	1,014	5	119,000	3	32,000	5	22,704	5	714
Evansville	13	2,507	13	308,000	3	48,800	12	47,279	11	2,979
Flat Rock	14	2,837	14	161,800	2	2,650	14	40,818	13	1,940
Fort Wayne	19	3,238	19	508,900	8	130,000	19	130,340	19	2,772
Freedom	23	2,022	23	86,850	3	6,685	23	25,211	20	1,317
Friendship	16	2,117	16	122,600	2	4,013	16	20,401	13	979
Harmony	18	3,950	18	341,700	4	46,780	18	55,193	17	3,031
Indianapolis	29	9,522	28	1,755,299	16	297,697	29	266,630	29	8,870
Johnson County	9	1,588	9	139,600	1	21,000	9	22,190	9	1,101
Judson	21	4,017	20	289,500	2	12,365	21	50,915	21	3,184
Laughery	14	2,140	14	96,000	----	----	14	26,623	14	1,394
Linton	12	2,377	12	88,500	1	14,200	12	21,332	12	1,572
Logansport	18	3,821	18	512,900	4	26,100	18	63,436	18	3,132
Long Run	17	1,805	17	54,415	1	480	17	15,806	17	1,225
Madison	15	2,366	15	90,500	----	----	15	21,124	15	1,637
Monticello	10	1,477	10	74,500	----	----	10	14,852	10	1,241
Mount Zion	9	545	7	10,700	----	----	6	1,942	4	140
Noble-Lagrange	6	407	6	40,800	----	----	6	5,997	6	460
Northern	9	2,637	9	388,000	4	42,600	9	60,795	9	2,416
Orleans	13	1,651	13	124,300	----	----	13	14,858	13	1,303
Perry County	9	567	8	16,150	----	----	6	3,271	6	326
Salamonie	11	3,838	11	252,500	3	32,000	11	65,748	11	3,682
Sand Creek	13	1,644	13	54,200	----	----	12	9,515	12	838
Swedish	1	38	----	(1)	----	(1)	----	(1)	1	75
Tippecanoe	8	1,430	8	181,000	----	----	7	22,669	8	1,011
Union	17	3,026	15	280,000	2	3,000	16	39,807	15	2,495
White Lick	19	2,289	19	88,400	1	10,000	19	19,143	16	941
Unassociated	1	38	----	(1)	----	----	----	(1)	1	65
Iowa:										
Cedar Rapids	13	2,733	13	355,500	7	21,498	13	54,511	13	2,081
Cedar Valley	30	6,170	30	719,200	5	57,800	30	95,051	30	4,747
Central	18	4,542	17	370,100	4	9,000	18	103,984	17	3,050
Creston	18	1,476	18	153,000	1	5,000	17	20,284	16	1,126
Danish	11	1,592	11	94,800	2	3,800	11	36,978	11	1,033
Davenport	8	2,865	8	421,000	2	34,000	8	52,082	8	2,126
Des Moines Western	26	3,418	26	350,000	5	63,400	26	75,766	23	2,472
Dubuque	10	1,348	10	180,000	3	13,890	10	22,434	10	1,159
East Grand River	7	635	7	9,185	----	----	7	1,728	7	302
English River	10	598	9	48,900	1	703	9	7,937	10	530
Fox River	12	822	12	35,735	----	----	11	6,415	9	423
German	11	1,903	11	216,000	3	29,800	11	51,570	10	1,693
Iowa	20	3,561	20	240,245	2	8,250	20	46,099	18	2,461
Northern	17	2,279	17	152,800	3	17,450	17	39,010	17	1,776
Oskaloosa	12	1,989	12	134,300	1	1,400	12	29,914	10	1,511
Sioux Valley	16	2,328	16	392,500	10	34,600	16	65,628	16	1,919
Southern Iowa	22	2,628	21	146,435	4	2,900	21	24,458	19	1,749
Southwestern	16	3,099	16	488,700	1	31,200	16	55,711	15	2,286
Swedish	10	898	9	86,500	2	1,300	10	26,989	8	957
Washington	10	891	10	64,400	----	----	9	26,254	9	566
Kansas:										
Arkansas Valley	28	4,082	26	313,163	8	54,134	28	127,224	28	3,496
Blue Valley	8	580	8	50,500	1	200	6	9,296	6	539
Central	13	2,284	13	180,500	2	13,150	13	58,311	13	1,881
Chikaskia	18	1,459	16	91,500	1	1,200	18	23,191	18	1,224
Fall River	12	942	12	62,500	3	3,250	11	10,961	11	966
Fort Scott	18	2,538	18	208,625	6	28,920	18	50,395	17	1,760
German	14	1,377	14	77,500	3	1,700	14	42,573	14	1,705
Jewell	7	651	7	30,800	1	200	7	8,626	7	494
Kansas River	19	4,080	19	349,120	3	17,500	19	71,788	19	3,599
Miami	23	3,687	21	207,400	5	5,050	23	55,534	22	2,921

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS. 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Kansas—Continued.										
Missouri River	33	7,019	33	$449,132	14	$38,680	33	$114,540	32	5,520
Northeast	18	2,151	18	115,700	1	400	18	48,335	17	1,771
Northwest	10	967	9	64,510	1	3,000	9	14,305	8	688
Republican Valley	7	1,146	7	69,500	1	4,000	7	15,253	7	811
Solomon Valley	8	1,072	8	43,650	1	225	7	12,629	7	740
South Central	11	971	9	32,550	1	390	11	13,481	11	886
Southeast	29	6,786	29	492,886	6	32,275	29	91,415	29	6,106
Southwest	10	989	6	39,200	1	3,500	7	13,219	7	798
Swedish	10	1,219	10	167,400	3	20,500	10	29,985	8	1,159
Upper Solomon	10	534	10	28,650	1	350	10	9,761	10	643
Wakeeney	5	335	5	9,600	2	400	4	2,915	4	323
Walnut Valley	36	8,825	36	724,299	11	80,611	36	221,065	36	7,906
West Central	12	1,046	9	62,100	3	1,750	9	15,483	9	988
Maine:										
Androscoggin	17	2,403	16	385,525	2	41,300	16	54,007	12	1,988
Bowdoinham	19	1,256	19	117,700			14	22,386	12	1,051
Cumberland	26	3,403	26	375,242	2	4,700	23	76,368	22	2,933
Damariscotta	13	850	13	62,900			12	18,204	10	451
Farmington	22	1,010	20	87,500	2	2,400	19	18,365	17	1,123
Hancock	26	1,145	24	85,750	1	100	24	20,870	24	1,199
Lincoln	31	2,764	30	485,470	3	15,366	25	79,643	24	2,255
New Durham	1	58		(1)				(1)		
North Aroostook	18	2,477	18	140,100			18	45,080	18	2,380
North Kennebec	20	2,976	20	224,600	2	19,561	18	57,658	18	2,769
North York	26	1,512	26	112,900	1	75	22	31,685	16	1,404
Oxford	17	1,174	16	103,000	3	4,976	16	24,685	15	1,030
Penobscot	27	2,782	27	279,200	2	4,000	25	46,455	24	2,496
Piscataquis	10	1,238	9	73,500			10	22,590	9	1,302
South Aroostook	24	2,095	23	152,700	3	13,280	22	31,492	22	1,806
South Kennebec	16	1,689	16	118,683	1	200	14	24,901	12	1,309
South York	15	1,839	15	195,500	2	1,200	15	45,954	14	1,362
Washington	19	1,360	16	116,000			16	21,351	16	1,311
Maryland:										
Columbia (part)	3	342		(1)			3	11,401	3	507
Monongahela (part)	2	80		(1)				(1)	2	54
Massachusetts:										
Barnstable	14	500	13	127,305			14	24,981	13	596
Berkshire	14	3,485	14	553,165	2	19,300	14	193,373	12	1,992
Boston East	27	12,923	27	1,744,284	8	54,300	27	400,793	27	12,199
Boston North	20	13,020	19	2,610,907	8	117,500	20	480,769	19	11,169
Boston South	21	6,928	21	1,257,500	6	48,800	21	167,092	21	5,708
Boston West	23	7,899	22	1,502,200	4	160,650	23	244,561	23	6,600
Framingham	14	2,702	14	228,800	2	3,975	14	59,781	14	1,868
Greenfield	6	732	6	83,500	1	3,000	6	12,243	6	722
Merrimac River	25	7,541	25	997,025	6	86,285	25	290,281	25	5,468
Old Colony	18	3,308	18	464,100	4	27,000	18	113,788	18	2,820
Providence (part)	2	77		(1)				(1)	2	100
Roger Williams (part)	2	90		(1)				(1)	2	170
Salem	22	6,975	22	976,100	3	7,115	22	168,930	22	6,006
Swedish	14	1,904	13	271,700	4	14,300	14	58,923	13	1,767
Taunton	19	6,078	19	1,036,200	5	161,750	19	196,774	18	5,257
Wachusett	19	3,524	19	405,650	1	900	19	81,818	19	2,780
Westfield	25	6,256	25	1,108,281	7	33,950	23	161,613	22	4,119
Worcester	30	5,375	30	1,336,200	9	32,300	30	154,457	29	3,881
Unassociated	6	318		(1)			4	2,004	6	525

1 Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Michigan:										
Alpena	23	997	18	$71,550	----	----	21	$28,518	20	1,059
Berean	6	1,460	6	101,800	3	$23,250	6	38,110	6	1,431
Detroit	51	17,516	46	3,405,800	29	495,700	51	612,274	51	16,517
Flint River	21	3,675	19	448,400	5	22,500	21	95,214	20	3,775
German	6	831	6	105,000	3	3,500	6	16,631	6	808
Grand Rapids	2	1,524	----	(1)	----	(1)	----	(1)	2	602
Grand River	13	1,251	12	108,500	----	----	12	24,637	12	1,214
Grand Traverse	6	673	6	113,000	1	524	6	15,835	6	637
Hillsdale	19	1,643	19	133,250	3	4,550	19	28,796	18	1,584
Huron	24	2,125	24	171,750	2	600	24	45,522	21	1,988
Jackson	20	3,112	20	291,400	4	12,500	20	54,259	20	2,851
Kalamazoo River	21	4,412	21	555,800	3	10,000	20	98,924	20	4,674
Kent-Muskegon	14	1,657	14	137,000	3	12,500	14	34,098	14	1,715
Lenawee	18	1,866	18	172,400	----	----	18	34,487	16	2,019
Marquette	4	932	4	179,000	1	12,000	4	26,589	4	815
Osceola	10	753	10	46,100	3	2,545	10	13,414	8	597
Saginaw Valley	22	3,050	22	483,500	4	18,500	22	68,724	21	2,379
Shiawassee	19	2,955	19	384,550	3	33,425	19	75,452	19	2,558
St. Joseph Valley	12	970	12	89,200	1	300	12	20,029	12	1,130
Swedish, North	11	654	11	95,500	4	500	11	27,424	10	540
Swedish, South	10	854	10	92,000	1	7,500	10	23,970	8	829
Wayne	19	3,759	19	436,200	2	13,500	19	78,481	16	2,335
Unassociated	4	209	----	(1)	----	(1)	4	4,816	4	217
Minnesota:										
Central	11	1,877	10	194,100	2	579	11	36,997	9	1,247
Dano-Norwegian	15	1,728	14	147,700	3	8,100	15	45,024	13	1,444
German	11	1,091	11	103,900	1	500	11	23,395	9	895
Lake Superior	3	685	3	137,000	1	1,000	3	19,824	3	350
Minnesota Valley	20	2,119	20	165,000	1	400	20	40,442	20	1,970
Northwestern	18	1,587	17	160,800	4	1,775	18	33,747	17	1,750
Southeastern	7	1,111	7	149,020	----	----	7	20,100	7	727
Swedish	92	9,326	92	773,335	18	35,082	86	250,330	80	8,167
Twin City	25	10,648	24	2,028,650	11	407,400	24	426,995	24	7,801
Western	5	532	5	31,000	1	3,000	5	11,881	5	503
Unassociated	4	193	4	37,650	2	4,400	4	5,202	2	265
Montana:										
Bitter Root	6	556	5	30,100	1	2,250	6	9,546	4	475
Crow Indian	6	360	4	29,200	----	----	5	3,820	4	251
Flathead	3	258	3	15,500	1	300	3	2,865	3	195
Gallatin	5	556	5	63,500	1	1,000	5	10,467	5	495
German	5	213	----	(1)	----	(1)	5	3,205	5	284
Musselshell	8	691	4	22,850	2	750	8	14,566	7	657
Silver Bow	8	716	8	112,200	1	600	8	15,446	7	463
Teton	8	544	8	45,400	4	4,575	7	22,340	7	672
Yellowstone	5	587	3	59,000	1	10,000	5	16,611	5	567
Nebraska:										
Custer	8	1,001	8	70,500	1	6,000	8	14,116	7	625
First Nebraska	9	1,785	9	249,450	2	9,895	8	59,553	9	1,250
Grand Island	15	1,948	15	159,500	2	5,350	15	45,756	14	1,956
Nebraska Conference, Swedish	10	1,363	10	146,250	1	3,900	9	38,960	10	1,126
Northeastern	9	854	9	90,800	2	7,500	9	15,004	9	709
North Platte	9	1,046	8	101,300	1	300	9	16,508	8	977
Northwestern	6	890	6	26,200	2	1,300	6	14,072	6	917
Omaha	17	4,699	17	762,900	9	167,004	17	104,368	17	3,770
Southeastern	13	1,839	13	118,500	1	4,000	13	41,984	13	1,424
Southern Union	19	2,164	18	252,400	5	12,337	19	39,053	19	1,985
York	11	1,247	11	65,000	1	400	10	25,784	9	1,088
Unassociated	4	309	4	33,000	2	2,900	4	7,697	4	342
Nevada:										
Nevada-Sierra	8	674	8	134,900	1	75	8	19,550	8	807

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
New Hampshire:										
Belknap	13	1,185	13	$113,050	----	----	11	$21,200	8	797
Dublin	9	938	9	139,200	----	----	9	27,736	9	923
Meredith-Sandwich	11	744	11	72,100	----	----	10	15,545	8	497
Milford	18	3,528	18	395,100	1	$20,000	18	73,494	17	2,671
New Durham	13	1,002	13	77,500	2	5,600	12	16,186	12	783
Newport	13	1,294	13	105,700	1	4,355	13	25,111	11	807
Portsmouth	14	1,863	14	277,300	----	----	13	51,552	13	1,582
Salisbury	21	2,434	20	209,150	3	10,775	20	59,319	17	1,790
White Mountains	5	500	5	90,000	----	----	5	9,753	5	500
Wolfeboro	12	332	12	43,200	----	----	12	11,087	8	333
New Jersey:										
Camden	53	11,626	53	2,732,157	24	314,038	53	297,388	53	12,409
Central	21	4,365	21	835,100	6	10,300	20	82,998	18	2,148
East	38	10,845	34	3,200,519	13	329,755	38	437,295	36	8,399
Hudson	20	4,072	19	793,200	8	37,375	20	120,171	20	2,543
Monmouth	22	4,495	21	703,000	2	10,500	20	133,458	20	2,769
Morris and Essex	22	5,822	21	1,417,900	5	25,000	22	245,014	21	4,108
North	29	7,121	28	1,695,295	12	72,400	29	265,989	28	5,294
Trenton	21	6,741	21	1,193,850	6	89,150	21	182,711	21	4,182
West	39	7,254	39	830,050	11	21,000	39	127,876	39	5,211
Unassociated	1	198	----	(1)	----	----	----	(1)	1	275
New York:										
Allegany	15	1,841	13	154,100	1	775	15	32,730	13	1,209
Black River	16	2,672	16	409,200	2	18,806	16	62,466	16	1,883
Broome and Tioga	30	6,364	29	1,016,600	8	152,260	29	217,996	28	5,140
Buffalo	46	8,838	45	2,081,050	18	450,700	46	332,219	46	7,795
Cattaraugus	15	2,571	15	273,500	2	41,250	15	61,479	14	1,777
Cayuga	16	2,688	16	356,500	4	13,840	16	57,601	16	1,907
Chautauqua	30	4,054	29	505,200	3	6,742	28	99,680	26	3,298
Chemung River	17	3,945	17	469,000	3	12,875	17	82,867	17	3,281
Chenango	20	3,197	19	180,834	2	4,500	20	49,367	19	2,293
Cortland	17	2,293	17	211,850	3	4,500	16	44,823	14	2,006
Deposit	6	593	6	134,100	----	----	6	12,237	6	520
Dutchess	10	784	10	107,000	1	500	10	16,239	9	301
Essex-Champlain	11	913	11	149,300	1	10,000	11	30,135	9	562
Franklin	18	3,254	18	283,900	2	2,900	18	88,602	18	2,278
Genesee	27	4,150	27	479,950	2	14,800	27	115,588	27	3,213
Hudson River Central	37	9,133	37	1,564,800	7	53,565	37	276,716	35	5,748
Hudson River North	32	6,018	30	843,200	8	28,700	32	124,927	28	3,617
Lake George	12	742	11	56,400	----	----	12	10,782	11	494
Livingston	6	546	6	83,500	----	----	6	11,503	6	368
Long Island	62	18,531	57	4,821,750	23	452,150	62	883,628	60	12,735
Madison	14	1,747	14	155,300	----	----	14	33,595	12	1,418
Mohawk River	15	2,453	15	240,800	3	25,000	14	40,443	14	2,022
Monroe	35	12,119	35	5,148,000	16	395,075	35	456,711	35	10,060
Niagara	12	3,550	12	374,400	3	33,500	12	77,205	12	2,812
Oneida	27	4,967	26	907,100	5	93,400	27	142,030	26	3,635
Onondaga	20	6,481	20	1,098,460	7	314,367	19	232,341	19	5,668
Ontario	12	1,845	12	185,700	1	1,800	12	35,464	12	1,405
Orleans	10	1,820	9	211,400	1	2,500	10	57,673	10	1,477
Oswego	17	2,239	17	294,200	2	4,000	17	37,925	14	1,592
Otsego	12	1,598	12	109,500	1	400	12	25,294	11	1,147
Rensselaerville	11	797	11	33,800	----	----	11	10,178	8	316
St. Lawrence	19	1,822	19	239,100	1	3,000	19	44,459	15	1,202
Saratoga	21	5,253	21	803,250	4	46,700	20	208,060	17	3,083
Seneca	13	2,325	13	166,500	1	3,500	13	37,617	13	1,720
Southern New York	52	13,758	46	9,514,568	21	434,400	52	1,037,299	49	6,745
Stephentown	8	733	8	46,000	----	----	8	10,160	8	397
Steuben	33	4,489	32	284,350	3	25,300	32	60,669	30	3,018
Union	11	1,210	11	132,500	----	----	11	17,543	11	565
Washington-Union	21	3,554	21	530,200	3	13,111	20	66,886	17	2,248

1 Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
New York—Continued.										
Wayne	15	1,936	15	$201,100	6	$23,390	13	$39,676	12	1,580
Worcester	14	928	14	63,300	1	400	14	13,832	11	687
Yates	17	2,220	16	122,700	----	----	17	30,072	16	1,725
Unassociated	5	171	----	(1)	----	----	4	3,179	2	130
North Dakota:										
German Conference	28	3,416	28	171,542	5	1,270	27	84,457	28	4,817
North Dakota	8	1,351	8	138,500	2	7,500	8	40,540	8	1,065
Northwestern	14	668	12	31,640	2	1,850	13	12,742	13	705
Norwegian Conference	6	544	5	20,600	1	1,500	5	9,464	4	473
Red River Valley	9	790	7	56,200	3	1,200	8	17,161	6	490
Russian Conference	5	179	4	6,900	----	----	5	790	1	12
Swedish Conference	9	341	8	23,500	3	1,200	8	8,309	6	397
Ohio:										
Adams	9	722	9	26,250	----	----	8	6,341	8	542
Akron	15	3,665	15	553,000	10	120,200	15	103,636	15	3,531
Ashtabula	12	2,246	12	292,000	3	36,200	12	96,979	12	2,087
Auglaize	20	2,252	20	264,400	4	5,317	20	48,017	20	2,211
Cambridge	15	1,788	15	126,800	1	90	15	16,119	15	1,219
Central	7	428	7	9,000	----	----	7	1,738	7	317
Clermont	7	677	7	31,800	----	----	7	7,903	6	456
Cleveland	36	11,385	32	2,833,500	18	170,340	36	364,473	36	8,957
Clinton	20	2,410	19	199,900	1	2,700	19	34,438	17	1,854
Columbus	26	5,662	24	960,500	7	124,800	25	123,511	24	3,775
Coshocton	10	1,128	10	50,000	----	----	9	13,022	9	607
Dayton	32	9,207	32	1,082,100	10	39,085	32	214,186	32	7,164
Gallia	10	1,073	9	14,800	----	----	9	3,288	9	439
Huron	10	1,215	10	123,000	----	----	10	21,546	9	1,042
Lorain	18	2,161	16	342,500	3	8,500	18	48,441	16	2,039
Mad River	14	1,214	14	37,700	----	----	10	10,312	11	849
Mansfield	11	1,889	11	142,820	----	----	10	24,529	11	1,525
Marietta	21	1,405	20	59,400	1	200	20	13,916	17	1,016
Marion	16	2,810	16	326,440	4	21,600	16	57,563	16	2,481
Miami	26	10,464	24	2,060,034	14	303,200	26	283,244	24	9,223
Mount Vernon	11	1,436	10	162,900	----	----	11	18,956	11	1,217
Ohio	27	3,200	27	145,750	1	4,445	26	17,632	27	2,612
Pomeroy	10	1,499	10	96,800	----	----	10	19,829	9	1,282
Portsmouth	14	2,470	13	269,200	3	15,762	14	65,037	14	2,509
Rio Grande	5	471	5	12,000	----	----	5	3,717	4	249
Toledo	22	3,840	19	883,915	2	57,250	21	140,471	16	3,169
Trumbull	16	4,967	14	1,174,000	6	201,400	16	149,440	16	4,582
Wooster	10	2,955	8	346,000	2	12,500	10	58,340	10	2,549
Zanesville	15	2,326	14	244,000	----	----	15	29,330	13	1,259
Zoar	9	2,179	9	153,000	2	4,000	6	37,981	6	1,422
Unassociated	2	184	----	(1)	----	(1)	----	(1)	2	137
Oklahoma:										
Western Oklahoma Indian	11	1,683	11	42,200	2	2,300	10	4,829	8	610
Oregon:										
Central	11	1,895	11	93,750	----	----	10	17,970	8	999
Deschutes	4	477	4	50,575	1	15,070	4	11,189	4	418
German	8	1,419	7	63,900	----	----	8	35,573	8	1,353
Grande Ronde	8	961	8	79,450	5	9,100	7	23,724	7	886
Rogue River	8	1,063	7	102,900	2	29,200	8	16,306	8	925
Swedish	5	474	4	78,500	1	26,500	5	31,039	4	393
Umatilla	8	905	8	31,700	3	3,700	8	12,627	8	841
Umpqua	16	2,619	16	111,250	5	16,775	16	58,457	16	2,152
West Willamette	10	2,114	10	173,200	2	33,750	10	68,283	9	1,630
Willamette	27	7,018	25	777,330	11	90,100	27	198,456	27	5,941

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Pennsylvania:										
Abington	28	7,935	27	$926,500	5	$42,950	28	$126,524	28	6,198
Allegheny River	10	888	9	111,500	2	2,500	10	20,479	7	795
Beaver	18	4,503	18	414,000	7	24,675	17	88,393	17	3,357
Bradford	15	1,110	15	71,350	2	1,800	14	15,987	14	1,057
Bridgewater	17	1,337	15	68,000	----	----	17	17,160	15	1,125
Broome and Tioga	2	103	----	(1)	----	(1)	----	(1)	2	90
Central Union	32	6,453	32	1,031,375	6	57,100	31	166,317	32	5,913
Centre	31	4,568	31	756,300	7	89,350	31	112,721	28	4,122
Chemung River	2	647	----	(1)	----	----	----	(1)	2	500
Clarion	23	2,816	22	329,000	2	10,300	23	58,543	23	2,864
Clearfield	19	2,622	19	418,300	6	22,250	19	40,349	19	3,590
Deposit	1	29	----	(1)	----	----	----	(1)	1	21
French Creek	21	3,245	21	303,900	2	4,275	21	67,967	21	2,859
Harrisburg	11	1,633	11	378,000	5	46,600	11	39,892	11	1,478
Indiana	14	1,093	13	66,100	2	9,100	14	18,294	13	1,289
Monongahela	29	5,006	29	501,500	3	5,400	28	84,047	26	4,521
North Philadelphia	38	8,576	37	1,555,540	13	144,032	38	259,223	38	9,096
Northumberland	41	7,278	39	989,885	12	55,270	39	160,124	37	6,585
Oil Creek	27	5,227	27	1,048,200	12	264,410	26	167,653	24	4,843
Pan Handle	2	160	----	(1)	----	----	----	(1)	2	160
Philadelphia	72	21,025	70	6,194,000	39	573,300	71	879,481	71	19,641
Pittsburgh	82	18,368	78	3,639,565	37	372,300	82	751,545	79	14,667
Reading	24	3,946	24	1,025,750	9	130,626	24	126,263	24	3,638
Riverside	15	2,908	13	507,000	5	11,550	14	68,132	13	2,684
Ten Mile	20	2,881	20	152,000	----	----	20	29,377	19	1,887
Tioga	34	2,560	33	181,750	2	3,250	33	39,896	32	2,469
Wayne	18	1,091	16	72,500	1	5,936	17	17,904	15	879
Welsh	15	3,299	15	479,000	4	50,600	15	111,144	15	3,097
Wyoming	23	3,187	21	487,600	4	45,860	20	129,185	19	3,205
Unassociated	6	455	5	57,900	2	1,000	6	11,093	6	605
Rhode Island:										
Narragansett	27	2,981	27	285,400	1	3,000	26	59,430	24	1,873
Providence	20	5,169	19	1,078,000	4	68,380	20	172,271	20	3,814
Roger Williams	19	2,780	19	337,500	1	3,000	19	71,494	19	2,912
Warren	28	7,749	24	1,323,835	5	55,150	28	237,157	28	6,443
Unassociated	6	151	----	(1)	----	----	6	1,969	3	126
South Dakota:										
Black Hills	15	851	13	124,000	5	8,692	14	22,240	12	730
Central	11	1,176	11	121,400	2	5,350	11	29,692	11	1,102
Danish-Norwegian	6	373	6	53,800	1	100	5	14,685	5	390
German	17	2,198	16	196,500	3	11,800	17	56,535	17	2,377
Northern	7	611	7	125,500	1	10,600	7	31,623	7	618
Northwestern	5	187	4	9,900	2	1,050	5	3,372	5	301
Rosebud	7	456	6	22,600	2	550	7	11,186	7	689
Southern	16	2,645	16	389,638	4	11,985	15	100,840	14	1,979
Swedish	9	787	9	96,700	1	4,000	9	20,287	9	902
Utah:										
Utah State Convention	11	1,121	11	336,946	5	84,775	11	33,240	10	1,093
Vermont:										
Addison	7	631	6	123,950	----	----	7	29,626	6	383
Berkshire	1	38	----	(1)	----	----	----	(1)	1	25
Danville	11	1,054	11	170,000	2	31,600	11	23,929	10	875
Lamoille	14	1,579	14	151,500	1	1,375	14	35,977	10	919
Shaftsbury	17	2,638	17	387,000	----	----	17	54,775	16	1,292
Vermont Central	11	901	11	89,800	1	3,400	10	19,312	9	652
Windham	13	1,466	13	129,400	----	----	13	31,177	13	1,006
Woodstock	13	1,319	13	211,000	1	14,000	13	37,844	11	966
Washington:										
Bellingham Bay	14	1,631	14	143,300	3	16,300	13	33,403	14	1,714
Comas Prairie	3	192	3	11,000	2	1,589	3	1,746	3	215
Cowlitz	13	1,341	13	153,200	4	6,400	13	41,925	13	1,595
German	5	449	5	35,100	1	1,500	5	13,231	4	450
Mount Pleasant	5	717	4	109,000	1	2,000	5	17,069	5	609

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: NORTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Washington—Continued.										
Norwegian-Danish Conference	3	246	3	$41,000	1	$500	3	$10,874	3	210
Palouse	7	757	7	42,000	1	1,200	7	11,894	7	784
Puget Sound	15	3,634	12	569,385	5	199,350	15	120,661	15	2,904
Seattle	30	6,057	28	810,000	8	59,200	30	167,784	30	6,438
Spokane	18	2,466	18	240,500	4	4,057	17	48,241	17	2,458
Swedish Conference	17	2,007	17	304,700	5	14,800	17	66,964	16	1,773
Wenatchee District	5	588	4	39,000	3	1,500	4	7,272	5	656
Yakima Valley	10	1,414	10	113,500	5	5,181	10	28,862	10	1,319
West Virginia:										
Broad Run	35	3,662	35	276,200	2	15,500	33	42,433	33	2,754
Coal River	27	2,094	26	66,700	2	200	24	19,134	22	1,973
Eastern	15	676	14	37,500	1	2,500	14	4,889	12	616
Elk Valley	44	2,738	35	118,700	3	6,725	38	18,065	35	2,632
Fairmont	9	1,955	9	108,700	2	10,400	9	26,848	9	1,458
Good Hope	24	1,752	24	52,500	----	----	22	6,972	21	1,162
Goshen	17	1,729	17	215,200	1	28,500	16	29,156	14	1,191
Greenbrier	43	5,104	43	266,300	3	24,050	42	44,200	29	2,853
Guyandotte	42	8,237	42	739,600	8	82,510	41	115,620	41	7,384
Harmony	27	2,138	21	96,800	1	10,000	22	16,506	17	1,279
Harrisville	24	1,425	22	60,500	1	500	20	7,228	16	895
Hopewell	51	3,842	48	120,950	3	2,930	51	20,547	44	3,433
Judson	38	4,224	36	193,450	1	5,000	35	38,116	34	2,846
Kanawha Valley	45	7,210	38	1,144,840	9	403,094	42	140,288	40	7,526
Mount Pisgah	31	2,775	27	74,235	1	340	29	14,289	21	1,315
Panhandle	11	2,469	11	182,000	2	14,600	11	35,833	11	2,109
Parkersburg	33	3,952	31	267,700	1	2,500	28	51,576	25	2,905
Raleigh	53	4,762	40	388,050	8	51,932	50	202,289	41	4,468
Rock Castle	36	2,923	25	203,393	5	29,450	32	29,727	17	1,387
Teay's Valley	32	3,761	31	194,000	4	40,130	31	40,016	31	3,086
Ten Mile	1	136	----	(1)	----	(1)	----	(1)	1	149
Twelve Pole	32	3,925	28	247,000	5	37,780	31	36,529	25	2,673
Union	25	5,339	25	277,200	3	16,140	24	88,788	23	3,370
Unassociated	1	106	----	(1)	----	(1)	----	(1)	1	104
Wisconsin:										
Barron	9	524	9	36,000	2	900	9	9,011	8	578
Central	10	1,151	9	96,800	2	975	10	19,361	9	867
Eau Claire	13	1,068	13	138,100	2	859	12	23,782	12	944
Green Bay	14	1,620	14	212,000	2	16,300	14	31,335	13	1,257
Janesville	7	1,588	7	195,500	2	16,000	6	28,877	6	868
La Crosse	13	1,207	13	124,000	3	2,900	13	27,160	12	872
Lafayette	7	416	7	63,800	1	2,300	7	10,642	4	282
Lincoln	4	560	4	70,000	2	3,400	4	10,365	4	625
Madison	15	1,772	15	168,000	3	7,800	15	41,325	14	1,224
Milwaukee	19	4,185	19	713,800	5	10,400	19	137,518	19	3,311
Northern Wisconsin	1	171	----	(1)	----	(1)	----	(1)	1	163
Swedish	22	1,542	21	206,850	5	33,400	20	37,908	17	1,585
Walworth	18	2,370	17	607,500	5	13,600	18	70,626	18	1,950
Winnebago	15	1,863	15	310,000	2	5,900	15	51,342	14	1,293
Unassociated	3	59	3	6,200	----	----	3	1,656	3	54
Wyoming:										
Big Horn	11	830	9	30,500	4	7,500	9	15,066	9	943
Central	9	781	9	74,500	2	4,000	8	21,461	9	889
Northeastern	5	622	3	41,500	1	4,200	4	10,756	4	435
Southern	11	1,226	9	126,175	3	10,500	8	27,470	10	1,271
Combinations [2]	----	----	39	1,488,950	11	198,600	27	234,243	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and expenditures represent data for associations in southern California, Idaho, Indiana, Maine, Maryland, Massachusetts, Michigan, Montana, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Vermont, West Virginia, and Wisconsin.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

After the withdrawal of the Southern churches, the Baptist churches of the North continued to grow. The intense controversies of the eighteenth century and the early part of the nineteenth century were no longer manifest. Educational institutions developed and there came to be a general unity of purpose and of life. The individualism which distinguished earlier times gradually gave place to a closer associationalism. Various organizations which had already proved their value elsewhere were adopted into the denominational life, all tending toward mutual church action. The Young People's Union rallied the forces of the young people, both for church life and general denominational activity. The Baptist Congress was formed for the consideration of matters affecting the general welfare of the churches. The American Baptist Missionary Union (since 1910 known as American Baptist Foreign Mission Society), which had fallen heir to the foreign work of the general convention, The American Baptist Home Mission Society, The American Baptist Publication Society, and other organizations, were carried on with energy.

The chief change in denominational methods of late years was the organization of the Northern Baptist Convention, at Washington, D. C., in 1907. This is a strictly delegated body from the Baptist churches of the North and West, and the three great denominational societies, including the separate societies of women, have placed themselves under its direction. They report each year to the convention, and a single committee prepares a budget for the following year, based on the estimates of the societies, which is apportioned according to States, associations, and churches. Beginning with 1926, The American Baptist Publication Society, by its own act, has not shared in the distributable receipts obtained in this way, but has financed its missionary and benevolent work from the receipts of its business and from direct gifts by churches and individuals. Organic union of the societies is beset with legal difficulties, but the method just described secures the chief advantages of organic union. The result has been to consolidate agencies, eliminate useless expenditures, prevent overlapping of missionary work, and in general to secure a unity, economy, and efficiency that were before sadly lacking. Increasingly satisfactory results along these lines have been observable from year to year, especially in the line of compactness of organization.

In common with other denominations, the Baptist churches have felt the influence of the trend toward denominational union and fellowship. Questions have arisen in regard to a closer affiliation with the Disciples and with the Free Baptists. As yet the former movement has not developed, but arrangements with the Free Baptists for unity of administration along certain lines of missionary work have developed until there is at present a complete union of the two bodies in their denominational life.[2] The convention is a constituent member of the Federal Council of the Churches of Christ in America, and of the Advisory Committee on a World Conference on Questions of Faith and Order, initiated by the Protestant Episcopal Church. With the entrance of the United States into the World War, the convention worked efficiently for the Army and Navy through the chaplain service and through the Red Cross.

Following the five-year program inaugurated in 1918 for the purpose of stimulating greater interest in education, in missions, and in evangelism, and

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Daniel G. Stevens, Ph. D., book editor, The American Baptist Publication Society, and approved by him in its present form.

[2] See Free Will Baptists, p. 158.

involving the raising of some millions of dollars, the convention has continued its unified endeavor to promote the whole task of the denomination on foreign fields and at home.

DOCTRINE AND ORGANIZATION

The doctrine and polity of the Northern Baptist churches have been set forth in the statement on Baptists.[3] In general, the Northern churches are held to be less rigidly Calvinistic in their doctrine than the Southern churches. They, however, interchange membership and ministry on terms of perfect equality. In the Northern Convention, the dividing line between the white and Negro churches is not as sharply drawn as in the Southern. In the census of 1916 there were 142 colored churches included with the Northern Baptist Convention; these churches and some others, because of their membership in colored associations, are included in 1926 with the Negro Baptists.

WORK

The home missionary work of the Northern Baptist churches is carried on through various organizations. First in order of establishment is the American Baptist Publication Society, which, although not confined in its operations to the northern churches, is classed with the Northern Convention as its headquarters are in the North. This society has three departments—publishing, missionary (Bible and field), and religious education. The missionary department employs religious education directors, chapel-car, and chapel-car-auto missionaries and colporteurs, and distributes Bibles and other literature. The American Baptist Home Mission Society, organized in 1832, employs general missionaries and pastors among people both of English and foreign tongues in the United States, Mexico, Porto Rico, and Cuba, aids city missions, builds meeting-houses, maintains schools for Negroes and Indians, and promotes general evangelism. Third in order is the Woman's American Baptist Home Mission Society, originally organized in 1877, and consolidated in 1909 with the Women's Baptist Home Mission Society, and the Society of Michigan, with headquarters in Chicago. Its object is primarily the employment of women missionaries, mainly among foreigners, Negroes, and Indians, and the maintenance of training schools for workers.

The report for 1926 shows the following figures for these different organizations: American Baptist Publication Society—agents, 110; Sunday schools organized, 84; churches organized, 24; receipts in the General Field Department, $663,332; American Baptist Home Mission Society—agents (including missionary teachers), approximately 800; churches aided, approximately 500 (including Latin North America); receipts, $1,163,484; Church Edifice Department—churches aided, 40; Woman's American Baptist Home Mission Society—agents, 250; receipts, $273,414; total for the national societies—agents, 1,160; churches aided, 540; receipts, $2,100,230. If to this last total there be added $1,034,141, reported for State mission work, the grand total will be $3,134,371.

The foreign missionary work is carried on by the American Baptist Foreign Mission Society, organized in Philadelphia in 1814 as the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. In 1846 the name was changed to the American Baptist Missionary Union, and again in 1910 the name was changed, becoming American Baptist Foreign Mission Society. In cooperation with this society is the Woman's American Baptist Foreign Mission Society, which is a continuation of the two former societies, the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Mission Society of the West. The fields occu-

[3] See Baptists, p. 82.

pied are India (including Burma and Assam), China, Japan, Africa, and the Philippine Islands. In Europe the work is carried on in Sweden, Germany, France, Belgium, Spain, Finland, Denmark, Norway, and Russia, but is confined almost entirely to assistance in the training of ministers and in the current expenses of local churches. American missionaries are not sent out, and the whole work is on a different basis from that in Asia and Africa. The statistics for the work in Asia, Africa, and the Philippines for the year 1926 show 5 countries occupied; 125 stations where there are resident missionaries; 800 American missionaries; 8,510 native helpers; 2,163 churches, with 258,352 members; 3,672 schools, with 140,256 scholars; 95 hospitals and dispensaries, treating 590,052 patients; property having an estimated value of $2,015,000; and endowments amounting approximately to $1,625,292. The total income, $1,386,877, was derived as follows: General donations in the United States, $1,075,254; specific donations (nearly all from American sources), $135,478; legacies, $120,000; and annuity agreements matured, $56,145. In addition to this total there was received from income on permanent investments, $393,016, and from sale of property, rents, interest, etc., $22,785, making a grand total available for the work of the society of $1,802,678. The Woman's Society received a total income of $491,145.

The society cooperates with the work of Baptists in 11 European countries. The European work was carried on by 2,036 ordained and unordained workers, and the report shows 1,277 organized churches, with 160,321 members; 2,546 Sunday schools, with a membership of 148,103; and 8 theological seminaries, with 167 students. Figures showing contributions by the churches in the countries of Europe were not available.

The educational work, under the care of the Board of Education of the Northern Baptist Convention, is represented by 64 colleges, academies, etc., with 30,860 pupils. Included in this number are 10 theological seminaries, reporting 117 teachers, 1,249 students, property valued at $2,292,600, and endowments of $4,683,000. The remaining 54 schools are colleges and academies. The total value of the property of the 64 schools is $54,594,900, and of the endowments, $84,121,800. The total income reported for the support of these schools in 1926 was $13,303,077. The schools for Negroes in the Southern States maintained in whole or in part by the Northern Baptist Convention, under the care of the American Baptist Home Mission Society, numbered 13, with a total enrollment in 1926 of 293 teachers and 4,903 pupils. The society supports one Indian school in the United States, with 17 teachers and 398 pupils, and cares for 8 schools for foreign-speaking peoples in the United States, Cuba, Porto Rico, Haiti, Mexico, and Nicaragua, enrolling 85 teachers and 963 pupils.

The philanthropic institutions either controlled by or identified with the Northern Baptist churches are 36 in number, including 5 hospitals, 14 orphanages, and 17 homes for the aged. No estimate is available as to the number of inmates. The value of property owned by these institutions is estimated at $4,635,000.

The Baptist Young People's Union of America is a fraternal organization for all Baptist Young People's societies, and reports approximately 5,000 Baptist Young People's Unions, with 130,000 members and 1,800 Christian Endeavor Societies with 65,000 members.

The publication interests of the Northern Baptist churches are extensive. The principal organization is the American Baptist Publication Society, with headquarters in Philadelphia, which, in addition to the customary publication of about 50 religious books each year, issues regularly 69 Sunday-school papers and other publications, with an annual circulation in excess of 43,117,764 copies. This society maintains branches and agencies in the principal cities of the United

States, as well as in Toronto, Canada. The total receipts of the society for the year ending April 30, 1926, for all departments, were $1,801,346, an increase of $377,933 over those of 1917. In addition to the work done by The American Baptist Publication Society, the German Baptist Publication Society, with headquarters at Cleveland, Ohio, publishes seven papers and periodicals, and reports for the year sales amounting to $69,184. The Swedish Baptists of the North also maintain a publication society, with headquarters at Chicago, and a limited publication work is also done by Hungarian, Rumanian, Polish, Italian, and Slovak Baptist organizations.

Other organizations identified with the churches are the American Baptist Historical Society, organized in 1853, with headquarters at Philadelphia; the Backus Historical Society, organized in the same year, with headquarters at Boston, Mass.; and the Board of Education of the Northern Baptist Convention (organized in 1920), which succeeds the American Baptist Education Society (organized in 1888), having for its object the assistance of Baptist educational institutions. The General Convention of the Baptists of North America, organized in 1905, has held no session since 1911 and no meeting of the executive committee has been held since 1917.

The general missionary and benevolent work of the Free Baptist churches, which are now united with the Northern Baptist Convention, is included in the reports of the different departments as noted above.

SOUTHERN BAPTIST CONVENTION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Southern Baptist Convention for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination comprises those who have been received into the local churches upon voluntary confession of faith in the Lord Jesus Christ and a willingness to carry out His will, in baptism and in an orderly church life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SOUTHERN BAPTIST CONVENTION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	23,374	1,859	21,515	8.0	92.0
Members	3,524,378	986,059	2,538,319	28.0	72.0
Average per church	151	530	118		
Membership by sex:					
Male	1,415,008	382,025	1,032,983	27.0	73.0
Female	1,861,637	524,754	1,336,883	28.2	71.8
Sex not reported	247,733	79,280	168,453	32.0	68.0
Males per 100 females	76.0	72.8	77.3		
Membership by age:					
Under 13 years	182,828	74,348	108,480	40.7	59.3
13 years and over	2,805,542	761,509	2,044,033	27.1	72.9
Age not reported	536,008	150,202	385,806	28.0	72.0
Per cent under 13 years [2]	6.1	8.9	5.0		
Church edifices:					
Number	21,401	2,001	19,400	9.4	90.6
Value—Churches reporting	21,128	1,814	19,314	8.6	91.4
Amount reported	$173,456,965	$100,235,535	$73,221,430	57.8	42.2
Average per church	$8,210	$55,257	$3,791		
Debt—Churches reporting	2,730	926	1,804	33.9	66.1
Amount reported	$22,986,982	$17,918,434	$5,068,548	78.0	22.0
Churches reporting "no debt" on church edifice	14,955	756	14,199	5.1	94.9
Parsonages:					
Value—Churches reporting	3,429	964	2,465	28.1	71.9
Amount reported	$15,185,725	$7,175,593	$8,010,132	47.3	52.7
Debt—Churches reporting	855	320	535	37.4	62.6
Amount reported	$1,724,355	$1,092,720	$631,635	63.4	36.6
Churches reporting "no debt" on parsonage	2,250	552	1,698	24.5	75.5
Expenditures during year:					
Churches reporting	22,338	1,855	20,483	8.3	91.7
Amount reported	$42,904,563	$23,723,050	$19,181,513	55.3	44.7
Current expenses and improvements	$32,886,565	$17,810,161	$15,076,404	54.2	45.8
Benevolences, missions, etc	$9,761,615	$5,853,153	$3,908,462	60.0	40.0
Not classified	$256,383	$59,736	$196,647	23.3	76.7
Average expenditure per church	$1,921	$12,789	$936		
Sunday schools:					
Churches reporting	19,882	1,841	18,041	9.3	90.7
Officers and teachers	229,848	68,976	160,872	30.0	70.0
Scholars	2,345,630	807,669	1,537,961	34.4	65.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Based on membership with age classification reported.

The data given for 1926 represent 23,374 active organizations of the Southern Baptist Convention, with 3,524,378 members. These figures are exclusive of five federated churches, each consisting of a Southern Baptist unit combined with a unit of some other denomination. These federated churches, whose Baptist units are more or less closely affiliated with the Southern Baptist Convention, reported a total membership of 430, of whom more than one-fifth were Southern Baptists.

The classification of membership by sex was reported by 21,925 churches and the classification by age was reported by 19,870 churches, including, however, only 11,007 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SOUTHERN BAPTIST CONVENTION

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	23,374	23,580	21,075	16,238
Increase [2] over preceding census:				
Number	−206	2,505	4,837	----------
Per cent	−0.9	11.9	29.8	----------
Members	3,524,378	2,708,870	2,009,471	1,280,066
Increase over preceding census:				
Number	815,508	699,399	729,405	----------
Per cent	30.1	34.8	57.0	----------
Average membership per church	151	115	95	79
Church edifices:				
Number	21,401	19,770	18,878	13,502
Value—Churches reporting	21,128	19,268	18,672	----------
Amount reported	$173,456,965	$58,348,373	$34,723,882	$18,196,637
Average per church	$8,210	$3,028	$1,860	----------
Debt—Churches reporting	2,730	1,638	1,215	----------
Amount reported	$22,986,982	$3,153,158	$1,239,022	----------
Parsonages:				
Value—Churches reporting	3,429	1,820	1,271	----------
Amount reported	$15,185,725	$4,471,683	$2,493,091	----------
Debt—Churches reporting	855	----------	----------	----------
Amount reported	$1,724,355	----------	----------	----------
Expenditures during year:				
Churches reporting	22,338	21,078	----------	----------
Amount reported	$42,904,563	$15,063,743	----------	----------
Current expenses and improvements	$32,886,565	$10,969,069	----------	----------
Benevolences, missions, etc	$9,761,615	$3,968,970	----------	----------
Not classified	$256,383	$125,704	----------	----------
Average expenditure per church	$1,921	$715	----------	----------
Sunday schools:				
Churches reporting	19,882	17,555	14,371	----------
Officers and teachers	229,848	160,171	106,017	----------
Scholars	2,345,630	1,665,996	1,014,690	----------

[1] Statistics for 1916, 1906, and 1890 include figures for the churches organized since 1916 under the name of American Baptist Association.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Southern Baptist Convention by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value

of church property and the debt on such property for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each association in the Southern Baptist Convention, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SOUTHERN BAPTIST CONVENTION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**23,374**	**1,859**	**21,515**	**3,524,378**	**986,059**	**2,538,319**	**1,415,008**	**1,861,637**	**247,733**	**76.0**
Middle Atlantic:										
Pennsylvania	1	-----	1	25	--------	25	10	15	--------	--------
E. North Central:										
Ohio	1	-----	1	97	--------	97	32	65	--------	--------
Indiana	6	4	2	473	403	70	180	293	--------	61.4
Illinois	546	57	489	59,382	17,362	42,020	23,786	34,033	1,563	69.9
W. North Central:										
Missouri	1,764	139	1,625	221,690	69,154	152,536	84,708	119,700	17,282	70.8
Kansas	5	1	4	532	67	465	244	288	--------	84.7
South Atlantic:										
Maryland	95	45	50	17,911	13,816	4,095	7,009	10,429	473	67.2
Dist. Columbia	2	2	-----	1,981	1,981	--------	1,046	935	--------	111.9
Virginia	1,139	112	1,027	223,270	78,103	145,167	95,210	119,312	8,748	79.8
West Virginia	13	7	6	3,563	3,350	213	1,429	2,084	50	68.6
North Carolina	2,321	145	2,176	385,940	74,139	311,801	157,414	199,676	28,850	78.8
South Carolina	1,170	89	1,081	217,104	44,820	172,284	91,012	111,766	14,326	81.4
Georgia	2,468	170	2,298	400,560	97,626	302,934	152,208	204,126	44,226	74.6
Florida	719	91	628	103,135	41,629	61,506	42,706	54,795	5,634	77.9
E. South Central:										
Kentucky	1,919	131	1,788	305,582	72,822	232,760	118,190	157,325	30,067	75.1
Tennessee	1,845	140	1,705	271,921	71,062	200,859	109,749	146,231	15,941	75.1
Alabama	2,083	109	1,974	271,992	61,266	210,726	112,665	145,815	13,512	77.3
Mississippi	1,515	57	1,458	211,370	33,586	177,784	90,441	110,170	10,759	82.1
W. South Central:										
Arkansas	860	73	787	103,346	34,612	68,734	41,214	57,721	4,411	71.4
Louisiana	766	66	700	117,220	31,502	85,718	47,798	63,090	6,332	75.8
Oklahoma	961	107	854	131,139	55,262	75,877	47,280	71,267	12,592	66.3
Texas	3,038	294	2,744	465,274	178,760	286,514	186,271	246,036	32,967	75.7
Mountain:										
New Mexico	127	15	112	9,570	3,777	5,793	3,883	5,687	--------	68.3
Arizona	10	5	5	1,301	960	341	523	778	--------	67.2

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SOUTHERN BAPTIST CONVENTION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**23,374**	**23,580**	**21,075**	**3,524,378**	**2,708,870**	**2,009,471**	**182,828**	**2,805,542**	**536,008**	**6.1**
Indiana	6	------	------	473	------	------	26	447	------	5.5
Illinois	546	604	------	59,382	62,822	------	2,116	50,663	6,603	4.0
Missouri	1,764	1,905	1,894	221,690	210,889	176,208	10,277	182,886	28,527	5.3
Kansas	5	------	1	532	------	17	17	470	45	3.5
Maryland	95	84	71	17,911	14,650	11,232	749	16,816	346	4.3
District of Columbia	2	5	------	1,981	2,767	------	24	1,381	576	1.7
Virginia	1,139	1,055	1,028	223,270	170,151	136,062	12,229	174,842	36,199	6.5
West Virginia	13	11	11	3,563	2,449	1,672	304	3,113	146	8.9
North Carolina	2,321	2,137	1,837	385,940	279,112	202,798	17,903	296,216	71,821	5.7
South Carolina	1,170	1,093	979	217,104	158,151	118,360	11,357	173,559	32,188	6.1
Georgia	2,468	2,408	2,157	400,560	305,055	232,688	13,809	308,760	77,991	4.3
Florida	719	683	548	103,135	57,732	34,646	6,067	86,182	10,886	6.6
Kentucky	1,919	1,835	1,701	305,582	252,554	211,552	10,941	239,684	54,957	4.4
Tennessee	1,845	1,718	1,615	271,921	202,867	159,838	11,856	222,970	37,095	5.0
Alabama	2,083	1,993	1,907	271,992	207,603	162,445	12,995	221,016	37,981	5.6
Mississippi	1,515	1,436	1,346	211,370	153,497	123,357	11,317	166,494	33,559	6.4
Arkansas	860	1,409	1,415	103,346	113,192	91,631	6,880	85,568	10,898	7.4
Louisiana	766	602	609	117,220	66,298	49,620	7,830	95,059	14,331	7.6
Oklahoma	961	1,108	854	131,139	87,028	49,978	9,310	103,252	18,577	8.3
Texas	3,038	3,358	3,098	465,274	355,251	247,306	36,013	366,881	62,380	8.9
New Mexico	127	135	4	9,570	6,721	61	691	7,977	902	8.0
Arizona	10	------	------	1,301	------	------	111	1,190	------	8.5
Other States	2	1	------	122	81	------	6	116	------	4.9

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SOUTHERN BAPTIST CONVENTION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**23,374**	**21,401**	**21,128**	**$173,456,965**	**2,730**	**$22,986,982**	**3,429**	**$15,185,725**	**855**	**$1,724,355**
Indiana	6	5	5	24,700	2	2,800	------	(1)	------	(1)
Illinois	546	530	522	2,624,200	68	261,166	54	171,747	20	26,688
Missouri	1,764	1,678	1,663	13,712,624	164	961,793	185	612,920	59	80,274
Kansas	5	4	4	17,350	2	725	------	------	------	------
Maryland	95	90	90	3,106,550	33	425,167	47	291,500	15	42,340
Virginia	1,139	1,110	1,088	13,681,848	184	1,839,879	366	1,896,080	76	183,764
West Virginia	13	12	12	292,500	4	76,768	6	54,000	3	19,978
North Carolina	2,321	2,194	2,190	18,755,681	311	2,803,901	343	1,938,225	109	260,394
South Carolina	1,170	1,116	1,108	9,834,626	140	960,200	245	1,158,043	53	109,156
Georgia	2,468	2,370	2,346	14,265,455	162	1,192,783	215	980,515	43	116,125
Florida	719	683	652	11,794,516	137	2,122,843	131	1,155,750	40	149,124
Kentucky	1,919	1,788	1,766	13,713,229	165	1,549,403	188	970,150	42	88,721
Tennessee	1,845	1,708	1,694	10,962,547	204	1,446,942	170	734,024	44	88,393
Alabama	2,083	1,966	1,935	10,164,943	160	1,282,641	215	915,000	56	113,048
Mississippi	1,515	1,371	1,366	7,561,789	126	969,248	199	779,823	44	65,290

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

TABLE 5.—VALUE OF CHURCH PROPERTY AND CHURCH DEBT, BY STATES, 1926: SOUTHERN BAPTIST CONVENTION—Continued

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
Arkansas	860	690	687	$4,941,439	125	$693,097	119	$402,750	40	$48,025
Louisiana	766	694	679	4,508,014	93	702,020	100	412,121	29	77,779
Oklahoma	961	759	740	7,606,962	193	1,403,633	239	653,677	57	78,598
Texas	3,038	2,551	2,500	25,098,767	430	4,159,248	580	1,990,150	116	162,528
New Mexico	127	71	70	526,225	20	88,325	23	50,250	6	8,660
Arizona	10	7	7	47,500	4	11,800	-----	(1)	----	(1)
Other States[2]	4	4	4	215,500	3	32,600	4	19,000	3	5,470

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for parsonages (value and debt) include data for 3 churches in Indiana and Arizona.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SOUTHERN BAPTIST CONVENTION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**23,374**	**22,338**	**$42,904,563**	**$32,886,565**	**$9,761,615**	**$256,383**	**19,882**	**229,848**	**2,345,630**
Indiana	6	6	8,384	7,706	678	---------	6	70	570
Illinois	546	525	592,304	494,014	97,156	1,134	479	4,995	41,100
Missouri	1,764	1,655	2,744,356	2,190,073	544,102	10,181	1,517	17,343	159,954
Kansas	5	5	9,310	8,243	1,067	---------	4	53	518
Maryland	95	92	703,939	544,066	159,873	---------	89	1,642	14,752
Virginia	1,139	1,117	3,281,428	2,372,577	905,996	2,855	1,045	15,417	169,317
West Virginia	13	12	80,787	60,478	20,309	---------	12	252	3,135
North Carolina	2,321	2,270	4,259,285	3,347,192	891,658	20,435	2,192	24,449	294,677
South Carolina	1,170	1,159	2,166,847	1,563,747	584,261	18,839	1,123	13,433	155,463
Georgia	2,468	2,371	3,020,019	2,324,571	685,020	10,428	2,032	20,508	207,969
Florida	719	699	2,611,800	2,144,513	460,581	6,706	567	7,491	75,593
Kentucky	1,919	1,809	3,084,800	2,289,306	737,956	57,538	1,599	17,747	180,690
Tennessee	1,845	1,749	2,611,013	1,934,367	666,009	10,637	1,537	16,155	171,994
Alabama	2,083	1,996	2,668,108	2,145,992	506,514	15,602	1,693	15,484	156,000
Mississippi	1,515	1,455	2,462,126	1,979,363	478,371	4,392	1,152	11,334	108,427
Arkansas	860	815	1,444,450	1,075,630	368,119	701	736	8,032	78,238
Louisiana	766	745	1,373,660	950,842	407,669	15,149	674	7,100	68,728
Oklahoma	961	890	2,385,550	1,950,344	399,677	35,529	848	11,243	107,685
Texas	3,038	2,837	7,118,858	5,294,285	1,779,016	45,557	2,476	35,804	339,047
New Mexico	127	117	195,517	149,993	44,824	700	89	1,018	8,530
Arizona	10	10	25,995	21,833	4,162	---------	8	149	1,199
Other States	4	4	56,027	37,430	18,597	---------	4	129	2,044

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**23,374**	**3,524,378**	**21,128**	**$173,456,965**	**2,730**	**$22,986,982**	**22,338**	**$42,904,563**	**19,882**	**2,345,630**
Alabama:										
Alabama	9	731	8	$7,300			7	$771	4	168
Baldwin County	20	1,628	14	53,250	2	$5,171	18	17,082	18	1,395
Bethel	27	3,193	26	107,950	1	70	26	21,294	26	1,777
Bethlehem	25	2,942	24	106,450	6	15,635	25	21,418	20	1,274
Bibb County	33	3,741	32	109,185	4	11,422	31	20,938	30	2,128
Bigbee	19	1,565	18	56,840			19	18,060	16	1,310
Birmingham	93	31,705	85	2,990,027	33	749,462	93	945,384	90	24,587
Blount County	49	4,044	45	74,725	3	375	49	10,873	44	2,337
Bullock-Centennial	14	1,050	14	34,450			14	8,831	8	459
Butler County	33	3,403	31	86,005	1	225	31	23,167	19	1,288
Cahaba	30	3,015	28	127,007	3	21,869	25	27,982	25	1,778
Calhoun County	51	8,060	46	237,850	5	3,748	48	59,145	46	5,045
Carey	29	3,733	28	92,200			29	12,202	25	1,978
Cedar Bluff	18	1,273	18	14,575			18	3,133	14	742
Central	17	1,440	15	40,450	1	600	17	6,726	9	583
Cherokee	31	2,477	30	43,600	2	1,475	31	7,858	27	1,636
Chilton County	32	3,874	31	43,000	2	300	31	9,524	27	1,781
Choctaw	23	1,899	20	32,350			22	10,827	18	918
Clarke County	45	5,249	42	95,450	1	750	44	26,705	36	2,281
Clay County	15	1,235	12	11,200			15	2,363	11	544
Clear Creek	39	3,119	34	57,850	1	450	38	10,051	32	1,921
Cleburne County	28	3,024	28	26,050	2	135	27	4,688	18	1,132
Coffee County	28	4,970	27	118,800	5	1,715	26	28,296	24	2,572
Colbert County	15	2,305	13	111,500	2	3,250	13	15,138	10	1,204
Columbia	41	6,868	40	145,125	1	32	40	46,814	34	3,885
Conecuh	28	2,907	27	62,450	2	1,250	25	20,276	23	1,543
Coosa River	40	5,997	40	205,650	3	5,300	39	42,330	34	2,821
Coosa Valley	15	1,460	14	19,250	1	800	13	7,947	11	610
Crenshaw County	18	2,056	18	48,350	1	110	18	16,335	13	736
Cullman County	64	7,216	62	123,050	1	100	62	23,772	52	4,022
Dale County	30	4,406	30	56,250	1	1,000	29	17,810	22	1,493
De Kalb County	47	5,362	41	96,225	1	500	45	25,784	39	3,213
East Liberty	24	4,104	22	124,000	2	7,000	23	25,894	22	2,051
Elmore County	29	3,724	27	90,850			29	23,668	27	1,963
Escambia County	23	2,579	23	133,400	4	10,545	23	24,423	21	1,599
Etowah County	37	6,590	35	294,436	5	38,560	36	73,501	36	4,488
Eufaula	18	2,458	17	59,450			17	15,102	13	929
Fayette County	18	1,790	17	91,650	1	17,000	17	11,567	11	776
Franklin County	15	1,748	15	41,025	1	25	14	11,196	13	936
Geneva County	24	3,485	24	95,200			24	18,686	20	1,928
Holmes County	1	66		(1)				(1)	1	48
Judson	21	3,241	21	72,525	5	1,238	21	15,196	15	1,298
Lamar County	20	1,581	18	31,600	1	2,500	19	13,803	13	860
Lauderdale County	17	1,930	15	76,550	1	700	16	17,953	11	1,107
Liberty	1	35		(1)				(1)		
Limestone County	17	1,959	16	68,750	2	475	17	11,475	16	1,225
Lookout Valley	4	273	4	3,600				(1)	2	59
Madison County-Liberty	28	3,390	26	93,850	3	441	26	17,598	22	1,952
Marion County	13	1,461	12	25,550	2	6,300	12	7,234	11	889
Marshall County	48	6,729	42	132,496	3	7,400	43	38,374	42	4,137
Mineral Springs	11	893	9	20,100	1	500	11	4,090	8	605
Mobile	29	6,580	26	409,650	6	55,800	28	162,922	29	5,133
Montgomery	23	6,729	22	541,900	2	46,000	22	81,120	17	3,619
Morgan County	37	5,311	31	164,500	3	540	34	62,768	34	3,607

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Alabama—Con.										
Mud Creek	21	2,113	17	$31,900			21	$4,864	19	1,449
Muscle Shoals	27	2,710	25	38,219	2	$560	26	12,363	17	1,176
New Hope	2	90		(1)				(1)		
North River	50	5,001	44	156,225	3	15,111	47	49,604	43	3,827
Pickens	30	2,679	30	64,400	1	5,000	29	24,595	19	1,011
Pine Barren	19	1,293	17	27,350			19	17,259	13	795
Pleasant Grove	15	1,038	13	11,350	1	200	14	2,025	15	559
Randolph County	29	3,933	28	77,800	2	200	29	17,300	28	2,172
Russell County	15	2,131	15	126,500	5	18,750	15	30,220	14	1,364
St. Clair County	25	2,744	23	47,765	1	240	25	8,109	20	1,197
Salem-Troy	32	3,801	29	99,875	1	45	27	25,837	17	1,641
Sand Mountain	18	1,291	16	19,250			17	4,719	13	727
Sardis	17	1,870	16	10,925	1	500	16	3,234	9	628
Selma	18	2,694	18	200,500	2	45,100	16	59,336	15	1,853
Shady Grove	7	754	7	6,100			7	1,979	6	282
Shelby County	37	3,492	34	75,800			36	18,942	31	2,023
Sipsey	19	1,390	19	19,150			19	2,620	11	509
Sulphur Springs	16	1,398	16	16,975	1	15	14	1,656	13	682
Tallapoosa	27	2,950	25	118,500	2	8,750	25	19,982	17	1,604
Tennessee River	31	3,294	26	62,045	3	2,406	31	15,249	29	1,819
Tuscaloosa County	47	7,527	43	430,648	3	134,500	47	83,813	41	4,550
Tuskegee	24	2,736	23	165,200	1	41	22	33,036	21	1,996
Unity	28	3,545	27	101,300			27	25,318	25	2,023
Washington County	27	2,486	22	31,700	1	400	27	9,355	21	933
Zion	38	6,429	36	217,670	3	30,055	35	46,214	27	2,310
Arizona:										
Gambrel Memorial	10	1,301	7	47,500	4	11,800	10	25,995	8	1,199
Arkansas:										
Arkansas County	10	1,347	8	65,800	1	7,500	10	22,302	10	886
Arkansas Valley	15	2,312	10	179,000	4	28,800	15	53,754	13	1,596
Bartholomew	55	6,671	46	164,825	4	16,090	54	58,418	45	3,933
Benton County	15	1,693	13	93,200	2	800	15	21,774	15	1,305
Big Creek	10	470	7	6,600			7	948	6	340
Black River	19	1,652	16	72,900	2	3,750	19	24,552	18	1,468
Black River (Mo.)	2	108		(1)				(1)	1	45
Buckner	34	2,757	26	70,650	4	7,102	32	14,449	30	1,763
Caddo River	16	916	14	15,400	1	1,325	16	5,912	13	901
Carey	19	1,976	18	83,500	2	14,000	18	30,535	17	1,430
Caroline	29	3,671	26	185,028	4	26,000	29	61,817	28	2,749
Carroll County	13	1,518	10	35,400	1	300	13	11,618	13	958
Central	17	3,016	16	233,800	3	24,500	16	53,935	16	2,676
Clear Creek	20	1,905	13	62,600	3	10,039	18	14,211	17	1,585
Concord	36	5,876	30	381,140	5	67,670	32	68,409	32	4,531
Crooked Creek	17	1,107	11	18,050			16	9,172	14	1,112
Current River	18	1,608	16	32,300	3	1,650	17	10,238	15	1,237
Dardanelle	27	2,375	25	59,850	1	4,000	26	20,585	23	1,855
Fellowship	4	532	3	5,000			4	4,093	3	356
Fourche Valley	10	609	7	7,300			9	1,984	9	447
Gainesville	15	1,451	14	51,881	4	7,533	15	10,891	14	1,196
Greenbrier	30	3,130	23	125,800	2	28,000	29	23,849	28	2,551
Greene County	23	2,831	22	156,565	2	19,550	22	22,491	22	2,150
Harmony	14	4,506	14	356,800	7	76,000	14	85,043	13	3,507
Hope	30	4,855	22	203,750	5	5,150	28	118,503	27	3,132
Howard County	10	1,128	7	44,200	1	4,000	9	15,144	7	805
Independence	19	2,038	18	131,800	3	39,700	18	20,141	16	1,328
Liberty	35	6,121	32	578,570	4	41,650	33	178,448	30	5,073
Little Red River	14	1,187	11	21,800	1	400	13	7,316	13	959
Little River	13	1,486	11	50,305	2	2,068	13	16,993	9	1,154

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Arkansas—Con.										
Madison	11	316		(1)			9	$1,173	6	195
Mississippi County	15	1,976	10	$136,200	5	$35,640	14	39,756	13	2,044
Mount Zion	50	5,807	36	310,150	16	45,514	48	91,477	43	4,632
Ouachita	11	1,018	10	28,250	1	700	11	7,960	9	756
Pulaski County	31	8,984	27	332,275	10	112,451	29	144,497	27	6,708
Red River	28	3,525	26	189,800	5	22,750	28	40,335	20	2,379
Rocky Bayou	9	535	7	8,100	1	300	8	2,905	7	388
Russellville	27	2,351	22	107,500	6	4,090	27	31,449	23	2,206
Searcy County	4	309		(1)		(1)		(1)	4	264
Southwestern General Conference	1	26								
Stone County	14	910	4	5,250				(1)	1	40
Tri-County	18	1,642	15	102,800	7	27,500	11	1,442	10	465
Van Buren County	8	368	5	2,600			16	35,895	13	1,239
							8	1,382	7	355
Washington County	14	1,927	8	140,000	1	1,700	13	26,643	11	1,510
White County	14	1,512	11	59,300			13	21,490	14	1,361
White River	15	1,224	12	11,600	1	875	15	6,884	10	633
Unassociated	1	64						(1)	1	35
District of Columbia: Columbia	2	1,981		(1)		(1)		(1)	2	1,957
Florida:										
Alachua	20	2,261	19	119,860	5	28,080	19	35,896	16	1,414
Beulah	23	2,110	23	128,200	1	35,000	23	53,375	15	1,219
Black Creek	16	1,067	16	21,670	2	1,320	16	7,697	11	581
Florida	30	3,946	29	239,600	5	24,800	30	48,118	24	2,548
Graves	16	1,522	11	20,800	1	150	15	6,482	9	615
Harmony	16	1,744	15	31,800			16	12,250	13	929
Holmes County	19	1,483	16	23,200	1	400	18	8,550	13	849
Indian River	12	1,799	11	227,700	6	40,800	11	76,491	11	1,612
Jackson County	34	3,139	32	44,809	2	570	32	11,937	25	1,707
Jacksonville	36	10,640	33	1,798,550	16	618,424	36	305,916	34	7,850
Lafayette	17	1,228	12	14,750	2	2,039	17	4,702	8	366
Lake County	17	2,095	16	283,950	6	56,600	17	61,100	15	1,982
Marion	34	2,716	34	232,300	4	35,750	33	65,798	26	1,693
Mercer	1	130		(1)				(1)	1	38
Miami	33	8,657	29	2,196,200	20	372,817	30	439,813	32	8,542
Middle Florida	31	3,016	29	180,750	1	22,000	28	31,154	15	1,100
New River	20	1,290	19	25,600			20	9,016	9	577
Okaloosa County	17	1,323	15	20,470			16	4,376	12	645
Pasco	9	844	7	41,800	1	900	9	16,211	9	617
Peace River	41	5,615	36	265,200	2	1,400	39	70,471	36	3,765
Pensacola Bay	22	3,240	22	134,120	4	20,950	22	35,849	22	2,357
Rocky Creek	6	431	6	5,600	1	100	6	1,056	2	50
Santa Fe River	19	2,744	15	216,050	3	56,050	19	75,448	16	1,958
Santa Rosa	15	1,221	13	25,100			14	12,255	12	794
St. Johns River	23	2,534	20	227,600	8	75,350	23	60,263	17	2,059
Seminole	24	4,400	19	446,000	8	66,726	24	142,116	21	3,884
South Florida	49	10,122	46	903,587	12	141,035	49	210,284	43	7,565
Southwest Florida	14	2,656	14	410,000	2	60,500	14	89,389	13	2,353
Southwestern	1	86		(1)				(1)	1	8
Suwannee	25	2,446	22	73,200			24	13,825	15	1,034
Tampa Bay	34	10,685	32	2,576,800	17	348,482	32	518,393	31	10,006
Wekiwa	17	3,483	14	673,500	3	62,000	17	117,727	16	3,464
West Florida	26	2,377	23	180,350	4	50,600	26	64,406	22	1,317
Zion	1	54		(1)				(1)	1	43
Unassociated	1	31		(1)				(1)	1	52

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Georgia:										
Appalachee	22	3,546	21	$135,000			22	$18,700	18	1,374
Atlanta	65	34,540	62	2,463,900	30	$342,834	65	612,729	64	24,770
Baptist Union	16	1,204	14	14,480			16	7,412	11	411
Ben Hill Irwin	22	3,022	22	129,975	5	2,896	21	19,930	20	1,722
Bethel	43	5,552	43	234,650			41	49,503	35	3,292
Bowen	34	3,548	28	101,000	1	500	34	28,372	27	1,814
Campbell	18	2,243	18	30,850	1	50	17	7,126	14	907
Carrollton	33	5,720	32	137,050	1	26	31	20,971	27	2,446
Catoosa County	15	1,878	15	29,700	1	75	15	8,556	14	1,266
Centennial	24	3,076	24	125,450	2	1,000	23	23,621	17	1,783
Central	28	2,384	26	73,350			24	16,663	19	1,263
Central Western	10	1,114	8	6,200			8	1,335	3	192
Chattahoochee	40	11,765	40	214,050	1	275	39	40,756	38	4,643
Chattooga	20	2,451	19	72,700			19	12,827	19	1,434
Chestatee	20	1,646	16	11,575			16	1,571	11	563
Colquitt	30	4,641	30	145,250	1	6,000	30	33,508	25	2,866
Columbus	35	5,672	34	429,850	6	102,400	35	91,204	27	3,574
Concord	20	3,535	20	50,250	1	30	19	7,289	19	1,654
Consolation	28	3,775	27	125,400	1	185	28	18,059	28	2,295
Coosa	30	4,685	28	159,450	1	4,000	30	37,526	30	3,299
Coosawattie	9	767	5	2,900			4	670	8	304
Daniel	39	4,712	37	128,861	3	2,220	39	28,430	35	2,653
Dodge	33	3,960	31	81,150	1	3,000	33	22,090	26	1,637
Ebenezer	25	2,673	25	72,250	3	4,130	25	16,041	18	962
Ellijay	13	1,069	13	15,950			12	985	1	80
Emanuel	14	1,569	14	29,495	1	115	13	9,795	11	654
Enon	18	2,400	14	11,800			16	1,992	12	716
Fairburn	27	4,976	24	63,800	3	3,125	27	20,131	27	2,448
Flint River	48	7,472	48	261,500	2	7,200	48	77,014	44	4,188
Floyd County	35	6,940	34	130,800	2	1,750	35	43,787	32	4,174
Friendship	33	4,461	31	206,050	3	11,000	32	44,020	24	2,610
Georgia	53	8,830	51	283,150	2	18,500	51	53,569	51	5,499
Gilmer-Fannin	6	697	6	4,100			6	608	5	355
Good Samaritan	14	1,312	13	13,300			14	1,765	7	366
Gordon County	28	4,272	26	93,000	1	24,000	28	16,505	28	1,850
Habersham County	19	2,758	17	51,500	1	25	17	12,077	17	1,721
Haralson County	17	2,411	17	20,550			16	5,095	14	922
Harmony	3	247	3	2,500	1	35	3	79	1	23
Hebron	44	9,030	42	172,700	5	15,367	43	28,317	42	4,049
Hephzibah	42	9,961	40	549,650	8	100,717	40	106,449	38	6,427
Hiwassee	16	2,082	15	12,600			16	3,146	16	1,135
Hightower	57	10,940	57	76,300	3	200	55	10,190	43	3,231
Houston	31	4,858	31	217,100	3	22,510	31	38,421	27	2,830
Jasper	38	6,631	31	33,775	2	1,350	28	5,025	12	897
Kilpatrick	27	3,812	27	90,974	1	400	27	19,714	20	1,811
Kimbell	20	2,339	20	129,400			20	14,169	16	989
Laurens County	37	5,649	36	187,200			37	33,568	34	3,194
Lawrenceville	29	5,092	29	93,050	2	1,009	27	25,684	28	2,743
Liberty	19	3,008	19	22,600			18	2,995	17	1,305
Little River	19	2,383	19	55,225	1	27	19	9,610	16	1,096
Lookout Valley	7	327	6	4,750			6	1,056	6	308
Mallary	27	4,697	27	325,975	3	36,160	27	72,999	20	2,326
Mell	27	2,895	26	109,875	1	4,500	26	19,436	18	1,474
Mercer	22	3,103	22	113,850	1	165	22	32,618	20	1,889
Middle	39	6,008	38	183,350	4	5,635	38	40,065	37	2,890
Middle Cherokee	24	4,249	23	137,970	1	7,000	24	35,227	21	1,988
Miller	7	826	7	10,800			7	1,952	3	145
Morgan County	13	1,578	13	74,400			13	9,594	12	980
Morganton	18	2,400	17	64,700	2	1,280	17	21,898	15	1,548
Mountaintown	15	1,160	13	18,500			11	1,154	11	451

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Georgia—Con.										
Mount Vernon	23	3,259	23	$89,900	3	$4,435	23	$13,499	23	1,596
Mulberry	24	4,436	21	24,950			24	4,855	22	1,572
New Hope	26	2,450	21	16,440			17	1,230		
New Sunbury	26	8,025	25	851,200	3	201,030	25	159,907	20	4,405
New Union	8	655	8	7,500			8	1,122	5	264
Noonday	35	7,479	35	327,950	3	27,300	34	42,666	32	4,369
North Georgia	43	5,625	41	130,300	3	13,500	40	26,344	37	3,050
Notla River	21	2,058	20	13,025	1	50	21	2,860	20	932
Ocoll	2	327		(1)				(1)	2	100
Ogeechee River	23	2,843	23	83,325	1	150	23	22,710	21	1,866
Piedmont	47	4,974	45	212,250	1	450	44	53,179	37	3,031
Pine Mountain	28	2,807	28	80,900	3	565	27	16,382	20	1,286
Pleasant Grove	23	3,066	21	22,100	1	400	19	2,687	12	693
Pleasant Valley	13	2,251	13	20,950	1	70	11	1,350	4	325
Polk County	22	4,105	20	65,200			22	21,987	20	2,037
Pulaski-Bleckley	20	2,814	20	113,600	2	307	20	17,075	18	1,500
Rabun County	17	1,773	13	29,000			13	8,068	13	933
Randolph County	1	50		(1)				(1)		
Rehoboth	43	11,407	41	824,750	6	14,505	43	213,653	39	7,394
Roswell	14	1,423	11	21,800	1	114	12	1,910	12	762
Sarepta	63	12,554	62	666,750	4	110,007	62	74,250	59	6,972
Smyrna	29	3,070	29	71,510	1	50	29	21,720	26	1,835
South River	11	1,118	10	35,000	1	49	10	1,410	9	430
Southwestern	3	307		(1)			3	735	3	126
Stone Mountain	23	3,832	19	104,300			23	28,526	20	2,438
Summerhill	23	3,042	23	131,050			23	25,274	21	1,640
Tallapoosa	17	2,595	16	33,700	2	507	17	5,820	16	1,182
Tattnall-Evans	18	2,191	18	57,950			18	14,206	14	1,252
Taylor	16	2,161	15	67,000	1	5,000	16	13,756	12	1,070
Telfair	21	2,397	19	25,000	1	200	20	10,160	19	1,188
Tucker	27	3,719	26	100,000	1	75	26	19,287	26	2,224
Tugalo	38	8,148	38	133,960	1	165	38	21,458	36	3,532
Turner	24	2,248	23	31,000			23	7,663	15	887
Valdosta	34	4,235	29	217,550	3	21,265	33	58,511	23	2,382
Washington	33	5,085	32	175,340	1	600	33	41,789	28	2,523
West Liberty	1	118						(1)		
Western	54	10,334	52	614,650	3	60,050	54	114,878	42	5,327
White County	2	244		(1)		(1)		(1)	2	110
Unassociated	7	784	5	9,500	1	48	7	2,778	5	300
Illinois:										
Antioch	8	502	8	10,150			8	3,681	5	161
Bay Creek	6	497	6	17,900	1	400	5	2,334	4	251
Big Saline	18	1,382	18	28,300	1	25	18	5,500	10	508
Clear Creek	44	5,727	42	256,300	11	33,670	43	50,915	41	3,929
East St. Louis	17	2,819	15	250,500	11	66,455	17	60,146	15	3,456
Fairfield	36	3,833	33	123,400	1	400	34	19,912	27	1,883
Franklin	43	5,658	40	167,100	7	11,412	42	47,233	38	4,205
Kaskaskia	23	1,718	22	59,900	1	1,000	23	19,824	20	1,429
Louisville	19	1,333	18	75,200	1	700	18	11,649	18	1,022
Macoupin County	28	2,265	28	94,960	2	10,600	25	21,666	25	1,529
Mattoon	4	188	4	5,000			4	1,219	3	131
Mount Erie	24	1,901	22	49,500	1	1,200	23	13,164	20	1,248
Nine Mile	39	4,923	36	344,090	8	99,695	35	103,904	34	3,640
Olney	8	849	8	17,750			8	4,330	8	499
Palestine	16	1,307	16	59,500	2	4,444	16	17,086	15	999

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Illinois—Con.										
Rehoboth	39	2,920	37	$80,950	4	$1,365	39	$17,828	36	1,614
Salem South	31	2,691	31	65,750	2	950	31	18,026	29	1,719
Saline County	26	4,656	26	365,650	1	2,500	26	46,410	24	3,082
Sandy Creek	38	4,117	35	83,100	1	400	37	16,233	37	1,996
Shelby	8	453	7	21,000	-----	-----	7	2,835	7	303
Union	25	2,340	24	80,400	6	11,825	24	26,437	23	1,610
Westfield	12	1,195	12	44,100	1	1,075	11	19,310	11	889
Williamson	33	6,040	33	322,700	6	13,050	30	62,312	28	4,952
Unassociated	1	68	-----	(1)	-----	-----	-----	(1)	1	45
Indiana:										
Fairfield	5	432	4	22,700	1	2,600	5	8,060	5	527
Palestine	1	41	-----	(1)	-----	(1)	-----	(1)	1	43
Kansas:										
North East	1	67	-----	-----	-----	-----	-----	(1)	1	128
Perry	1	235	-----	(1)	-----	(1)	-----	(1)	1	270
Spring River	3	180	3	5,350	1	125	3	1,912	2	120
Kentucky:										
Allen	25	2,926	24	75,050	1	239	24	11,219	18	1,334
Baptist	16	2,982	16	101,500	2	5,500	15	30,144	15	1,551
Barren River	46	5,695	44	74,400	-----	-----	43	9,340	29	1,883
Bell County	38	5,178	19	162,600	3	5,826	34	45,313	29	3,731
Bethel	19	3,402	19	173,900	1	2,000	19	34,305	17	1,955
Blackford	23	2,421	23	27,400	-----	-----	22	8,150	22	1,054
Blood River	38	5,235	35	146,600	1	170	37	52,216	34	3,497
Boones Creek	24	3,876	24	271,800	3	30,405	22	64,698	20	2,622
Booneville	28	2,533	19	24,100	-----	-----	21	4,224	15	1,379
Bracken	30	2,942	25	222,500	2	2,675	29	40,977	24	1,889
Breckenridge	15	2,229	15	69,465	1	12,000	15	21,494	14	1,055
Caldwell County	23	3,379	20	48,350	-----	-----	23	27,149	22	2,335
Campbell County	19	3,805	18	376,300	3	78,500	18	78,757	18	3,492
Central	10	3,105	10	205,535	1	20,000	10	31,851	10	1,451
Christian County	25	4,399	25	235,700	3	11,912	24	57,283	24	2,749
Crittenden	21	2,850	20	69,900	1	200	21	20,291	19	1,427
Davies-McLean	46	9,298	46	606,600	9	166,856	44	108,655	44	6,390
East Lynn	13	2,186	13	36,950	1	600	13	5,383	12	682
East Union	20	3,089	15	29,400	-----	-----	17	12,543	16	1,778
Edmonson	15	1,631	13	17,300	-----	-----	11	3,088	10	584
Elkhorn No. 1	18	7,197	17	657,789	5	106,000	18	166,089	17	4,589
Elkhorn No. 2	17	5,903	17	509,800	5	53,200	17	123,019	17	3,321
Enterprise-Regular	22	1,379	21	96,400	2	2,011	20	17,063	17	1,841
Franklin	15	4,727	15	98,500	1	600	15	35,044	15	1,868
Freedom	13	918	13	19,000	-----	-----	12	4,861	11	670
Gasper River	23	3,125	22	46,560	3	427	22	7,536	21	1,252
Goose Creek	12	800	7	4,500	-----	-----	9	636	5	388
Goshen	18	1,910	17	56,800	1	12,000	18	26,198	15	1,388
Graves County	30	5,784	30	146,875	-----	-----	30	40,793	27	4,019
Green River	18	1,667	8	20,550	-----	-----	12	1,330	6	250
Greenup	36	3,536	35	347,740	10	73,287	33	65,903	33	4,000
Greenville	8	482	7	6,000	1	141	7	1,705	2	120
Henry County	13	2,279	12	130,000	2	12,500	13	25,243	13	1,297
Irvine	13	1,318	10	16,650	2	350	11	1,431	11	611
Jackson County	14	1,070	13	15,000	1	260	13	300	9	454
Laurel River	33	4,144	31	105,100	2	5,025	30	12,442	28	2,675
Liberty	36	4,837	36	125,600	-----	-----	33	32,868	23	2,057
Lincoln County	16	2,151	14	37,600	-----	-----	15	7,817	14	1,176
Little Bethel	30	4,011	30	131,300	5	18,950	29	28,943	21	2,222
Little River	27	3,614	27	65,660	-----	-----	27	19,217	22	1,354

1 Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Kentucky—Con.										
Logan	22	2,704	22	$31,800	1	$23	22	$8,671	22	1,419
Long Run	59	24,089	57	2,364,500	27	492,000	59	652,148	58	19,900
Lynn	32	5,596	32	56,050			31	11,560	22	1,727
Lynn Camp	26	2,312	25	28,800	1	200	26	4,443	22	1,640
McCreary County	17	1,457	15	21,950	1	1,500	13	6,792	10	841
Mountain	18	1,351	3	2,500			16	571	7	397
Mount Zion	30	4,786	30	412,040	5	46,450	30	41,451	25	3,024
Muhlenberg	40	6,647	40	198,960	3	6,799	40	36,742	37	3,729
Nelson	25	5,051	24	260,150	4	11,300	25	65,691	22	2,483
North Bend	28	7,231	28	707,000	8	132,700	28	135,412	26	5,789
North Concord	31	3,790	24	118,300	3	10,387	30	17,523	21	1,764
Ohio County	39	5,861	38	105,990			36	28,727	30	2,501
Ohio River	39	4,296	36	91,600			38	24,499	36	2,380
Ohio Valley	42	7,311	39	319,440	4	1,925	42	75,658	40	4,804
Old Bethel	7	869	7	44,500			7	11,134	7	652
Owen County	30	4,954	30	204,850	2	4,000	30	42,122	26	2,304
Pulaski County	39	5,553	38	193,250	3	24,600	36	37,246	37	4,055
Rock Castle	19	2,581	18	25,950			18	7,966	15	1,205
Russell County	17	1,108	16	22,300			16	3,781	15	887
Russells Creek	38	5,360	37	193,050			36	32,792	30	2,639
Salem	26	2,676	25	64,400			24	16,229	17	1,553
Severns Valley	21	4,027	20	138,050	1	190	20	39,673	18	2,304
Shelby County	23	6,281	23	201,300	2	18,900	23	48,235	23	2,718
Simpson	12	2,386	12	53,250			12	15,752	12	1,057
South Concord	16	2,282	16	14,400			9	801	12	629
South District	28	6,987	28	259,000			28	49,653	27	4,141
South Kentucky	12	1,270	10	17,300			12	3,825	10	545
South Union	19	2,184	18	12,500	3	215	16	1,106	12	764
Stewart County	3	316	3	3,000			3	459	2	65
Sulphur Fork	18	2,984	18	105,100	1	4,300	18	21,411	16	1,398
Tates Creek	25	4,403	25	217,050	3	18,570	23	23,150	24	2,171
Ten Mile	13	2,521	13	52,500			13	13,368	13	1,092
Three Forks	23	2,175	15	117,700	4	12,100	18	29,943	17	2,201
Union	18	2,221	18	124,500			18	24,711	16	1,322
Upper Cumberland	25	3,261	10	209,800	4	50,350	20	50,708	21	2,937
Warren	28	5,508	28	339,700	1	800	27	41,519	24	3,050
Wayne County	17	2,576	15	56,175	1	30	15	13,952	14	1,490
West Kentucky	38	4,945	36	211,300	4	33,010	36	51,096	32	3,021
West Union	31	6,208	31	388,000	4	31,390	30	74,853	28	4,329
Whites Run	12	2,431	12	52,550	1	1,000	12	23,319	11	998
Wiseman	5	666	4	4,900	1	30	5	960	1	45
Unassociated	2	354		(1)		(1)		(1)	2	330
Louisiana:										
Acadia	23	2,463	18	81,955	8	14,584	23	34,064	23	1,669
Amite River	16	2,025	15	16,800			16	7,033	10	591
Ascension	7	601	7	18,300	1	2,000	6	6,548	7	486
Bartholomew	1	22		(1)				(1)	1	72
Bayou-Macon	23	2,883	15	46,500	4	6,075	23	38,697	23	1,811
Beauregard	24	3,363	21	65,150	5	5,245	24	22,450	22	1,843
Bethlehem	15	1,447	15	18,300			15	6,565	12	810
Bienville	23	3,956	23	85,300			23	31,734	20	2,047
Big Creek	34	5,509	31	87,460			33	38,637	31	2,727
Bossier Parish	8	1,044	7	21,738			8	9,501	6	624
Caddo	31	9,731	28	1,008,800	11	216,981	30	268,562	27	7,431
Carey	17	2,954	16	120,300	6	4,526	17	48,422	16	2,140
Concord	30	4,465	25	59,500	5	4,200	29	41,205	25	2,586
Deer Creek	41	5,233	31	144,545	6	8,337	39	41,745	39	3,331
East Louisiana	21	3,619	18	23,611			20	12,038	20	1,542

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Louisiana—Con.										
Everett	26	2,616	23	$29,200	2	$24	26	$12,439	16	1,034
Grand Cane	24	3,809	23	160,450	5	46,005	23	63,948	24	2,299
Jackson Parish	17	1,472	15	26,200			17	7,667	14	940
Judson	14	3,847	13	146,600	1	12,000	14	57,058	12	2,548
Liberty	16	2,552	15	225,545	2	60,210	14	46,957	11	1,748
Louisiana	28	4,936	25	356,100	5	66,975	26	70,309	26	2,810
Magees Creek	6	1,134	6	6,500			6	3,493	5	420
Moorehouse-Ouachita	18	4,766	16	263,550	3	25,100	17	59,238	18	2,768
Mount Olive	23	4,142	21	50,350	3	930	23	31,653	21	1,913
Natchitoches	20	2,178	19	33,500	2	365	20	17,065	16	1,132
New Orleans	15	4,331	15	691,150	6	182,400	15	128,954	14	3,024
North Sabine	25	3,115	23	47,275	2	400	23	11,231	24	1,669
Ouachita	44	4,542	37	91,570	4	4,875	44	49,464	36	2,710
Red River	11	2,032	10	66,750	1	13,000	9	20,063	9	946
Sabine	28	2,851	25	26,865			27	12,893	24	1,484
Shady Grove	14	1,337	12	12,600			13	4,223	12	757
St. Tammany	12	1,237	12	30,950	2	368	12	11,213	12	961
Tangipahoa	13	2,771	12	87,200	3	20,500	13	28,793	13	1,822
Texas German Conference	1	44		(1)		(1)		(1)	1	30
Vernon	38	4,457	32	38,300			37	24,150	29	2,196
Washington Parish	22	4,152	21	87,100	2	6,320	22	40,066	21	2,585
Webster Parish	17	2,681	14	125,700	2	450	16	27,264	16	1,906
Winn Parish	19	2,817	17	104,200	1	100	19	34,013	18	1,316
Unassociated	1	86		(1)				(1)		
Maryland:										
Eastern	33	4,618	30	797,050	11	110,127	31	98,379	30	3,814
Middle	33	5,127	31	1,172,500	13	185,450	32	409,838	31	4,593
Western	30	8,191	30	1,144,500	10	130,190	30	196,352	29	6,392
Mississippi:										
Alcorn	24	3,293	21	135,450	1	400	21	26,104	19	1,552
Benton County	11	1,386	10	9,500			11	3,083	4	290
Bolivar	15	2,056	13	120,900	5	12,600	14	33,875	14	1,498
Calhoun	35	3,776	30	47,875	1	3,177	35	16,389	27	1,983
Carroll County	16	1,926	15	24,700	1	300	16	11,835	12	647
Chickasaw	17	2,217	17	80,200	1	15,000	17	18,586	16	1,240
Choctaw County	22	2,495	20	37,000			19	8,159	15	942
Clarke County	18	2,131	17	41,050			18	20,732	17	1,225
Coldwater	11	928	9	22,550			11	10,844	8	529
Columbus	15	2,865	14	202,400			15	65,659	9	2,349
Copiah	30	5,816	29	213,400	2	53,000	29	147,358	29	3,236
Covington	19	3,169	16	31,100			18	17,748	19	1,769
Deer Creek	15	2,178	14	254,000	3	15,000	15	58,922	13	1,553
Franklin	26	3,529	21	111,800			26	24,663	19	1,175
George County	6	1,421	4	13,048	1	1,918	5	7,878	5	689
Greene County	21	1,846	19	25,645	4	601	21	12,490	15	957
Grenada County	11	1,600	10	64,000	1	7,000	10	15,826	8	912
Hancock County	10	788	8	10,400	2	138	10	7,515	8	403
Harrison	11	2,289	9	420,400	2	43,500	11	41,299	10	1,772
Hinds County	20	7,774	20	852,800	6	198,300	20	537,827	19	5,234
Holmes County	18	1,846	18	75,175	2	1,670	17	26,568	14	1,420
Itawamba County	14	1,215	12	11,950	1	1,100	13	2,428	6	406
Jackson County	14	1,260	12	66,000	1	150	12	27,286	9	806
Jasper County	22	2,043	18	40,550			20	14,790	18	1,218
Jefferson Davis	16	2,811	15	51,700	4	13,525	16	19,639	15	1,250

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Mississippi—Con.										
Jones County	39	5,907	36	$247,600	5	$20,400	37	$64,579	28	3,079
Judson	24	2,579	22	25,550	-----	-----	21	4,646	15	764
Kemper County	14	911	12	12,900	-----	-----	13	6,674	4	227
Kosciusko	35	3,805	32	86,650	3	6,850	33	29,388	23	1,885
Lafayette County	20	2,516	17	43,500	-----	-----	19	15,174	13	1,067
Lauderdale	31	6,007	30	484,450	5	96,850	30	105,155	27	4,403
Lawrence County	20	3,296	19	38,000	-----	-----	20	16,547	17	1,376
Leake County	26	2,022	21	25,200	1	2,000	25	17,805	18	1,084
Lebanon	34	6,313	31	292,650	6	32,097	34	92,659	29	4,424
Lee County	24	4,284	23	131,400	3	1,610	23	35,337	21	2,571
Leflore County	8	1,602	8	215,000	3	40,540	8	42,318	8	1,244
Liberty	13	1,170	11	12,225	-----	-----	13	3,150	9	333
Lincoln	33	6,136	32	106,250	1	100	33	33,637	31	2,654
Madison County	11	1,438	11	104,000	3	11,400	9	33,742	7	810
Marion County	19	3,687	17	57,500	1	500	19	24,250	18	1,889
Marshall County	14	1,638	14	65,650	1	10,500	14	13,256	12	835
Mississippi	25	4,040	23	66,125	-----	-----	24	28,046	21	1,675
Monroe County	15	1,947	13	195,150	2	35,200	13	16,038	7	397
Montgomery	18	2,213	17	30,200	1	375	18	20,448	10	941
Mount Pisgah	30	2,388	27	26,550	-----	-----	28	4,443	21	1,143
Neshoba County	23	2,332	16	64,050	1	20,000	20	44,490	15	1,267
New Choctaw	8	252	6	2,150	1	150	8	587	7	132
Newton County	13	2,277	12	56,850	1	6,000	13	32,358	13	1,508
Noxubee County	9	911	9	42,050	-----	-----	8	14,110	5	551
Oktibbeha	26	2,500	22	24,850	-----	-----	22	5,446	10	493
Oktibbeha County	17	1,930	16	95,075	1	10,000	17	17,479	12	1,075
Panola	17	1,948	17	76,500	2	7,600	16	17,294	15	1,227
Pearl River County	21	3,517	18	68,550	-----	-----	20	26,981	16	1,813
Pearl Valley	14	900	7	4,050	2	180	13	1,777	5	270
Perry County	16	1,685	14	29,736	3	2,050	16	14,924	13	1,006
Pike County	21	5,741	21	267,000	4	94,350	21	58,278	20	3,607
Pontotoc County	26	3,893	22	60,850	-----	-----	26	13,802	21	1,827
Prentiss County	15	2,306	13	67,400	3	4,700	14	16,626	10	1,235
Quitman	8	1,010	6	111,000	3	26,750	8	16,670	7	757
Rankin County	30	3,405	29	49,000	-----	-----	30	18,274	27	1,641
Riverside	11	1,261	10	193,500	7	54,150	11	48,326	11	1,071
Scott County	22	2,581	21	62,300	2	4,900	22	21,644	16	1,142
Simpson County	38	6,203	36	111,700	3	25,250	37	34,022	32	2,417
Smith County	37	5,008	35	51,650	1	275	36	14,904	29	2,086
Sunflower	22	2,829	15	143,400	1	4,000	19	40,333	18	1,815
Tallahatchie County	19	2,317	14	68,300	1	75	18	22,303	13	1,184
Tate County	12	2,994	12	90,600	-----	-----	11	25,689	11	837
Tippah County	23	3,699	22	71,900	1	100	23	20,209	15	1,954
Tishomingo	15	1,639	13	22,600	1	650	15	9,839	13	818
Trinity	8	715	8	7,500	-----	-----	8	2,357	5	391
Union	14	1,062	14	35,900	1	5,000	14	10,528	12	508
Union County	26	4,411	26	117,650	4	34,420	26	23,026	15	1,424
Walthall County	12	2,951	11	40,300	1	1,200	12	20,853	11	1,378
Wayne County	18	1,663	13	21,035	1	575	17	9,823	11	724
Winston County	25	3,146	22	50,400	2	170	25	21,358	20	1,344
Yalobusha County	20	2,528	20	75,700	2	3,150	20	23,494	14	1,204
Yazoo County	17	2,187	17	108,250	4	37,752	16	18,890	11	839
Zion	22	3,012	22	39,850	-----	-----	19	10,637	12	1,026
Missouri:										
Audrain	16	2,399	15	116,200	-----	-----	16	26,907	15	1,613
Barry County	30	2,456	28	40,500	-----	-----	26	8,464	23	1,361
Barton County	11	804	11	34,300	1	1,200	11	6,815	11	785
Bear Creek	19	1,415	19	51,900	1	3,000	18	25,914	13	604
Benton County	13	839	13	28,900	1	150	11	8,143	11	624

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Missouri—Con.										
Bethel	25	4,493	25	$354,428	3	$38,150	25	$67,785	24	4,491
Black River	20	1,959	18	106,550	2	1,350	20	22,811	18	1,812
Blue River	35	5,665	34	326,436	4	14,285	35	82,867	34	4,958
Bourbois	9	484	7	7,800	-----	-----	5	757	3	129
Butler	25	2,414	25	129,250	-----	-----	23	24,641	23	2,024
Caldwell-Ray	21	2,310	19	137,200	4	5,400	18	48,338	17	1,723
Callaway County	20	2,625	20	143,800	1	400	19	23,050	18	1,315
Camden	21	1,637	18	20,850	-----	-----	19	3,739	14	623
Cane Creek	16	1,272	14	49,800	-----	-----	15	12,577	15	1,055
Cape Girardeau	20	2,763	19	189,175	3	112,700	20	44,784	16	1,903
Cedar County	17	1,107	16	17,700	-----	-----	16	2,930	12	444
Charleston	22	2,799	20	177,850	5	22,875	21	45,544	18	2,455
Christian County	25	2,403	21	84,100	3	10,700	24	11,115	24	1,322
Clay County	16	2,785	16	268,000	-----	-----	16	36,154	15	1,811
Clinton County	9	1,223	9	56,800	1	575	9	9,188	9	670
Concord	35	5,694	35	302,550	3	29,500	34	48,709	34	3,513
County Line	10	752	8	9,300	-----	-----	8	1,324	4	473
Cuivre	20	1,994	18	56,400	-----	-----	20	12,747	14	843
Dade County	17	1,299	15	23,980	1	105	16	6,911	13	749
Dallas County	15	1,587	11	20,100	-----	-----	13	5,519	13	814
Daviess County	18	1,955	17	75,100	-----	-----	17	15,135	17	1,502
Dixon	14	1,593	13	25,965	1	100	14	8,920	14	1,108
Dry Fork	16	1,684	14	62,550	2	266	14	7,724	11	570
Eleven Points River	15	979	15	25,100	-----	-----	13	3,578	10	709
Franklin	21	3,847	21	201,600	4	17,075	21	43,774	19	2,743
Franklin County	21	1,577	21	47,800	2	11,200	20	12,055	18	1,075
Gentry County	17	1,902	17	87,700	-----	-----	17	15,083	16	1,183
Greene County	44	8,432	42	383,700	6	44,425	43	97,396	42	6,085
Harmony	22	3,563	21	231,700	2	21,030	20	36,067	21	2,689
Howell County	21	1,365	18	40,750	1	1,000	16	6,475	14	905
Jefferson County	20	2,184	19	122,550	2	40,200	19	31,401	14	1,198
Johnson County	22	2,982	22	142,700	1	4,500	20	31,017	17	1,667
Kansas City	31	12,898	29	1,657,750	22	198,496	31	444,731	31	13,350
Laclede County	18	1,587	18	50,900	-----	-----	18	12,544	17	1,122
Lafayette County	17	2,317	14	120,800	-----	-----	16	28,456	15	1,904
Lamine	21	2,352	21	106,200	1	2,500	20	19,419	19	1,680
Lawrence County	25	3,391	24	140,375	1	1,300	24	25,460	24	2,538
Linn County	20	2,844	19	159,900	2	2,000	17	22,709	17	1,931
Little Bonne Femme	19	3,068	19	109,900	-----	-----	19	51,155	17	3,208
Livingston	16	2,240	16	63,200	1	250	15	16,692	15	1,860
Macon	20	2,539	20	140,600	1	2,500	19	24,920	20	1,824
Meramec	12	604	9	28,215	-----	-----	12	5,243	10	492
Miller County	22	2,454	22	64,000	1	1,800	20	12,590	16	1,246
Missouri Valley	22	2,611	21	120,400	1	1,200	22	28,813	20	2,097
Monroe	14	1,260	14	95,600	1	800	12	10,878	11	513
Mount Moriah	9	949	9	25,100	-----	-----	9	4,372	7	476
Mount Pleasant	32	4,507	30	267,850	5	6,900	29	42,973	27	2,612
Mount Salem	13	800	13	30,825	1	200	13	7,993	10	375
Mount Zion	23	2,383	22	119,500	3	1,400	23	24,197	19	1,413
Nevada	19	2,257	19	94,100	2	3,100	19	28,642	19	1,748
New Madrid	21	2,504	18	103,000	7	11,300	21	27,092	21	2,173
North Central	14	938	14	31,400	1	400	12	4,056	14	622
Northeastern	1	30	-----	-----	-----	-----	-----	(1)	-----	-----
North Grand River	30	3,895	30	232,500	2	2,500	26	29,504	28	2,431
North Missouri	10	592	9	21,150	1	150	7	2,961	7	350
Northwest Missouri	16	1,692	16	113,200	1	280	14	18,270	12	1,309
Old Path	22	1,779	19	20,100	-----	-----	21	4,112	18	833
Phelps County	13	947	10	32,600	1	2,750	11	9,425	13	807
Platte County	8	1,118	8	32,700	-----	-----	8	7,282	8	795
Pleasant Grove	20	1,838	20	67,230	-----	-----	18	11,666	16	860

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Missouri—Con.										
Polk County	36	5,218	34	$115,260	1	$11,000	36	$39,780	36	2,541
Pulaski County	20	1,797	18	33,300	1	1,000	18	7,923	19	1,329
Reynolds County	20	1,692	15	30,600	----	----	19	6,786	16	958
St. Clair County	21	1,760	16	28,100	----	----	21	12,873	20	1,140
St. Francois	19	2,173	19	34,000	----	----	19	10,646	16	1,255
St. Joseph	39	7,097	38	547,260	7	32,050	38	143,113	37	5,690
St. Louis	35	14,095	34	3,157,000	16	181,100	34	378,068	34	13,554
Saline	21	3,357	21	161,600	1	400	20	47,686	20	2,546
Salt River	25	3,023	25	150,450	2	600	24	25,068	22	1,979
Shannon County	13	547	9	8,600	1	8	10	1,217	8	370
Shoal Creek	34	3,330	33	78,800	1	200	32	21,677	30	2,256
Southwestern General Conference	1	51	----	(1)	----	----	----	(1)	1	75
Spring River	31	5,028	31	330,000	6	54,480	31	72,633	31	4,357
Stoddard County	14	1,193	13	81,500	2	7,000	13	11,227	12	1,033
Stone County	15	684	11	10,550	----	----	14	2,866	8	443
Tebo	21	3,286	21	140,100	1	10,000	20	23,206	19	2,058
Texas County	32	2,288	31	49,350	4	308	25	9,517	16	946
Washington County	16	859	13	19,600	1	1,500	14	2,981	7	499
Wayne County	21	1,475	20	26,900	1	500	18	3,775	14	832
Webster	22	1,855	21	65,125	1	7,000	19	12,583	19	1,320
West Fork	7	350	7	12,350	----	----	7	1,609	6	257
Wright County	23	2,276	23	43,100	3	535	23	18,332	23	1,456
Wyaconda	29	4,196	29	189,200	4	8,000	28	54,171	26	2,629
Unassociated	3	425	3	146,700	2	26,100	----	(1)	2	314
New Mexico:										
Central	21	2,097	13	147,500	7	42,450	21	49,044	17	2,224
Lincoln	7	303	6	15,825	1	100	6	4,415	6	313
Northeastern	15	948	9	39,000	2	1,575	12	17,527	8	724
Pecos Valley	8	1,119	8	136,500	3	1,200	8	27,490	8	1,437
Portales	32	2,738	12	49,950	3	7,100	29	33,511	18	1,697
Southeastern	14	358	4	4,750	----	----	12	2,578	9	334
Southwestern	13	1,090	8	85,600	2	28,700	13	37,254	9	869
Spanish	5	221	----	(1)	----	(1)	5	1,272	5	214
Tucumcari	12	696	8	39,600	1	7,000	11	22,426	9	718
North Carolina:										
Alexander	33	4,874	32	64,819	6	2,385	33	12,107	29	2,527
Alleghany	9	519	9	11,200	----	----	9	1,777	7	420
Anson	12	1,383	12	22,500	1	400	12	5,634	11	961
Ashe	37	3,033	36	48,350	1	100	36	11,847	30	2,186
Avery	22	2,394	21	37,805	1	48	22	6,252	21	1,694
Beulah	21	2,516	21	80,200	2	3,000	21	16,591	19	2,073
Bladen	27	2,906	27	84,100	1	200	27	18,903	23	2,103
Briar Creek	31	4,350	31	73,300	2	560	30	8,426	28	2,710
Brunswick	19	1,643	18	26,100	----	----	19	8,762	17	1,581
Brushy Mountain	26	4,165	26	137,600	----	----	23	19,101	24	2,371
Buncombe	53	9,194	49	1,326,370	12	470,684	51	484,378	51	7,938
Caldwell	40	5,875	36	307,600	8	85,900	39	66,706	37	4,038
Cape Fear-Columbus	37	5,829	37	96,250	3	890	36	42,450	37	4,059
Carolina	51	6,586	47	222,331	6	2,445	49	51,797	46	4,404
Catawba River	21	2,838	21	128,500	5	23,750	20	42,789	20	2,899
Central	33	7,939	32	307,250	6	38,900	33	141,112	33	5,966
Chowan	64	12,271	62	505,200	12	50,890	63	155,647	61	9,035
Dock	12	1,000	10	7,650	2	46	10	1,903	11	756
Eastern	38	5,875	32	134,200	2	3,500	38	54,506	32	3,142
Elkin	12	1,954	12	26,600	1	1,500	11	2,260	12	1,264
Flat River	32	7,302	32	170,400	2	1,200	32	49,100	32	5,122
French Broad	34	4,615	31	109,700	4	1,665	34	25,983	32	3,368
Gaston	34	9,585	30	842,100	11	87,250	33	176,719	31	11,209
Green River	49	6,861	49	232,450	5	5,815	47	52,281	45	4,561
Haywood	30	4,067	28	163,300	4	2,325	30	31,646	28	2,773

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
North Carolina—Con.										
Johnston	45	6,165	45	$281,975	3	$1,400	45	$51,817	44	5,196
Kings Mountain	41	9,812	40	497,800	10	27,950	40	85,202	41	9,623
Liberty	26	4,964	25	278,450	5	12,165	26	56,408	25	4,836
Little River	22	5,542	22	219,682	2	10,800	22	36,892	22	4,652
Macon County	31	4,109	28	93,300	1	3,600	29	10,136	29	2,065
Mecklenburg-Cabarrus	35	10,403	35	1,281,000	10	333,450	34	202,870	34	9,172
Mitchell	27	4,054	27	65,600	1	15	27	18,911	26	2,671
Montgomery	29	2,843	27	85,350	5	1,903	28	20,101	26	1,953
Mount Zion	52	14,617	52	1,057,700	13	213,897	52	293,536	51	11,697
Neuse-Atlantic	59	7,158	56	411,050	2	2,045	56	91,414	52	5,907
New Found	20	1,632	16	21,930			20	3,967	20	1,273
New South River	50	7,288	46	294,700	6	26,925	49	56,954	50	5,902
Pee Dee	28	4,935	27	287,800	6	29,900	26	61,073	28	4,217
Piedmont	42	10,050	40	667,200	9	119,391	41	161,021	36	9,430
Pilot Mountain	71	13,470	70	1,768,150	17	565,506	71	233,771	69	12,652
Portsmouth	1	50		(1)				(1)	1	82
Raleigh	34	8,773	33	561,910	9	104,300	34	137,817	33	7,929
Roanoke	68	11,952	66	876,700	15	62,765	68	213,625	64	11,365
Robeson	58	9,973	54	377,055	3	2,100	57	88,782	58	8,654
Sandy Creek	58	15,238	55	271,216	4	44,377	58	59,884	54	5,608
Sandy Run	50	10,344	47	379,400	8	43,327	50	72,406	48	7,472
South Fork	39	5,589	39	336,075	7	42,725	37	67,381	36	5,631
South Mountain	20	1,853	18	32,700	1	35	20	7,168	18	1,341
South Yadkin	48	8,333	45	522,500	10	62,505	47	124,674	46	8,285
Stanley	37	5,525	35	235,800	6	12,062	37	37,936	36	5,006
Stone Mountain	26	2,799	25	43,200	2	190	24	3,790	24	1,670
Stony Fork	15	1,458	15	28,700	2	350	15	2,480	13	952
Surry	44	4,960	43	224,400	5	21,445	44	28,507	43	4,192
Tar River	63	11,615	61	465,900	10	37,005	63	102,296	62	8,236
Tennessee River	49	5,327	38	65,438	1	75	45	12,695	45	2,848
Three Forks	35	4,514	35	106,925	2	1,755	35	16,703	34	3,100
Transylvania	24	2,840	20	69,900	2	420	22	21,166	21	1,837
Tuckasegee	37	4,176	24	78,100	4	511	33	12,653	35	2,617
Union	43	7,603	41	252,650	7	39,034	43	44,926	43	4,942
West Chowan	58	14,422	58	443,850	14	84,000	58	160,984	58	8,667
West Liberty	26	2,293	21	18,600	1	700	25	5,480	24	1,142
Western North Carolina	32	4,365	27	136,200	3	29,050	32	23,079	31	2,547
Wilmington	38	7,020	35	592,350	5	82,100	37	116,746	36	4,910
Yadkin	30	4,688	29	71,700	1	500	30	13,653	30	3,227
Yancey	31	3,477	26	70,650	1	150	29	9,921	27	1,863
Unassociated	2	137		(1)		(1)		(1)	2	148
Ohio:										
Bracken	1	97		(1)				(1)	1	40
Oklahoma:										
Atoka	19	1,209	12	34,550	1	500	16	10,154	16	1,094
Banner	34	4,935	21	223,500	5	58,800	30	67,676	27	3,730
Beckham	12	2,270	10	48,700	5	2,750	12	27,797	11	1,698
Bryan County	43	4,251	29	121,650	5	3,050	41	41,511	37	3,717
Caddo	19	2,506	17	73,900	3	6,600	19	37,872	18	2,023
Central	11	1,874	11	114,200	3	25,450	11	32,904	10	1,371
Cherokee Indian	27	1,735	17	13,175	3	158	20	3,010	23	1,051
Chickasaw	18	2,707	12	212,550	5	33,575	18	40,473	15	2,088
Chickasaw (Indian)	10	223	9	8,150	3	440	10	1,840	[illegible]	188
Choctaw and Chickasaw	28	389	24	19,319			19	2,238	24	343

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Oklahoma—Con.										
Comanche-Cotton	20	3,766	19	$127,700	4	$17,200	20	$50,765	20	3,012
Concord	30	4,266	26	217,850	9	24,710	29	70,477	26	3,140
Delaware	47	10,259	44	1,416,600	25	535,490	46	454,072	46	9,512
Enon	28	3,926	19	269,900	8	35,600	26	118,709	24	3,057
Frisco	23	2,082	13	97,500	2	30,500	20	18,434	18	2,038
Greer County	8	1,498	7	119,500	1	180	7	23,201	7	1,014
Harmon County	18	1,826	13	44,700	2	935	18	18,189	14	1,219
Haskell County	16	1,268	14	26,500	2	500	13	10,816	14	1,179
Jackson County	16	2,969	14	144,600	3	28,900	16	51,002	15	2,448
Jefferson	6	873	6	44,000	2	5,500	5	18,824	5	873
Leflore-Latimer	59	5,062	36	146,450	8	4,924	56	41,970	53	4,009
Lincoln County	13	1,364	12	30,105	1	575	13	15,539	13	1,166
McCurtain County	16	1,295	9	79,000	3	12,900	13	15,910	12	1,392
McIntosh	15	1,680	9	30,500	1	4,000	14	12,984	13	1,309
Mayes County	10	1,058	8	22,400	4	1,486	9	8,317	9	716
Mullens	18	3,212	15	149,700	4	12,100	18	51,901	17	2,794
Muskogee	37	8,455	27	570,100	9	106,440	34	140,118	33	6,779
Muskogee and Wichita Indian Seminole	18	690	14	16,172	2	275	14	4,449	15	664
North Canadian	34	4,059	24	237,650	7	74,437	33	67,839	29	3,476
Northeastern	31	3,602	24	159,650	5	7,122	28	73,256	27	3,424
Northwestern	24	1,668	20	111,900	----	----	24	32,064	22	1,685
Oklahoma County	21	9,608	18	795,700	10	125,600	21	208,786	21	6,661
Oklahoma Indian	8	1,180	5	13,035	----	----	7	7,007	6	1,079
Ouachita	1	35	----	(1)	----	----	----	(1)	----	----
Panhandle	18	1,221	14	45,000	1	1,000	16	20,615	15	1,244
Pawnee Creek	26	7,059	21	549,200	12	66,826	25	185,576	25	5,815
Perry	27	5,300	27	488,500	8	89,600	27	143,185	25	4,751
Pittsburg County	24	3,008	17	166,500	8	35,145	22	32,513	19	2,264
Pottawatomie County	26	5,385	23	122,350	6	9,465	25	67,584	25	3,812
Roger Mills	17	814	7	17,455	1	600	13	14,612	9	637
Salt Fork Valley	17	1,946	16	101,376	4	6,300	17	40,056	17	1,897
Sequoyah	13	1,728	12	61,200	1	1,200	11	12,984	12	1,118
Southwestern German Conference	7	451	7	22,000	1	1,000	7	9,595	7	507
Tillman County	20	3,232	20	136,550	5	28,800	20	49,973	19	2,471
Union	25	3,116	16	154,800	1	3,000	23	28,113	24	3,178
Unassociated	3	79	----	(1)	----	----	3	600	2	42
South Carolina:										
Abbeville	31	5,593	29	390,700	4	18,730	31	68,122	27	4,217
Aiken	30	4,632	25	139,900	2	250	30	33,250	26	2,946
Barnwell	37	6,610	34	282,250	6	87,000	37	74,029	35	3,460
Beaverdam	52	7,163	49	201,500	6	26,608	50	42,829	50	4,861
Broad River	51	10,056	48	321,400	4	3,787	51	73,394	50	7,444
Carolina	33	2,895	31	33,500	2	180	33	8,611	31	2,491
Charleston	36	6,395	34	700,850	4	170,400	36	112,170	33	4,922
Chester	20	3,413	19	280,500	5	11,400	20	44,276	19	2,639
Chesterfield	41	5,720	38	112,220	6	10,260	41	35,972	41	4,685
Colleton	27	3,599	27	52,600	1	800	27	15,948	25	1,729
Edgefield	20	3,331	20	104,500	1	500	20	20,941	20	1,826
Edisto	18	2,611	17	90,250	4	4,000	18	12,796	16	1,655
Fairfield	42	8,079	41	601,950	9	74,346	40	114,418	38	6,066
Florence	17	4,159	17	242,500	3	3,700	17	54,110	17	3,179
Greenville	50	16,897	45	927,547	12	134,797	49	196,804	49	13,035
Kershaw	28	3,997	28	139,832	4	12,732	28	40,760	28	2,712
Laurens	34	5,712	32	260,475	3	45,100	34	55,990	33	3,898
Lexington	25	3,317	24	76,800	2	8,800	25	21,129	25	2,377
Marion	12	2,742	12	81,500	1	1,000	12	24,305	12	2,365
Moriah	28	5,417	28	204,700	6	46,150	28	84,091	27	3,771

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
South Carolina—Con.										
North Greenville	45	9,669	38	$245,250	6	$37,671	44	$57,313	42	6,205
North Spartanburg	32	8,474	29	326,500	5	35,034	32	66,061	32	6,436
Orangeburg	33	6,120	32	426,100	6	40,100	33	81,813	33	4,178
Pee Dee	31	4,319	31	266,450	1	2,300	31	44,452	31	3,413
Pickens	12	2,220	11	43,900	1	5,500	12	7,620	10	1,128
Piedmont	31	5,595	26	178,545	4	7,040	31	25,730	30	4,036
Reedy River	14	1,635	14	148,200	1	20,000	14	48,966	14	1,841
Ridge	20	4,497	20	118,200			20	32,977	20	2,921
Robeson County	3	444	3	7,500			3	1,294	2	173
Saluda	50	15,411	47	412,600	3	5,500	50	142,041	50	10,506
Sandy Run	1	309		(1)				(1)	1	190
Santee	27	4,802	27	247,900	4	8,500	25	63,081	27	3,127
Sauldam	4	520	4	5,500			4	2,192	3	240
Savannah River	42	5,102	41	243,200	3	8,700	42	67,946	37	2,987
Southeast	35	4,118	32	238,200	4	28,125	33	52,180	33	2,895
Spartan	36	10,624	34	601,400	7	24,340	36	114,174	36	8,563
Twelve Mile River	21	2,865	19	22,150			21	4,717	20	1,460
Union County	24	4,505	24	287,827	1	1,800	24	47,959	24	3,600
Waccamaw	34	4,201	34	102,440			33	26,868	34	3,610
Welsh Neck	25	5,536	25	396,500	4	29,500	25	86,280	25	4,429
York	18	3,800	18	265,790	5	45,550	18	58,561	17	3,247
Tennessee:										
Barren River	1	22		(1)		(1)		(1)		
Beech River	46	3,977	43	81,100	2	700	46	12,989	22	1,346
Beulah	39	5,079	36	179,200	2	257	35	57,973	32	2,674
Big Emery	36	5,602	33	147,250	7	18,800	35	36,694	34	3,725
Big Hatchie	25	4,668	25	233,050	6	9,500	24	49,949	24	2,959
Bledsoe	17	2,519	17	80,150	4	12,000	16	35,829	15	1,462
Blood River	3	551		(1)			3	1,610	3	262
Campbell County	39	4,758	30	53,950	2	178	36	20,788	31	2,893
Chilhowee	42	6,971	41	233,575	5	17,050	42	43,064	41	4,960
Clinton	39	5,710	37	96,900	1	1,700	38	22,280	34	2,884
Coldwater	1	51		(1)				(1)	1	49
Concord	23	3,455	23	235,400	1	56,000	23	27,136	22	2,289
Crockett County	12	1,710	12	80,395	3	9,630	12	19,147	12	1,085
Cumberland	21	2,857	20	191,800	1	29	21	33,064	20	1,713
Cumberland Gap	49	5,447	47	73,400			42	8,127	35	2,284
Duck River	39	4,357	37	195,950	4	4,050	36	35,467	34	2,584
Dyer County	16	2,071	14	81,250	1	25	15	27,004	15	1,426
East Tennessee	32	3,827	29	80,900	1	75	30	17,833	31	2,213
East Union	3	948		(1)			3	15,483	3	856
Enon	18	2,902	18	28,100			18	3,924	6	371
Fayette County	12	931	11	25,100	1	1,350	12	6,007	10	459
Freedom	1	30						(1)		
French Broad	1	73						(1)	1	35
Gibson County	43	7,874	42	376,500	3	13,300	43	89,915	41	4,362
Giles County	12	1,302	12	23,000			12	4,760	12	780
Grainger County	30	3,940	29	68,100	1	60	30	13,254	27	2,127
Hardeman County	28	3,597	28	101,600	4	2,112	26	18,043	17	1,267
Hiawassee	13	1,280	10	14,000			6	2,028	11	539
Holston	55	8,537	52	368,890	8	58,275	54	90,518	52	7,022
Holston Valley	34	3,574	29	66,000	1	2,000	33	11,348	32	2,071
Indian Creek	18	1,127	12	10,350			16	2,345	11	532
Jefferson County	23	3,324	21	117,500	2	2,350	23	25,255	23	2,122
Judson	14	805	13	13,550			13	2,110	5	262
Knox County	61	20,146	61	1,755,100	23	377,475	61	469,749	60	17,500
Lauderdale	7	1,061	6	40,000			7	5,569	7	746

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Tennessee—Con.										
Lawrence County	21	2,513	17	$34,858	3	$979	20	$10,375	19	1,642
Lebanon	3	496	3	32,450	2	5,500	3	6,443	3	475
Madison County	27	5,843	26	319,650	6	28,435	27	88,519	25	4,091
Maury County	20	1,684	20	77,900	1	100	19	19,257	15	1,188
McMinn County	44	6,868	44	199,350	6	30,769	42	47,592	38	4,234
McNairy County	20	1,665	16	29,700	1	95	20	4,400	14	953
Midland	20	2,072	18	22,400	----	----	20	3,073	18	919
Mulberry Gap	48	6,684	40	38,850	----	----	41	6,030	34	1,872
Nashville	31	11,506	30	1,097,500	14	267,880	31	268,427	31	10,696
New River	41	3,322	26	28,374	3	825	32	5,984	29	1,924
New Salem	24	3,021	22	84,800	2	3,270	23	14,700	18	1,771
Nolochucky	34	4,652	34	172,300	3	5,650	34	28,624	34	3,988
Northern	29	2,935	23	26,900	1	750	26	9,622	19	1,116
Ocoee	63	14,145	58	784,675	22	144,800	58	277,150	59	11,552
Polk County	29	3,052	28	43,775	3	6,616	28	9,128	27	2,055
Providence	30	3,402	30	71,900	3	718	28	15,992	29	2,459
Riverside	22	1,593	17	21,750	----	----	19	3,007	13	745
Robertson	22	4,594	22	181,100	1	200	22	42,093	22	2,541
Salem	24	3,534	24	57,500	----	----	24	12,409	24	1,572
Sequatchie Valley	13	1,384	13	43,200	3	6,050	13	10,987	11	1,097
Sevier	48	7,378	45	146,500	3	21,100	48	31,815	45	3,482
Shelby County	42	14,362	41	1,346,650	21	266,062	41	301,574	41	14,750
Southwestern District	35	3,777	31	50,100	3	5,250	31	10,266	12	905
South Union	4	304	4	2,500	----	----	3	134	2	100
Stewart County	19	1,190	14	14,600	1	700	19	4,375	11	417
Stone	22	2,286	15	61,960	2	19,400	21	11,744	16	1,569
Sweetwater	48	6,735	44	137,650	2	2,100	45	24,097	46	3,869
Tennessee River	1	33	----	----	----	----	----	(1)	1	36
Tennessee Valley	23	1,803	21	30,650	1	770	19	5,910	18	1,214
Union	8	854	8	10,900	----	----	8	2,966	8	478
Unity	4	248	----	(1)	----	----	3	610	2	120
Walnut Grove	6	796	5	4,225	----	----	4	366	4	355
Watauga	40	6,075	36	117,350	4	597	38	18,805	36	3,192
Weakley County	39	4,700	38	143,750	3	21,500	39	31,214	27	2,051
Western District	27	3,546	27	190,570	----	----	26	27,228	21	1,178
William Carey	18	1,873	17	65,800	3	4,620	16	15,820	17	1,293
Wilson County	22	3,764	22	129,450	1	15,000	22	26,905	21	1,992
Wiseman	20	2,119	18	20,300	2	275	19	3,597	3	204
Unassociated	1	30	----	(1)	----	----	----	(1)	----	----
Texas:										
Alvarado	37	6,118	34	218,000	2	4,620	36	59,627	32	3,929
Angelina	25	3,447	23	134,500	2	30,066	21	38,158	17	1,996
Archer County	6	650	5	13,125	2	1,021	5	9,313	4	466
Austin	18	4,708	18	554,500	6	97,390	16	81,797	16	3,775
Bastrop County	12	1,521	10	140,675	5	30,185	11	24,199	9	919
Baylor County	13	1,282	6	48,000	----	----	10	13,443	8	808
Bell County	46	6,683	42	239,100	7	11,000	37	68,103	36	4,965
Big Springs	21	2,143	12	114,500	1	3,000	21	31,480	18	1,854
Blanco	38	3,089	31	155,600	2	5,350	34	34,546	26	1,989
Brady	27	2,671	20	63,300	----	----	23	24,442	18	1,516
Brazos County	14	2,210	13	102,500	4	17,623	14	37,080	12	1,708
Brown County	29	5,031	28	195,050	2	30,000	26	59,210	25	3,170
Brownfield	30	3,251	15	89,750	8	11,025	28	36,964	20	1,965
Burleson-Lee	21	1,888	16	41,700	----	----	20	19,797	15	1,414
Burnet-Llano	12	1,262	11	32,300	1	136	11	10,774	8	801

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Texas—Con.										
Callahan County	16	2,307	14	$55,100	1	$750	15	$25,450	15	1,606
Canadian	11	1,100	7	64,700			9	23,314	8	862
Central	13	1,708	11	46,600	2	1,900	13	15,419	8	773
Cherokee County	19	2,165	15	89,400	2	1,040	16	30,042	12	1,407
Cisco	48	6,757	42	462,150	5	28,440	47	154,718	42	5,380
Clay County	20	2,253	16	69,700			18	19,799	17	1,764
Coleman County	28	3,062	19	197,700	2	26,750	25	30,324	17	2,077
Collin County	56	9,210	55	430,514	7	21,091	54	99,334	51	6,902
Colorado	22	2,502	19	151,300	5	7,950	19	85,525	17	1,702
Comanche	29	3,325	27	70,378	3	1,475	27	49,526	24	2,179
Concho Valley	29	3,849	17	131,800	2	3,100	27	53,641	17	2,703
Cooke County	26	3,063	24	245,300	2	6,500	23	35,947	20	2,612
Corpus Christi	21	3,777	15	218,000	4	15,500	18	76,351	15	2,597
Corsicana	18	4,768	16	294,150	5	68,700	18	84,474	17	3,404
Cottle-King	7	722	4	27,250	1	54	7	8,795	4	396
Creath	29	3,132	28	93,650	1	10,000	27	35,032	23	1,769
Dallas County	46	22,634	44	2,215,355	18	798,890	42	525,303	44	21,645
Del Rio-Uvalde	23	2,346	19	205,350	9	60,860	20	49,542	18	1,627
Delta County	19	2,243	16	41,127	2	1,073	18	15,729	15	1,358
Denton County	33	5,476	27	192,350	4	25,635	31	59,209	28	3,970
Dickens County	20	1,910	13	65,600	3	950	18	16,184	15	1,309
Ellis County	13	3,862	12	223,100	4	22,300	12	51,338	11	2,841
El Paso	16	4,141	12	413,500	5	139,930	15	117,790	12	2,750
Enon	30	3,403	28	76,750	2	7,065	27	23,957	14	1,231
Erath County	44	5,317	35	235,830	2	191	40	63,605	30	2,526
Falls County	26	3,191	26	85,900	1	324	25	29,913	25	2,198
Fannin County	44	5,574	40	220,700	3	3,050	41	43,651	37	4,211
Fisher County	20	2,273	16	51,000	2	3,285	20	25,973	16	1,436
Floyd County	25	3,964	15	68,000	1	450	24	38,147	22	2,708
Freestone-Leon	17	1,612	13	74,500	2	3,150	14	17,423	15	1,313
Gambrell	18	1,959	16	85,900	1	500	18	24,904	18	1,400
Gonzales County	22	2,549	18	89,450	4	1,990	20	29,760	19	1,540
Grayson County	45	9,398	39	511,020	10	37,418	40	116,358	38	6,961
Guadalupe	30	3,092	20	111,200	5	6,355	29	39,400	20	2,129
Hamilton	20	1,850	16	95,700	1	8,000	19	15,872	18	1,315
Hardin County	6	929	6	15,500			6	8,040	6	452
Harmony	18	1,715	15	76,200	2	6,326	16	13,375	14	1,211
Haskell County	29	3,907	22	131,350	5	10,075	29	48,778	25	2,873
Henderson County	20	2,236	17	118,950	2	1,575	18	16,294	19	1,627
Hill County	26	4,658	21	240,300	4	25,377	26	50,176	25	3,679
Hunt County	48	8,798	46	310,400	8	33,982	46	113,975	46	6,987
Jack County	15	1,095	12	28,600			15	10,273	12	790
Jones County	35	4,286	31	161,249	4	5,140	33	55,087	32	3,473
Kaufman-Rockwall	23	3,543	18	94,625	2	541	22	37,898	22	2,649
Lamar County	43	5,016	32	187,525	4	2,950	39	47,814	35	3,426
Lamesa	23	2,351	10	39,050	5	6,520	21	19,906	15	1,584
Lampasas	21	1,966	17	44,650	2	700	19	14,804	15	1,014
Leon River	28	3,664	21	79,775	1	150	26	21,290	20	2,107
Limestone	31	4,829	29	275,025	8	35,375	29	60,752	29	3,580
Lower Rio Grand Valley	24	3,963	18	323,750	12	99,419	24	114,501	21	3,998
Lubbock	20	4,043	14	119,000	2	30,000	20	51,374	16	2,976
Medina River	14	1,480	13	53,200	1	500	13	20,161	12	1,145
Meridian	26	2,464	21	53,050			23	18,493	22	1,804
Milam County	26	2,850	24	93,500	1	800	21	27,414	19	1,648
Mills County	16	1,289	11	26,650	1	64	15	11,870	13	846
Mitchell Scurry	27	3,599	17	99,700	3	13,250	26	37,189	21	2,469
Montague	28	2,035	21	79,900	1	1,905	23	18,900	17	1,656
Neches River	40	4,113	32	133,580	3	9,500	36	27,845	25	1,962
New Bethel	22	1,710	15	22,500	2	166	22	6,202	9	453
North Fork	27	2,670	17	98,900	3	10,915	27	45,344	22	2,220

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Texas—Con.										
Palo Duro	16	4,665	15	$450,250	5	$49,100	16	$129,571	15	4,182
Palo Pinto County	18	2,361	15	185,000	3	23,950	15	25,432	14	1,568
Paluxy	20	1,583	15	34,225	1	300	19	7,152	18	1,211
Panhandle	22	3,044	10	120,000	1	1,100	20	40,295	15	1,764
Panola County	10	1,015	10	33,500	1	296	10	12,891	10	597
Parker County	36	3,921	31	111,200	2	4,270	35	25,781	28	2,015
Pecos Valley	9	739	7	72,000	2	7,000	8	10,628	6	505
Pedernales	14	514	7	7,300			12	2,433	8	272
Pittsburg	40	6,119	37	322,100	7	35,077	40	76,403	34	3,332
Red Fork	22	3,734	9	113,500	2	222	22	50,952	19	2,676
Red River County	18	1,881	14	53,900			14	13,625	13	1,104
Rehoboth	53	5,966	44	193,800	4	1,725	45	50,907	41	3,848
Rio Grande	31	2,778	20	109,150	4	4,700	29	47,386	27	2,110
Robertson County	20	2,686	16	107,850	1	985	16	19,489	15	1,480
Runnels County	32	4,212	26	159,482	3	4,210	32	64,137	27	3,120
Rusk County	17	1,862	16	62,475			17	13,030	15	1,050
Sabine Neches	15	1,438	10	40,700	1	100	14	14,753	12	1,031
Salem	19	2,345	17	31,800	1	400	16	5,414	10	638
Saline	17	2,571	15	90,150	4	11,500	14	27,740	12	1,737
San Antonio	36	10,815	33	673,500	19	221,400	36	199,932	35	8,178
San Marcos	22	3,241	21	249,450	5	69,200	20	66,062	20	2,594
San Saba	11	882	10	60,400	2	2,560	11	9,356	7	557
Shelby Doches	29	3,736	26	90,965	1	500	29	31,800	25	2,507
Smith County	40	5,847	39	216,915	3	2,520	35	54,065	34	3,934
Soda Lake	21	3,771	21	128,800			21	41,454	20	2,888
Southeast Texas	45	11,459	37	783,425	12	228,330	42	225,321	40	8,903
Staked Plains	32	4,697	18	237,100	7	75,486	29	133,302	23	3,377
Stonewall County	14	1,066	9	17,300			13	11,730	7	526
Sweetwater	38	8,717	34	439,360	7	52,516	38	147,441	36	6,396
Tarrant County	60	15,686	60	1,229,630	17	342,050	59	473,854	58	13,468
Texarkana	22	3,512	18	217,500	8	16,493	22	61,709	22	2,783
Texas German Conference	10	624	10	49,000	1	2,000	10	13,067	9	687
Throckmorton	5	693	5	37,797			5	7,660	5	405
Tierra Blanca	21	2,449	7	97,700	1	300	20	34,685	14	1,743
Trans-Canadian	11	810	6	66,500	1	12,000	10	16,591	9	964
Tyron-Evergreen	29	2,907	25	90,790	4	18,750	28	33,653	27	1,979
Union	59	17,283	55	1,792,400	21	621,050	58	386,342	55	14,880
Unity	9	1,253	9	65,750	1	560	9	35,298	9	820
Van Zandt County	20	2,510	17	75,700			19	26,712	18	1,829
Waco	55	15,326	49	864,000	16	73,486	53	239,407	51	11,594
Walker County	15	1,443	11	123,950	1	75,000	15	24,896	10	965
Wichita	14	5,979	14	793,600	10	93,150	14	188,287	14	6,651
Wilbarger-Foard	19	3,199	17	281,800	3	65,200	19	161,431	18	2,363
Williamson	23	2,838	21	162,850	5	35,925	23	55,201	21	1,734
Wise County	34	3,402	31	93,700	1	3,200	34	40,853	28	2,593
Young County	20	2,406	18	90,250			20	34,587	19	2,082
Unassociated	7	9,632	7	1,010,700	3	151,325	7	147,706	5	6,902
Virginia:										
Accomac	30	4,552	29	392,500	5	38,950	30	95,751	28	3,750
Albemarle	25	5,354	25	343,000	2	81,700	25	61,733	24	4,032
Appomattox	46	8,141	46	330,450	6	16,400	46	74,309	45	6,022
Ashe	1	35		(1)						
Augusta	40	6,345	38	377,800	5	10,102	40	90,988	36	5,279
Blackwater	31	7,974	30	343,500	8	18,800	31	103,333	31	6,233
Blue Ridge	39	3,531	35	214,700	6	9,100	36	38,019	33	2,759
Clinch Valley	23	2,365	21	314,300	6	72,800	20	42,777	19	2,495
Concord	46	8,145	45	333,050	7	32,890	46	70,174	45	5,576
Cumberland Gap	2	189		(1)				(1)	2	105

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SOUTHERN BAPTIST CONVENTION—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Virginia—Con.										
Dan River	30	6,701	29	$228,100	1	$650	30	$55,370	30	3,251
Dover	65	27,134	63	2,372,929	20	463,950	65	746,853	64	23,701
Flat River	1	86		(1)				(1)		
Goshen	47	9,920	47	281,400	2	9,600	47	71,787	44	5,848
Hermon	25	4,862	24	123,000	1	600	25	30,610	24	2,959
James River	28	3,442	28	68,200	1	469	28	18,676	25	1,602
Lebanon	52	5,472	45	340,250	5	1,330	49	46,789	46	4,877
Middle District	38	7,486	38	474,000	7	81,000	38	122,483	37	7,451
Mulberry Gap	2	219		(1)				(1)	1	73
New Lebanon	42	2,920	32	159,500	6	26,946	39	28,447	27	2,270
New River	25	2,173	24	47,750	3	745	24	11,489	20	1,601
Peninsula	27	7,439	27	537,750	11	102,675	26	129,898	27	6,618
Petersburg	34	6,833	33	607,280	10	130,745	33	112,322	32	5,330
Piedmont	36	5 393	35	149,000	4	3,850	35	32,018	31	2,643
Pittsylvania	43	9,839	42	422,500	3	16,600	43	109,314	42	8,203
Portsmouth	42	17,897	41	1,659,774	22	241,410	42	373,151	42	14,296
Potomac	61	8,303	58	603,625	10	54,300	61	176,866	55	6,463
Powell River	23	2,122	21	32,500	1	1,300	19	8,867	17	1,193
Rappahannock	62	12,689	62	429,400	3	1,800	62	122,957	62	8,090
Shenandoah	18	2,456	18	206,500	3	30,100	18	31,888	16	1,773
Shiloh	39	5,620	39	154,100	1	1,500	39	43,079	37	2,938
Strawberry	54	11,619	50	1,095,500	10	180,900	53	182,727	49	9,416
Tar River	1	69		(1)				(1)	1	71
Valley	61	15,945	57	1,031,490	15	208,667	61	247,773	53	12,399
West Virginia:										
New Lebanon	6	1,646	5	125,000	2	38,158	5	43,482	5	1,450
Shenandoah	6	1,245	6	107,500	1	26,000	6	28,330	6	1,185
Valley	1	672		(1)		(1)		(1)	1	500
Combinations [2]			55	499,550	12	74,895	54	110,652		

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and expenditures represent data for associations in Alabama, Arkansas, District of Columbia, Florida, Georgia, Illinois, Indiana, Kansas, Kentucky, Louisiana, Missouri, New Mexico, North Carolina, Ohio, Oklahoma, South Carolina, Tennessee, Virginia, and West Virginia.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

At the time of the formation of the Triennial Convention in 1814 [2] the Baptist population was chiefly in New England and the middle and southern Seaboard States, and the center of executive administration was located first at Philadelphia and subsequently at Boston. With the growth of migration to the South and Southwest, the number of churches in those sections of the country greatly increased, and it became difficult to associate in a single advisory council more than a small percentage of the Baptist churches in the United States, especially as means of transportation were deficient and expensive. At the same time the question of slavery occasioned much discussion between the two sections, which was brought to a focus by the impression in the Southern States that the foreign

[1] This statement, which is subtantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. E. P. Alldredge, A. M., D. D., secretary of the Department Survey, Sunday School Board of the Southern Baptist Convention, and approved by him in its present form.

[2] See Baptists, p. 81.

mission society of the denomination, which had its headquarters in Boston, was so thoroughly antislavery that it would not accept a slaveholder as a missionary. A letter addressed direct to that organization by the Alabama State Convention, asking for information, brought a courteous reply to the effect that while the board refused to recognize the claim of anyone, slaveholder or nonslaveholder, to appointment, "one thing was certain, they could never be a party to any arrangement which would imply approbation of slavery."

This decision led to formal withdrawal of the various Southern State conventions and auxiliary foreign mission societies and to the organization at Augusta, Ga., in May, 1845, of the Southern Baptist Convention. About 300 churches were represented by delegates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky, the largest number of Baptist churches in the South at that period being in Virginia. In all the discussions and in the final act of organization, there was very little bitterness, the prevalent conviction being that those of kindred thought would work more effectively together, and that, in view of the sharp differences between the two sections, it was wiser that separate organizations should exist. The specific purpose of the convention, as plainly set forth, was to carry out the benevolent purposes of those composing it; to elicit, combine, and direct the energies of the denomination for the propagation of the gospel; and to cooperate for the promotion of foreign and domestic missions and other important objects, while respecting the independence and equal rights of the local churches.

Previous to the Civil War the convention met biennially; since that time, for the most part, it has met annually. At first, its efforts were largely given over to foreign missions, under the direction of the Foreign Mission Board at Richmond, Va., and to home ("domestic") missions, under the direction of the Home Mission Board located first at Marion, Ala., and later at Atlanta, Ga., although a number of the cooperating State Conventions were fostering schools and colleges of various types. The Home Mission Board, from the first, moreover, gave its most earnest consideration and its largest help to the mission work carried on in the several States, notably in the States where Baptists were weak. From 1845 onward, therefore, the Southern Baptist Convention fostered foreign missions, home missions, and State missions.

In 1859 the Southern Baptist Theological Seminary, now at Louisville, Ky., began work; in addition to this seminary the Southern Baptist Convention now owns and controls the Southwestern Baptist Theological Seminary, at Fort Worth, Tex., and the Baptist Bible Institute, at New Orleans, La. In 1863 the first Sunday School Board was launched, but in 1873, owing to the great financial panic of the times, its work was turned over to the Home Mission Board; in 1891 the present Sunday School Board was established at Nashville, Tenn.

In 1888 the Woman's Missionary Union was organized at Richmond, Va.; in 1896 the work of the Baptist Young People's Union was officially launched; in 1900 and 1918 this work was placed under the auspices of the Sunday School Board; in 1918 the Board of Ministerial Relief and Annuity was established, with headquarters at Dallas, Tex.; in 1920 the Board of Education was established at Birmingham, Ala. This board was changed to the Southern Baptist Education Commission in 1928.

Hospital work of the convention began with the building of a great tuberculosis hospital at El Paso, Tex., in 1919, and a general hospital at New Orleans, La., in 1924, although State conventions had previously supported their own hospitals. During this period, also, the Laymen's Mission Movement, with headquarters at Knoxville, Tenn. In 1927 the Executive Committee of the Southern Baptist Convention, with greatly enlarged powers, was located at Nashville, Tenn.

Up to 1860 the missionary work of the convention was carried forward with marked enthusiasm and success. Every department of denominational life was quickened by the increased sense of responsibility and the increased confidence that sprang from direct control. Parallel with this was the growth in numbers and liberality of the denomination, which was strengthened by the standing conflict with the antimissionary spirit rife throughout the South, and manifest more particularly among the Primitive or "Hardshell," the United, and the Regular Baptists. The denomination suffered severely during the Civil War, but since that time has shown great prosperity.

As was inevitable, emancipation brought about great changes in racial conditions, and, whereas before the war the Negro Baptists were, in large part, identified with the white churches, after the war they formed their own churches, associations, and State conventions, and, later, the National Baptist Convention.[3] The first Negro association to be formed under the new régime was one in Louisiana in 1865, and it was soon followed by others in North Carolina, Alabama, Virginia, Arkansas, and Kentucky. An indication of the development of the Southern Convention is found in the fact that, whereas in 1845 the membership of the churches identified with it was 352,950, of whom 222,950 were white and 130,000 Negro, the report for 1890 showed a membership of 1,280,066, consisting of whites alone.

With the entrance of the United States into the World War the Southern Baptist Convention took up religious work for the Army and Navy most heartily and effectively. It was represented on the General Committee on Chaplains of the Federal Council of the Churches of Christ in America, though not a constituent member of that body, and contributed liberally toward the work of the Red Cross, Young Men's Christian Association, and kindred organizations.

DOCTRINE AND ORGANIZATION

In doctrine the Southern Baptist churches are in harmony with those of the North, although in general they are more strictly Calvinistic, and the New Hampshire Confession of Faith is more firmly held than in the Northern churches. In polity, likewise, there is no essential difference. The Northern and Southern churches interchange membership and ministry on terms of perfect equality, and their separation is purely administrative in character, not doctrinal or ecclesiastical.

WORK

The work of the Southern Baptist churches is carried on through five denominational boards, having charge, respectively, of home missions, foreign missions, Sunday school work, educational institutions, and ministerial relief.

The home mission work, under the care of the Home Mission Board, covers the entire territory of the South, and also Cuba, Isle of Pines, and the Panama Canal Zone. In addition it goes into southern Illinois, New Mexico, Oklahoma, and Missouri, cooperating with the Baptist State executive boards in the various State conventions. It does cooperative work with the Negro Baptists in the South, conducts missionary operations among the foreigners, maintains work among the Indians in Oklahoma and other Southern States, and operates 36 mountain mission schools in the southern Appalachian and Ozark highlands, with an attendance of nearly 6,000. A department of evangelism has a staff of 25 trained evangelists and gospel singers, who participate both in the city and rural campaigns and in other activities. A church extension department has a building loan fund of $1,350,000, and the erection of church buildings is annually aided

[3] See Negro Baptists, p. 136.

by gifts and loans to the extent of about $100,000. An educational and publicity department conducts a large propaganda for the instruction of the denomination in the principles and activities of home missions. In 1926 the total number of persons employed in the work of the board was 963, the number of churches aided by them was 989, and the receipts for all purposes were $1,011,345. To this should be added about $600,000 raised annually by the State mission boards for work in their several States, making a grand total of $1,611,345. The board holds as assets properties and invested gifts amounting to approximately $3,275,000, most of which is church and mission school property, the remainder being the invested funds.

The foreign missionary work of the Southern Baptist churches has always held a prominent place in their church life. The Foreign Mission Board maintains work in 17 nations, including China, Japan, Africa, Italy, Mexico, Brazil, Argentine, Chile, Europe, the Near East, etc. The report for 1926 shows 513 American missionaries, 2,787 native helpers, and 1,139 organized churches with 137,734 members. The educational work of the board was represented by 560 schools with 22,615 students. Of these, 16 were theological institutions, 5 were colleges, and 5 normal training schools. The board has 24 hospitals and dispensaries. The total number of patients treated during 1926 was 50,007. Including the hospitals, schools, and 231 buildings owned by the board for purposes of worship, the total value of the property owned is estimated at $2,250,000; and the receipts of the board for the year were $1,584,311. There are publishing houses at Mexico City, Mexico, Canton, China, and Rio de Janeiro, Brazil. The result of the work is apparent in the fact that during the year 12,085 natives were received into the churches on confession of faith.

The Women's Missionary Union, with headquarters at Birmingham, Ala., cooperates with all the boards of the denomination, contributing largely to their financial support. These contributions in 1926 amounted to $2,805,545.

In close sympathy with the home mission work is that of the Sunday School Board, which is both missionary and educational in character. Pecuniary assistance is given by it to the State boards, for the employment of Sunday school missionaries and instructors, the expense being met from the proceeds of the business done in the publishing department at Nashville, Tenn. Nine great departments of work are carried on by the Sunday School Board, in addition to 14 kinds of cooperative work with the other boards and agencies of the convention. Besides doing a large book publishing business of its own, this board also maintains joint ownership of 14 Baptist book stores in as many States of the South. A corps of trained specialists is maintained who traverse the territory of the convention, holding normal institutes for training Sunday school teachers and instructing in efficient methods. Lectureships on Sunday school methods are sustained in the Louisville Theological Seminary, and the first chair of Sunday school pedagogy was established by this board in that institution. Free tract distribution, Bible distribution, and other colportage work are also provided for by the board. In 1926, this board expended $476,316 in denominational work and had total cash receipts amounting to $1,889,066.

The educational institutions under the auspices of the Southern Baptists include 3 theological seminaries, 2 training schools. 31 standard colleges and universities, 31 junior colleges, and 45 preparatory schools. Of these 112 educational institutions, the 3 theological schools are under the auspices of the Southern Baptist Convention; the 2 training schools are fostered by the Woman's Missionary Union, while all the other schools are directed by the various State conventions. The theological seminary at Louisville in 1926 reported 11 professors,

405 male and 80 female students, an endowment of $1,900,000, and buildings valued at $2,000,000. The Southwestern Baptist Theological Seminary at Fort Worth, Tex., also under the control of the Southern Baptist Convention, had 22 professors, 299 male and 281 female students, an endowment of $450,000, and buildings valued at $1,915,000. The women in these institutions are preparing for missionary and social settlement work. In the 107 colleges, junior colleges, and preparatory schools there were, in 1926, a total of 2,055 teachers and 37,804 students, of whom 1,719 were students for the ministry. In addition, there were 34 mountain mission schools, with 181 teachers and 5,303 students, and with property valued at $611,650. The total value of the land and buildings owned by these institutions is estimated at $38,890,086, and there are endowments to the amount of $18,854,721.

The denomination maintains 25 hospitals, two of which are under the control of the Southern Baptist Convention, while the others are under the State conventions. These hospitals during the year treated about 77,057 patients. There are also 19 orphanages and 2 homes for the aged. The value of property of all these institutions is estimated at $20,000,000.

The number of young people's societies is reported as 19,773, with a membership of 498,386, an increase of 15,062 societies and 322,846 members since 1916.

The religious journals of the Southern Baptists are represented by 19 weekly, 4 monthly or semimonthly, and 2 quarterly publications.

Beginning the work of caring for the old ministers and their dependents in 1918, the Board of Ministerial Relief was able to report the following in 1926: Number of ministers cared for, 552; widows cared for, 443; dependent children cared for, 150; amount expended for relief, $133,228; and amount paid on annuity claims, $22,965.

NEGRO BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Negro Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been received into the local churches upon a voluntary profession of faith in the Lord Jesus Christ and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NEGRO BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	22,081	4,409	17,672	20.0	80.0
Members	3,196,623	1,246,327	1,950,296	39.0	61.0
Average per church	145	283	110		
Membership by sex:					
Male	1,050,062	394,161	655,901	37.5	62.5
Female	1,661,183	653,091	1,008,092	39.3	60.7
Sex not reported	485,378	199,075	286,303	41.0	59.0
Males per 100 females	63.2	60.4	65.1		
Membership by age:					
Under 13 years	178,230	72,240	105,990	40.5	59.5
13 years and over	1,921,338	790,387	1,130,951	41.1	58.9
Age not reported	1,097,055	383,700	713,355	35.0	65.0
Per cent under 13 years [2]	8.5	8.4	8.6		
Church edifices:					
Number	20,011	4,072	15,939	20.3	79.7
Value—Churches reporting	19,833	4,012	15,821	20.2	79.8
Amount reported	$103,465,759	$69,444,724	$34,021,035	67.1	32.9
Average per church	$5,217	$17,309	$2,150		
Debt—Churches reporting	3,743	1,726	2,017	46.1	53.9
Amount reported	$10,533,174	$9,385,537	$1,147,637	89.1	10.9
Churches reporting "no debt" on church edifice	14,295	2,049	12,246	14.3	85.7
Parsonages:					
Value—Churches reporting	1,325	882	443	66.6	33.4
Amount reported	$4,451,057	$3,680,882	$770,175	82.7	17.3
Debt—Churches reporting	376	292	84	77.7	22.3
Amount reported	$634,369	$565,907	$68,462	89.2	10.8
Churches reporting "no debt" on parsonage	866	538	328	62.1	37.9
Expenditures during year:					
Churches reporting	20,209	4,186	16,023	20.7	79.3
Amount reported	$19,475,981	$11,553,870	$7,922,111	59.3	40.7
Current expenses and improvements	$16,210,952	$9,804,889	$6,406,063	60.5	39.5
Benevolences, missions, etc	$2,444,042	$1,265,608	$1,178,434	51.8	48.2
Not classified	$820,987	$483,373	$337,614	58.9	41.1
Average expenditure per church	$964	$2,760	$494		
Sunday schools:					
Churches reporting	18,755	3,918	14,837	20.9	79.1
Officers and teachers	148,067	45,039	103,028	30.4	69.6
Scholars	1,121,362	402,416	718,946	35.9	64.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 22,081 active Negro Baptist churches, with 3,196,623 members. These figures include the National Baptist Convention, U. S. A., the National Baptist Convention of America (Unincorporated), 243 churches which in 1916 were reported with the Northern Baptist Convention, and a number of independent Negro Baptist churches. Although a number of the churches affiliated with more than one convention, approximately 90 per cent of the whole number of Negro Baptist churches are affiliated with the National Baptist Convention, U. S. A.

The classification of membership by sex was reported by 19,191 churches and the classification by age was reported by 13,881 churches, including 10,241 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. For 1916, 1906, and 1890, the data are exclusive of Negro Baptist churches in Northern States, which were included with the statistics of the Northern Baptist Convention.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: NEGRO BAPTISTS

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	22,081	21,071	18,492	12,533
Increase over preceding census:				
Number	1,010	2,579	5,959	----
Per cent	4.8	13.9	47.5	----
Members	3,196,623	2,938,579	2,261,607	1,348,989
Increase over preceding census:				
Number	258,044	676,972	912,618	----
Per cent	8.8	29.9	67.7	----
Average membership per church	145	139	122	108
Church edifices:				
Number	20,011	20,146	17,913	11,987
Value—Churches reporting	19,833	20,117	17,890	----
Amount reported	$103,465,759	$41,184,920	$24,437,272	$9,038,549
Average per church	$5,217	$2,047	$1,366	----
Debt—Churches reporting	3,743	4,210	3,100	----
Amount reported	$10,533,174	$3,433,366	$1,757,190	----
Parsonages:				
Value—Churches reporting	1,325	690	709	----
Amount reported	$4,451,057	$964,325	$617,241	----
Debt—Churches reporting	376	----	----	----
Amount reported	$634,369	----	----	----
Expenditures during year:				
Churches reporting	20,209	19,988	----	----
Amount reported	$19,475,981	$8,361,919	----	----
Current expenses and improvements	$16,210,952	$6,799,458	----	----
Benevolences, missions, etc	$2,444,042	$1,075,594	----	----
Not classified	$820,987	$486,867	----	----
Average expenditure per church	$964	$418	----	----
Sunday schools:				
Churches reporting	18,755	19,909	17,478	----
Officers and teachers	148,067	123,817	100,069	----
Scholars	1,121,362	1,181,270	924,665	----

[1] Figures for 1916, 1906, and 1890 are exclusive of churches in Negro Baptist associations, affiliated with the Northern Convention, included in 1926 with Negro Baptists.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Negro Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such

property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NEGRO BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**22,081**	**4,409**	**17,672**	**3,196,623**	**1,246,327**	**1,950,296**	**1,050,062**	**1,661,183**	**485,378**	**63.2**
New England:										
New Hampshire	1	1	------	63	63	------	13	50	------	------
Massachusetts	25	24	1	5,396	5,346	50	2,080	3,207	109	64.9
Rhode Island	8	8	------	1,621	1,621	------	647	974	------	66.4
Connecticut	26	22	4	5,518	5,221	297	2,281	3,237	------	70.5
Middle Atlantic:										
New York	111	101	10	46,823	46,362	461	17,214	27,351	2,258	62.9
New Jersey	159	112	47	41,129	36,492	4,637	13,409	20,549	7,171	65.3
Pennsylvania	303	240	63	100,202	93,941	6,261	35,278	44,294	20,630	79.6
E. North Central:										
Ohio	272	197	75	73,922	69,276	4,646	10,015	15,936	47,971	62.8
Indiana	161	138	23	30,388	28,236	2,152	9,926	15,119	5,343	65.7
Illinois	259	213	46	83,839	80,448	3,391	17,524	26,654	39,661	65.7
Michigan	81	77	4	24,883	24,506	377	8,672	12,711	3,500	68.2
Wisconsin	8	8	------	2,184	2,184	------	608	941	635	64.6
W. North Central:										
Minnesota	8	8	------	1,436	1,436	------	572	864	------	66.2
Iowa	39	33	6	3,701	3,484	217	1,193	2,508	------	47.6
Missouri	244	131	113	42,299	36,370	5,929	14,902	26,385	1,012	56.5
North Dakota	3	3	------	27	27	------	1	1	25	------
South Dakota	2	2	------	86	86	------	42	44	------	------
Nebraska	11	10	1	2,062	2,044	18	718	1,223	121	58.7
Kansas	136	89	47	15,243	13,815	1,428	5,871	9,337	35	62.9
South Atlantic:										
Delaware	8	7	1	1,575	1,529	46	547	898	130	60.9
Maryland	99	69	30	33,062	30,133	2,929	10,623	15,953	6,486	66.6
Dist. Columbia	83	83	------	41,262	41,262	------	12,919	20,579	7,764	62.8
Virginia	1,610	189	1,421	316,095	77,021	239,074	125,234	181,982	8,879	68.8
West Virginia	299	38	261	24,166	7,607	16,559	9,342	12,585	2,239	74.2
North Carolina	1,316	154	1,162	206,807	45,443	161,364	79,907	118,980	7,920	67.2
South Carolina	1,364	171	1,193	235,224	46,348	188,876	86,385	140,672	8,167	61.4
Georgia	2,900	301	2,599	381,312	87,211	294,101	78,139	122,198	180,975	63.9
Florida	884	142	742	98,194	38,403	59,791	36,036	59,667	2,491	60.4
E. South Central:										
Kentucky	589	131	458	83,837	44,605	39,232	31,582	51,026	1,229	61.9
Tennessee	896	220	676	138,605	68,142	70,463	50,007	87,430	1,168	57.2
Alabama	2,415	230	2,185	364,565	79,748	284,817	95,197	162,399	106,969	58.6
Mississippi	2,314	223	2,091	226,989	34,628	192,361	89,081	137,047	861	65.0
W. South Central:										
Arkansas	1,375	107	1,268	134,720	24,375	110,345	48,683	78,403	7,634	62.1
Louisiana	1,311	192	1,119	132,743	29,803	102,940	48,261	82,663	1,819	58.4
Oklahoma	559	147	412	47,363	22,570	24,793	17,694	28,993	676	61.0
Texas	2,071	473	1,598	234,056	102,090	131,966	84,602	140,133	9,321	60.4
Mountain:										
Montana	2	2	------	28	28	------	12	16	------	------
Idaho	3	3	------	105	105	------	42	63	------	------
Wyoming	5	5	------	157	157	------	52	93	12	------
Colorado	15	13	2	2,298	2,122	176	869	1,429	------	60.8
New Mexico	9	7	2	408	273	135	160	248	------	64.5
Arizona	12	8	4	817	691	126	261	516	40	50.6
Utah	2	2	------	106	106	------	38	68	------	------
Pacific:										
Washington	7	7	------	681	681	------	228	453	------	50.3
Oregon	1	1	------	172	172	------	60	112	------	53.6
California	75	67	8	10,454	10,116	338	3,135	5,192	2,127	60.4

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NEGRO BAPTISTS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**22,081**	**21,071**	**18,492**	**3,196,623**	**2,938,579**	**2,261,607**	**178,230**	**1,921,338**	**1,097,055**	**8.5**
Massachusetts	25	4	26	5,396	1,474	5,274	287	4,560	549	5.9
Rhode Island	8	1	4	1,621	30	624	37	1,455	129	2.5
Connecticut	26	------	13	5,518	---------	2,218	378	5,140	--------	6.9
New York	111	43	13	46,823	5,652	1,763	2,335	34,807	9,681	6.3
New Jersey	159	106	69	41,129	18,149	9,884	2,433	29,654	9,042	7.6
Pennsylvania	303	166	103	100,202	40,398	20,369	5,944	68,791	25,467	8.0
Ohio	272	178	163	73,922	27,978	17,400	2,313	24,635	46,974	8.6
Indiana	161	52	88	30,388	10,412	13,526	1,716	22,218	6,454	7.2
Illinois	259	184	158	83,839	23,224	16,081	1,910	24,567	57,362	7.2
Michigan	81	18	14	24,883	1,229	747	1,206	13,543	10,134	8.2
Wisconsin	8	1	2	2,184	26	60	95	1,454	635	6.1
Minnesota	8	2	------	1,436	478	---------	116	1,320	--------	8.1
Iowa	39	34	33	3,701	2,520	2,352	264	3,300	137	7.4
Missouri	244	282	288	42,299	41,218	22,136	1,119	15,920	25,260	6.6
North Dakota	3	------	------	27	---------	---------	---------	---------	27	------
Nebraska	11	------	------	2,062	---------	---------	183	1,748	131	9.5
Kansas	136	118	137	15,243	13,477	10,011	1,440	11,121	2,682	11.5
Delaware	8	------	------	1,575	---------	---------	26	896	653	2.8
Maryland	99	88	65	33,062	29,405	17,951	1,565	23,506	7,991	6.2
District of Columbia	83	60	60	41,262	27,544	26,203	1,892	25,842	13,528	6.8
Virginia	1,610	1,403	1,368	316,095	276,630	268,206	13,948	171,229	130,918	7.5
West Virginia	299	235	148	24,166	16,238	10,057	1,472	19,263	3,431	7.1
North Carolina	1,316	1,373	1,155	206,807	212,019	153,189	13,128	143,703	49,976	8.4
South Carolina	1,364	1,353	1,317	235,224	255,479	219,841	19,495	194,271	21,458	9.1
Georgia	2,900	2,774	2,495	381,312	400,214	333,943	16,805	167,826	196,681	9.1
Florida	884	1,038	658	98,194	69,865	48,371	8,458	82,665	7,071	9.3
Kentucky	589	703	529	83,837	98,052	76,239	5,468	74,516	3,853	6.8
Tennessee	896	744	757	138,605	108,650	93,303	7,828	126,701	4,076	5.8
Alabama	2,415	2,156	1,974	364,565	311,103	259,825	27,694	204,334	132,537	11.9
Mississippi	2,314	2,527	2,232	226,989	287,796	240,982	4,865	59,329	162,795	7.6
Arkansas	1,375	1,472	1,113	134,720	174,157	93,364	8,071	111,212	15,437	6.8
Louisiana	1,311	1,418	1,410	132,743	146,720	133,510	5,880	68,138	58,725	7.9
Oklahoma	559	495	305	47,363	42,408	16,952	2,888	30,339	14,136	8.7
Texas	2,071	1,991	1,761	234,056	291,243	144,878	15,738	142,541	75,777	9.9
Idaho	3	------	------	105	---------	---------	---------	77	28	------
Wyoming	5	1	------	157	39	---------	7	138	12	4.8
Colorado	15	12	------	2,298	2,020	---------	185	2,054	59	8.3
New Mexico	9	1	1	408	12	11	20	388	---------	4.9
Arizona	12	------	------	817	---------	---------	126	651	40	16.2
Washington	7	6	5	681	404	174	13	514	154	2.5
California	75	32	25	10,454	2,316	2,083	864	6,535	3,055	11.7
Other States	8	------	3	455	---------	80	18	437	--------	4.0

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NEGRO BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**22,081**	**20,011**	**19,833**	**$103,465,759**	**3,743**	**$10,533,174**	**1,325**	**$4,451,057**	**376**	**$634,369**
Massachusetts	25	24	24	477,500	13	59,604	7	57,500	5	17,600
Rhode Island	8	9	8	164,000	4	7,550	3	19,500	1	1,000
Connecticut	26	27	25	742,000	14	83,100	11	76,900	2	3,500
New York	111	94	93	4,868,435	68	1,048,862	22	182,300	16	70,624
New Jersey	159	152	146	3,473,222	93	471,018	32	243,700	18	53,564
Pennsylvania	303	235	231	7,411,419	141	1,061,452	58	393,400	28	87,200
Ohio	272	246	241	4,244,636	95	638,852	32	125,600	13	24,351
Indiana	161	136	134	1,734,664	71	406,805	27	65,508	10	14,454
Illinois	259	203	199	3,880,540	84	696,723	51	259,149	17	53,304
Michigan	81	70	67	1,703,455	34	288,874	23	139,400	7	15,780
Wisconsin	8	8	8	145,500	5	28,400	-----	(1)	----	(1)
Minnesota	8	9	8	81,600	4	3,550	4	13,500	1	2,200
Iowa	39	37	36	237,150	21	41,033	9	21,000	1	1,200
Missouri	244	226	223	2,373,919	58	248,254	48	123,850	9	10,850
Nebraska	11	11	10	223,950	8	42,305	4	13,500	2	6,200
Kansas	136	133	133	1,353,850	43	124,097	37	76,600	10	9,445
Delaware	8	6	5	139,500	4	18,000	-----	(1)	----	----------
Maryland	99	87	83	1,503,046	45	396,480	10	41,600	5	13,000
District of Columbia	83	72	69	3,068,458	36	462,035	3	35,000	2	9,500
Virginia	1,610	1,563	1,557	10,491,231	216	763,218	58	282,650	15	31,269
West Virginia	299	194	190	1,516,281	54	115,415	23	83,200	8	7,325
North Carolina	1,316	1,212	1,201	4,920,298	254	257,127	63	252,950	19	49,531
South Carolina	1,364	1,323	1,312	4,615,947	210	375,459	69	209,155	11	7,039
Georgia	2,900	2,236	2,202	6,650,906	285	206,062	47	110,175	4	891
Florida	884	785	777	3,485,974	138	222,885	104	396,100	22	15,744
Kentucky	589	529	527	3,570,184	80	233,392	43	118,250	9	6,050
Tennessee	896	834	833	3,845,974	118	212,261	49	119,300	4	2,730
Alabama	2,415	2,267	2,254	7,603,818	292	423,345	98	249,975	18	15,298
Mississippi	2,314	2,263	2,239	3,641,884	106	56,853	27	56,900	2	1,237
Arkansas	1,375	1,253	1,252	3,077,433	207	148,800	44	101,905	6	7,929
Louisiana	1,311	1,200	1,194	3,275,174	195	207,830	62	78,575	10	6,820
Oklahoma	559	480	476	1,385,419	106	100,494	36	60,675	6	14,957
Texas	2,071	1,964	1,955	5,965,272	580	825,770	180	334,040	84	60,742
Wyoming	5	4	4	15,000	4	2,200	-----	(1)	----	----------
Colorado	15	15	15	110,800	9	17,209	7	22,800	2	1,700
New Mexico	9	8	8	16,000	6	1,520	4	6,600	2	700
Arizona	12	9	9	40,100	2	4,000	4	5,800	----	----------
Washington	7	7	7	79,000	2	3,475	-----	(1)	----	----------
California	75	69	68	1,230,270	33	219,015	18	49,650	4	5,385
Other States [2]	14	11	10	101,950	5	9,850	8	24,350	3	5,250

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in Wisconsin, Delaware, Wyoming, and Washington.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NEGRO BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**22,081**	**20,209**	**$19,475,981**	**$16,210,952**	**$2,444,042**	**$820,987**	**18,755**	**148,067**	**1,121,362**
Massachusetts	25	25	101,003	90,778	10,225		25	296	2,937
Rhode Island	8	8	28,048	25,738	2,310		7	143	1,046
Connecticut	26	26	92,393	77,014	15,379		24	312	2,637
New York	111	107	672,530	555,108	99,676	17,746	102	1,390	11,960
New Jersey	159	149	824,234	727,817	60,857	35,560	137	1,379	12,188
Pennsylvania	303	283	1,218,270	1,043,021	121,153	54,096	251	3,116	29,919
Ohio	272	252	942,546	853,302	44,309	44,935	183	2,259	19,949
Indiana	161	136	284,248	238,133	21,605	24,510	133	1,250	9,176
Illinois	259	238	740,262	562,763	90,124	87,375	227	2,369	22,918
Michigan	81	77	292,454	230,298	62,088	68	76	1,054	8,403
Wisconsin	8	5	31,576	29,800	1,776		5	57	742
Minnesota	8	8	23,399	20,789	2,610		8	87	648
Iowa	39	38	49,962	41,091	4,930	3,941	35	356	2,089
Missouri	244	236	340,436	302,919	20,417	17,100	196	1,877	13,409
Nebraska	11	10	28,115	21,235	3,299	3,581	7	66	464
Kansas	136	129	186,083	166,794	15,685	3,604	117	1,115	6,819
Delaware	8	8	15,727	14,996	731		7	57	352
Maryland	99	90	306,628	234,241	36,897	35,490	77	715	6,115
Dist. Columbia	83	82	433,492	381,098	50,994	1,400	81	995	10,450
Virginia	1,610	1,584	1,536,569	1,274,696	227,375	34,498	1,492	12,744	103,115
West Virginia	299	282	309,311	260,677	27,679	20,955	265	2,187	13,812
North Carolina	1,316	1,107	944,629	759,600	119,470	65,559	1,114	8,380	77,019
South Carolina	1,364	1,337	796,448	682,474	94,984	18,990	1,265	10,014	96,532
Georgia	2,900	1,797	1,010,077	715,229	157,772	137,076	1,339	7,568	63,622
Florida	884	839	762,256	655,725	93,881	12,650	803	5,544	44,893
Kentucky	589	577	616,110	562,686	44,965	8,459	525	4,275	30,140
Tennessee	896	873	741,851	673,174	59,808	8,869	830	6,194	44,212
Alabama	2,415	2,361	1,791,325	1,437,131	325,885	28,309	2,258	15,231	135,174
Mississippi	2,314	2,281	872,817	665,232	172,361	35,224	2,225	17,626	92,839
Arkansas	1,375	1,331	784,151	670,750	97,067	16,334	1,289	9,448	62,568
Louisiana	1,311	1,251	668,825	536,862	108,977	22,986	1,184	9,038	55,287
Oklahoma	559	532	344,862	296,800	38,964	9,098	497	3,527	22,527
Texas	2,071	2,023	1,398,713	1,153,989	176,880	67,844	1,861	16,469	110,425
Wyoming	5	5	3,406	2,356	850	200	3	16	93
Colorado	15	15	33,830	28,688	5,142		14	131	1,003
New Mexico	9	9	7,743	6,872	871		7	44	251
Arizona	12	10	18,550	13,185	2,345	3,020	9	66	496
Washington	7	5	16,515	14,965	1,550		6	63	391
California	75	72	190,392	170,849	19,528	15	62	535	4,444
Other States	14	11	16,195	12,077	2,623	1,495	9	74	298

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The early history of the Negro Baptists in the United States is closely interwoven with that of the white Baptists, and yet from the period prior to the War of the American Revolution until the present day there have been distinctive Negro Baptist churches—that is, churches whose members, officers, and pastors were of the Negro race. The first organization of this kind of which there is any record was at Silver Bluff, in Aiken County, S. C. It was formed by eight slaves on the plantation of George Galpin in a settlement on the Savannah River, near Augusta, Ga., and appears to have dated from some years previous to 1778. Two of the slaves who were constituent members of this church became noted preachers. One of them, David George, was pastor until the capture of Savannah by the British in 1778. Subsequently he founded the First Baptist Church at Shelbourn, Canada, and went from there to Freetown, Sierra Leone, West Africa, in 1792. The other, Jesse Peters, helped Abraham Marshall (white) reorganize the First African Baptist Church at Savannah in 1788, where there had already been a Negro Baptist church since 1779, of which it seems George Lisle was pastor. Since then there has always been somewhere in the county of Chatham, Ga., a Negro Baptist church.

The First African Baptist Church of Savannah grew, and in 1802 and 1805 two other churches were organized, the Second Baptist Church and the Ogeechee Colored Baptist Church, both of which are still in existence and strong and prosperous. In 1805 the Joy Street Baptist Church, the first in New England, was organized in Boston, in 1808 the Abyssinian Church in New York City, and in 1809 the First African Baptist Church in Philadelphia. These three were the first Negro Baptist churches in the North.

The First Baptist Church of Washington, D. C., was organized in 1802, including in its membership many Negro people. In 1833, when the congregation moved to a new edifice, the Negro members were encouraged to continue in the old building. In 1839 they organized as the Nineteenth Street Baptist Church and the building passed into their hands. This experience in Washington was repeated in many places in the South where the Negro members worshipped with white organizations, until it seemed wise for them to have their own churches. During this time the number of Negro Baptists had multiplied in the South, though, as they had no ecclesiastical organization, any attempt to present consecutive history is very difficult.

The first effort at ecclesiastical organization appears to have been the formation of the Providence Association, in Ohio, in 1836, followed by the Wood River Association of Illinois in 1838, although one was also established in Louisiana in the same year. The first State convention was organized in North Carolina in 1866, the second, third, and fourth, in Alabama, Arkansas, and Virginia, respectively, in 1867; Kentucky Negro Baptists organized their first State body in 1866, and this was succeeded in 1869 by the General Association of Negro Baptists, their present State organization.

As in other cases the general denominational organization of the Negro Baptist churches arose from association in evangelistic and educational work. Previous to 1880 there were three organizations or societies covering more than one State among the Baptists for this work—the New England Missionary Convention, the Consolidated American Missionary Convention, and the General Association of Western States and Territories. Each of these covered but a small part of the country. In November, 1880, the Foreign Missionary Baptist

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. L. K. Williams, president, National Baptist Convention, U. S. A., and approved by him in its present form.

Convention was organized in Montgomery, Ala., 11 States responding with delegates: Alabama 61, Arkansas 3, Florida 1, Georgia 3, Louisiana 2, Mississippi 10, North Carolina 4, Ohio 1, Tennessee 6, Virginia 5, and Texas 4.

In 1886 the American National Baptist Convention was organized in St. Louis, Mo., the special object being "to consider the moral, intellectual, and religious growth of the denomination, to deliberate upon the great questions which characterized the Baptist churches, and further, to advise and consider the best methods possible for bringing us more closely together as churches and as a race." In 1893 the National Educational Convention was organized in Washington, D. C. In September, 1895, the Baptist Foreign Mission Convention of the United States of America, the National Baptist Convention of America, and the National Baptist Educational Convention met in Atlanta, Ga., and all united, making the National Baptist Convention. The preamble to the constitution adopted at that meeting says: "It is the sense of the colored Baptists of the United States of America, convening in the city of Atlanta, Ga., September 28, 1895, in several organizations known as the Baptist Foreign Mission Convention of the United States of America, hitherto engaged in mission work of the west coast of Africa, the National Baptist Convention, which has been engaged in missionary work in the United States, and the National Baptist Educational Convention, which has sought to look after the educational interests, that the interest of the Kingdom of God requires that these several bodies above named should unite in one body." The object of this convention was to do missionary work in the United States of America, in Africa, and elsewhere abroad, and to foster the cause of education.

During the years 1880–1897 the National Baptist Convention had grown until every State and Territory where Negro Baptist churches existed was represented in it and also South America, the West Indies, and West and South Africa. Meanwhile two schools of thought had developed; one group held that their own scholars were competent to produce the literature needed for the young people; the other group felt otherwise; and at Boston in 1897 delegates from North Carolina, Virginia, and the District of Columbia withdrew and organized the Lott-Carey Convention for Foreign Missions, which sought to cooperate with the American Baptist Missionary Union (white). It was accepted on condition that the convention adopt and sustain their method of organization and of raising funds, should select and appoint their own missionaries, subject to the approval of the executive committee of the Missionary Union, and that the convention should receive the benefit of advice and experience of the Union in gathering its fund and in the conduct of its home missions. The Union declined to accede to the suggestion that the convention be represented upon its executive committee and that the Union pay one-half of the traveling expenses of the traveling secretary. For at least 5 years a general agreement for cooperation was carried out, but in 1905, at the Chicago session of the National Baptist Convention, the Lott-Carey Convention returned, though retaining its autonomy, and became a cooperating body with the National Baptist Convention, U. S. A. The Lott-Carey Convention in 1924 also entered into cooperation with the Unincorporated National Baptist Convention.

In 1915 at the meeting of the National Baptist Convention, in Chicago, there arose a division in regard to the National Baptist Publication Board, which had been created in St. Louis in 1896. This board withdrew from the National Baptist Convention and was followed by a number of delegates, mostly from Texas and Arkansas, and was named the National Baptist Convention, Unincorporated. The National Baptist Convention, U. S. A., was incorporated in the District of Columbia in the year 1915. The two bodies held conventions

in 1916 and 1917 and at the last meetings steps were taken to secure a reunion. However, this union was never effected.

These divisions of the National Baptist Convention have made it necessary to use the new term "Negro Baptists" in 1926, which, for statistical purposes includes all the various organizations known as the National Baptist Convention, U. S. A., the National Baptist Convention of America, the Lott-Carey Missionary Baptists, and the colored Baptist churches that were formerly included in the Northern Baptist Convention. The Negro Baptists are affiliated with the World's Baptist Alliance, the Federal Council of the Churches of Christ in America, the Northern Baptist Convention, and the Southern Baptist Convention.

DOCTRINE AND ORGANIZATION

In doctrine and polity the Negro Baptists are in close accord with the Northern and Southern Convention.[2] They represent the more strictly Calvinistic type in doctrine, and in polity refer the settlement of any difficulties that may arise to an ecclesiastical council. Their churches unite in association, generally along State lines, for the discussion of topics relating to church life, the regulation of difficulties, the collection of statistics, and the presentation of annual reports. These meetings are consultative and advisory rather than authoritative.

In addition to the associations there are conventions which are held for the consideration of the distinctively missionary side of church life and not infrequently extend beyond State lines.

The lack of close ecclesiastical relations, characteristic of all Baptist bodies, is emphasized in the Negro Baptist churches, with the result that it has been very difficult to obtain satisfactory statistics of the denomination.

WORK

At the first meeting of the merged bodies making up the National Baptist Convention, in 1895, the general interests and work of the churches were planned by the election, through the State delegations, of three boards—the Foreign Mission Board, the Home Mission Board, and the Educational Board. Since that time, the work has expanded until there are now seven boards or agencies engaged in the prosecution of this work, including, in addition to those just mentioned, the Woman's Auxiliary Convention, the Sunday School Publishing Board, the Baptist Young People's Board, and the Baptist Ministers' Benefit Board. The Lott-Carey Convention, now chartered as the Lott-Carey Missionary Society, continues its distinctive missionary work.

No definite statement of activities of the National Baptist Convention of America is furnished for 1926. The report furnished is for the National Baptist Convention, U. S. A., as follows: The home mission work is carried on chiefly through the Home Mission Board, with headquarters at Nashville, Tenn. The report for 1927 shows 16 home missionaries employed, 1,500 churches aided, and $30,559 contributed for this work. This board cooperates with the Southern Baptist Convention.

The foreign mission work, under the care of the Foreign Mission Board, located at Philadelphia and Washington, D. C., is carried on in central, south, and west Africa, the West Indies, South America, Russia, and Japan. Its first company of missionaries consisted of six persons who went to West Africa in 1883. In 1927 there were reported 51 missionaries and 142 native helpers, occupying 88 stations; 21 churches, with 3,494 members; 43 schools, with 15,311 pupils; and contributions to the amount of $102,793. The value of property owned is estimated at $62,614.

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[2] See Baptists, p. 82.

The National Baptist Educational Board reports 115 schools, including 31 colleges and academies, and 84 secondary schools. Of these, 13 colleges and 10 secondary schools are supported in whole or part by the American Baptist Home Mission Society of New York, while 18 colleges and academies and 66 secondary schools are in cooperation with the National Baptist Educational Board. The total number of students and pupils reported in these schools for 1927 was 14,010, and the amount contributed for their support was $1,548,847. The property valuation is placed at $7,686,600, with an endowment amounting to $1,547,658.

In 1909 the National Training School, Washington, D. C., for women and girls, was founded by the Woman's Auxiliary Convention of the National Baptist Convention. The object of the school is to provide for the training of women and girls "to the highest level of religious, moral, and industrial efficiency," and it is the largest and best equipped plant conducted by women of the Negro race in the United States. The report for 1927 shows 117 pupils, representing nearly every State in the Union, and Africa, South America, and the West Indies. The value of the school property is estimated at $153,357, and the amount contributed during the year was $60,173. There is also the National Baptist Theological and Missionary Training Seminary, at Nashville, Tenn., valued at $150,000.

The young people's work is under the general supervision of the National Baptist Young People's Board, with headquarters at Nashville, Tenn., and Fort Worth, Tex.; it reports 12,500 societies and about 1,750,000 members. The contributions made to the board in 1927 were $67,980, and it has property valued at $45,000.

The National Baptist Convention, U. S. A., has a publishing house at Nashville, Tenn., the largest and best equipped of its kind among the Negro race. It has property valued at about $1,000,000, and a business amounting in 1927 to $397,467.

There are a number of religious and denominational papers. Among these are the National Baptist Voice, at Nashville, the accredited organ of the National Baptist Convention, U. S. A., the Christian Review, at Philadelphia, and the American Baptist, of Louisville, the latter being the oldest among the Negro Baptist journals. The Baptist Leader, of Birmingham, Ala., Baptist Vanguard, of Little Rock, Ark., the Baptist Record, Kansas City, Mo., and more than a score of others aid in giving publicity to denominational activities.

GENERAL SIX PRINCIPLE BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the General Six Principle Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been received into the local churches upon profession of faith and baptism by immersion, with confirmation by the laying on of hands.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: GENERAL SIX PRINCIPLE BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	6	2	4		
Members	293	161	132	54.9	45.1
Average per church	49	81	33		
Membership by sex:					
Male	110	57	53	51.8	48.2
Female	183	104	79	56.8	43.2
Males per 100 females [3]	60.1	54.8			
Membership by age:					
Under 13 years					
13 years and over	293	161	132	54.9	45.1
Church edifices:					
Number	7	2	5		
Value—Churches reporting	6	2	4		
Amount reported	$29,500	$7,500	$18,000	36.6	63.4
Average per church	$5,417	$3,750	$5,250		
Debt—Churches reporting	1		1		
Amount reported	$700		$700		100.0
Churches reporting "no debt" on church edifice	4	2	2		
Expenditures during year:					
Churches reporting	5	2	3		
Amount reported	$3,046	$1,831	$1,215	60.1	39.9
Current expenses and improvements	$2,925	$1,825	$1,100	62.4	37.6
Benevolences, missions, etc	$121	$6	$115	5.0	95.0
Average expenditure per church	$609	$916	$405		
Sunday schools:					
Churches reporting	5	2	3		
Officers and teachers	40	19	21		
Scholars	229	90	139	39.3	60.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.

The data given for 1926 represent six active organizations of General Six Principle Baptists, with 293 members. The classification of membership by sex and by age was reported by all of the six churches, none of which, however, reported any members under 13 years of age. There were no parsonages reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: GENERAL SIX PRINCIPLE BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	6	10	16	18
Increase [1] over preceding census:				
Number	−4	−6	−2	----
Per cent [2]	----	----	----	----
Members	293	456	685	937
Increase [1] over preceding census:				
Number	−163	−229	−252	----
Per cent	−35.7	−33.4	−26.9	----
Average membership per church	49	46	43	52
Church edifices:				
Number	7	11	14	14
Value—Churches reporting	6	10	13	----
Amount reported	$20,500	$25,850	$19,450	$19,500
Average per church	$3,417	$2,585	$1,496	----
Debt—Churches reporting	1	----	----	----
Amount reported	$700	----	----	----
Parsonages:				
Value—Churches reporting	----	1	1	----
Amount reported	----	$3,000	$1,500	----
Expenditures during year:				
Churches reporting	5	6	----	----
Amount reported	$3,046	$2,483	----	----
Current expenses and improvements	$2,925	$2,463	----	----
Benevolences, missions, etc	$121	$20	----	----
Average expenditure per church	$609	$414	----	----
Sunday schools:				
Churches reporting	5	6	9	----
Officers and teachers	40	53	94	----
Scholars	229	276	414	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the General Six Principle Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives the number and membership of the churches for the three censuses from 1906 to 1926, together with the data for Sunday schools for 1926.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: GENERAL SIX PRINCIPLE BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	6	2	4	293	161	132	110	183	60.1
New England:									
Rhode Island	5	2	3	267	161	106	98	169	58.0
Middle Atlantic:									
Pennsylvania	1	----	1	26	----	26	12	14	----

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND SUNDAY SCHOOLS, 1926, BY STATES: GENERAL SIX PRINCIPLE BAPTISTS

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			SUNDAY SCHOOLS		
	1926	1916	1906	1926	1916	1906	Churches reporting	Officers and teachers	Scholars
United States	**6**	**10**	**16**	**293**	**456**	**685**	**5**	**40**	**229**
Rhode Island	5	9	12	267	421	618	4	32	192
Pennsylvania	1	1	4	26	35	67	1	8	37

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In the records of the early Baptist churches in England there are numerous references to a discussion on the qualifications for church fellowship, especially in regard to the "laying on of hands," included in the list of foundation "principles of the doctrine of Christ," given in Hebrews VI, 1, 2. The General (Arminian) Baptists considered it essential, and included it in the ceremony of admission to the church, immediately after baptism. Many of the Particular (Calvinistic) Baptists did not so consider it.

With the organization of Baptist churches in America, the same question came up and agitated the church at Providence, R. I., with the result that a number of members in 1653 organized what was known as the Old, or General Six Principle Baptist Church, the six principles being those mentioned in the above passage in the Epistle to the Hebrews: Repentance, faith, baptism, laying on of hands, resurrection of the dead, and eternal judgment. The General Six Principle Baptists claim that they are the original church, founded by Roger Williams. Other churches were organized on the same basis, and in time conferences were formed in Rhode Island, Massachusetts, New York, and Pennsylvania. The Pennsylvania Conference has only a few churches remaining, the strength of the denomination being now in the Rhode Island Conference. These conferences are members of an international body entitled "The International Old Baptist Union," which is represented by an international council, consisting of a bishop of the union, an international secretary, a treasurer, and representatives elected by the churches in the different countries. This council has authority to act in all "matters relating to the world-wide union or extension" but the churches in each country or State manage their own internal affairs without interference from the international council or from the churches of any other country or State.

DOCTRINE AND ORGANIZATION

In doctrine these churches are in sympathy with the Arminian rather than the Calvinistic Baptists. Their distinctive feature is still the laying on of hands when members are received into the church, not, however, as a mere form, but as a sign of the reception of the gifts of the Holy Ghost.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Thomas H. Squire, D. D., presiding bishop of the International Old Baptist Union, and approved by him in its present form.

The general ecclesiastical organization corresponds to that of other Baptist bodies. The individual church is independent in its management, electing its own officers and delegates. The conferences, composed of delegates from the local churches, are especially for purposes of fellowship, but when a question has been submitted to a conference, or to its executive committee in the interval between the meetings of the conference, its decision is regarded as final. The present two conferences, those of Rhode Island and Pennsylvania, interchange delegates or messengers for mutual counsel. Ordination to the ministry is dependent on approval of a majority of a council comprising the ordained ministers of a conference, not less than two ordained ministers officiating.

WORK

There is no organized home missionary work. Whatever home mission work is done is by each individual church acting independently. There is a foreign missionary society, and some contributions are reported for work in Canada, China, and among the Maoris in New Zealand. There is also a book and tract society, for the purpose of disseminating the literature issued by the International Union.

SEVENTH DAY BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Seventh Day Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Seventh Day Baptist churches includes those persons who have been immersed and who are on the church rolls as members in good standing.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SEVENTH DAY BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	67	13	54		
Members	7,264	1,704	5,560	23.5	76.5
Average per church	108	131	103		
Membership by sex:					
Male	2,799	688	2,111	24.6	75.4
Female	4,387	1,016	3,371	23.2	76.8
Sex not reported	78		78		
Males per 100 females	63.8	67.7	62.6		
Membership by age:					
Under 13 years	155	22	133	14.2	85.8
13 years and over	6,891	1,682	5,209	24.4	75.6
Age not reported	218		218		100.0
Per cent under 13 years [3]	2.2	1.3	2.5		
Church edifices:					
Number	62	8	54		
Value—Churches reporting	58	8	50		
Amount reported	$668,200	$321,000	$347,200	48.0	52.0
Average per church	$11,521	$40,125	$6,944		
Debt—Churches reporting	6	2	4		
Amount reported	$8,800	$3,400	$5,400	38.6	61.4
Churches reporting "no debt" on church edifice	41	5	36		
Parsonages:					
Value—Churches reporting	42	6	36		
Amount reported	$167,500	$59,000	$108,500	35.2	64.8
Debt—Churches reporting	4	1	3		
Amount reported	$5,400	$1,000	$4,400	18.5	81.5
Churches reporting "no debt" on parsonage	30	5	25		
Expenditures during year:					
Churches reporting	65	13	52		
Amount reported	$132,068	$48,906	$83,162	37.0	63.0
Current expenses and improvements	$90,647	$31,834	$58,813	35.1	64.9
Benevolences, missions, etc	$41,421	$17,072	$24,349	41.2	58.8
Average expenditure per church	$2,032	$3,762	$1,599		
Sabbath schools:					
Churches reporting	57	12	45		
Officers and teachers	691	134	557	19.4	80.6
Scholars	4,033	914	3,119	22.7	77.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 67 active Seventh Day Baptist churches, with 7,264 members. The classification of membership by sex was reported by 65 churches and the classification by age was reported by 62 churches, including, however, only 31 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SEVENTH DAY BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	67	68	76	106
Increase [1] over preceding census:				
Number	—1	—8	—30	
Per cent [2]			—28.3	
Members	7,264	7,980	8,381	9,143
Increase [1] over preceding census:				
Number	—716	—401	—762	
Per cent	—9.0	—4.8	—8.3	
Average membership per church	108	117	110	86
Church edifices:				
Number	62	62	71	78
Value—Churches reporting	58	59	68	
Amount reported	$668,200	$307,600	$292,250	$265,260
Average per church	$11,521	$5,214	$4,298	
Debt—Churches reporting	6	4	7	
Amount reported	$8,800	$2,150	$1,942	
Parsonages:				
Value—Churches reporting	42	41	39	
Amount reported	$167,500	$95,200	$69,440	
Debt—Churches reporting	4			
Amount reported	$5,400			
Expenditures during year:				
Churches reporting	65	64		
Amount reported	$132,068	$67,695		
Current expenses and improvements	$90,647	$51,579		
Benevolences, missions, etc.	$41,421	$16,116		
Average expenditure per church	$2,032	$1,058		
Sabbath schools:				
Churches reporting	57	66	67	
Officers and teachers	691	877	843	
Scholars	4,033	5,005	5,117	

[1] A minus sign (—) denotes decrease.

[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Seventh Day Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sabbath schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each association of the Seventh Day Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sabbath schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SEVENTH DAY BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	67	13	54	7,264	1,704	5,560	2,799	4,387	78	63.8
New England:										
Rhode Island	4	1	3	716	322	394	285	431	-------	66.1
Connecticut	1	------	1	48	--------	48	21	27	-------	--------
Middle Atlantic:										
New York	21	2	19	2,076	86	1,990	800	1,198	78	66.8
New Jersey	4	1	3	749	200	549	221	528	-------	41.9
Pennsylvania	2	------	2	113	--------	113	41	72	-------	--------
East North Central:										
Ohio	1	------	1	54	--------	54	26	28	-------	--------
Illinois	3	1	2	244	66	178	100	144	-------	69.4
Michigan	3	2	1	335	259	76	149	186	-------	80.1
Wisconsin	6	------	6	891	--------	891	352	539	-------	65.3
West North Central:										
Minnesota	1	------	1	138	--------	138	53	85	-------	--------
Iowa	2	------	2	86	--------	86	39	47	-------	--------
Nebraska	1	------	1	436	--------	436	174	262	-------	66.4
Kansas	2	------	2	153	--------	153	58	95	-------	--------
South Atlantic:										
West Virginia	6	1	5	641	327	314	251	390	-------	64.4
North Carolina	1	------	1	5	--------	5	3	2	-------	--------
East South Central:										
Alabama	1	1	------	35	35	--------	12	23	-------	--------
West South Central:										
Arkansas	3	------	3	122	--------	122	48	74	-------	--------
Louisiana	1	1	------	48	48	--------	18	30	-------	--------
Texas	1	------	1	13	--------	13	5	8	-------	--------
Mountain:										
Colorado	1	1	------	123	123	--------	40	83	-------	--------
Pacific:										
California	2	2	------	238	238	--------	103	135	-------	76.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SEVENTH DAY BAPTISTS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	67	68	76	7,264	7,980	8,381	155	6,891	218	2.2
Rhode Island	4	6	6	716	988	1,080	2	714	-------	0.3
New York	21	19	26	2,076	2,408	2,926	47	1,821	208	2.5
New Jersey	4	4	4	749	805	735	6	743	-------	0.8
Pennsylvania	2	3	5	113	156	188	2	111	-------	1.8
Illinois	3	4	3	244	295	290	6	238	-------	2.5
Michigan	3	1	1	335	162	18	------	335	-------	--------
Wisconsin	6	7	6	891	1,039	955	40	851	-------	4.5
West Virginia	6	6	8	641	650	681	15	626	-------	2.3
Arkansas	3	3	4	122	184	254	6	116	-------	4.9
California	2	3	------	238	153	--------	12	226	-------	5.0
Other States	13	12	13	1,139	1,140	1,254	19	1,110	10	1.7

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SEVENTH DAY BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	67	62	58	$668,200	6	$8,800	42	$167,500	4	$5,400
Rhode Island	4	4	4	73,500	-----	-----	3	13,200	-----	-----
New York	21	22	19	129,200	-----	-----	15	40,800	-----	-----
New Jersey	4	5	4	251,000	-----	-----	4	21,500	-----	-----
Wisconsin	6	6	6	51,800	2	3,400	4	14,200	1	400
West Virginia	6	5	5	42,400	-----	-----	4	32,000	-----	-----
Arkansas	3	3	3	8,300	-----	-----	------	(1)	-----	-----
Other States [2]	23	17	17	112,000	4	5,400	12	45,800	3	5,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 1 church in Arkansas.

TABLE 6.—CHURCH EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926: SEVENTH DAY BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR			SABBATH SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	67	65	$132,068	$90,647	$41,421	57	691	4,033
Rhode Island	4	4	14,811	9,934	4,877	4	51	272
New York	21	19	33,188	24,267	8,921	20	203	1,211
New Jersey	4	4	22,383	16,861	5,522	3	49	313
Illinois	3	3	6,702	4,681	2,021	3	31	147
Michigan	3	3	6,872	4,402	2,470	2	24	157
Wisconsin	6	6	14,072	9,534	4,538	5	80	521
West Virginia	6	6	11,369	7,410	3,959	5	69	407
Arkansas	3	3	1,158	649	509	2	18	86
Other States	17	17	21,513	12,909	8,604	13	166	919

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

From the earliest periods of the Christian Church there have been those who claimed, in respect to the Sabbath, that Christ simply discarded the false restrictions with which the Pharisees had burdened and perverted the Jewish Sabbath, but that otherwise He preserved it in its full significance. Accordingly, they have held that loyalty to the law of God and to the ordinances of Christ required continuance of the observance of the seventh day as the Sabbath. Gathered in scattered communities, and frequently suffering severe persecution, even at the

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Prof. Edwin Shaw, corresponding secretary of the General Conference, and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES AND DEBT, EXPENDITURES, AND SABBATH SCHOOLS, BY ASSOCIATIONS, 1926: SEVENTH DAY BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SABBATH SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	67	7,264	58	$668,200	6	$8,800	65	$132,068	57	4,033
Central	7	529	6	26,500	----	----	7	8,764	6	384
Eastern	13	1,738	11	354,500	----	----	12	44,764	11	755
Northwestern	20	2,460	[1] 18	[1] 145,800	[1] 6	[1] 8,800	[1] 22	[1] 45,805	16	1,415
Pacific Coast	2	238							2	112
Southeastern	7	701	6	44,400	----	----	7	11,854	6	492
Southwestern	6	218	5	10,800	----	----	6	2,253	4	125
Western	12	1,380	12	86,200	----	----	11	18,628	12	750

[1] Amount for Northwestern Association combined with figures for Pacific Coast Association, to avoid disclosing the statistics of individual churches.

hands of Christians, for their supposed adherence to "Judaic" or "legal" customs, these believers are regarded by the modern Seventh Day Baptists as the links which connect them with Christ and the New Testament Church. Although it is difficult to learn the exact facts concerning them, owing partly to the lack of definite records, partly to the not always accurate accounts that have been handed down by hostile historians, it is claimed that among them in the earlier days were the sects known as Nazarenes, Cerinthians, and Hypsistari, and later certain communities of the Albigenses and Waldenses.

At the time of the English Reformation, when the Bible was accepted as the supreme authority on all questions of faith and conduct, the question of the Sabbath again came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath. Among the earlier Seventh Day Baptists in England were some of the prominent followers of Oliver Cromwell, one of them, Hon. Thomas Bampfield, being Speaker of the House of Commons. Others were Dr. Peter Chamberlen, royal physician; Nathaniel Bailey, compiler of Bailey's Dictionary and editor of classical textbooks; William Tempest, and William Henry Black. Fourteen Seventh Day Baptist churches were soon established in different parts of England, the earliest being the Mill Yard and Pinner's Hall churches in London. The former apparently had its origin in 1617, though the earliest records have been lost by fire.

In 1664 Stephen Mumford, a Seventh Day Baptist, came from London and settled at Newport, R. I. His observance of the Sabbath soon attracted attention, and several members of the Newport church adopted his views and practices, though they did not change their church relation until 1671, when, after correspondence with the Seventh Day Baptist Church in Bell Lane, London, they organized the first Seventh Day Baptist Church in America. Other organizations were effected, at Philadelphia, as early as 1700, with Abel Noble as leader, and at Piscataway, Middlesex County, N. J., with Edmund Dunham as leader. From these three centers, Seventh Day Baptist churches have been established in almost every part of the United States. It was also from one of these communities that the impulse came for the founding of the Ephrata Community of German Baptist Brethren, resulting in the organization of the German Seventh Day Baptists in 1728.

The two hundredth anniversary of the American Seventh Day Baptists was celebrated on December 21, 1871, and in commemoration of this, a board of trustees of the Seventh Day Baptist Memorial Fund was elected and chartered, which now holds trust funds, for educational and other denominational work, amounting to $633,812.

With the development of interdenominational activities, illustrated by the organization of the Federal Council of the Churches of Christ in America, the Seventh Day Baptists have entered heartily into the various movements and are included in the constituency of the Federal Council.

DOCTRINE

In doctrine the Seventh Day Baptists are evangelical and belong to the regular Calvinistic group of Baptists, being distinguished only by their observance of the seventh day instead of the first day as the Sabbath. They are in no sense "Judaizers" or "Legalizers," but believe in salvation through faith alone, and insist upon the observance of the Sabbath, not as a basis of salvation, but as evidence of obedience and conformity to the teachings of Christ.

Originally the Seventh Day Baptists were restricted communionists, and invitations to the Lord's Supper were given "to members of churches in sister relation." That form of invitation has, by common consent, gradually disappeared, and at present no specific invitation is given to the Lord's Supper, all present being at liberty to partake if they desire. Neither do Seventh Day Baptists forbid their members to partake of the communion in other churches or congregations, the matter being left to the private judgment of each individual. Church membership, however, is granted only to those who have been immersed.

ORGANIZATION

In polity the Seventh Day Baptists were at first intensely independent congregationalists, and they have continued such with some slight modifications which experience has shown to be useful in the development of denominational life and work. Each local church is thus independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into associations and a General Conference, which, however, have only advisory powers. In the General Conference each church is entitled to 4 delegates as a church, and 2 additional delegates for each 25 members, while members of the 3 denominational societies—the Seventh Day Baptist Missionary Society, American Sabbath Tract Society, and Seventh Day Baptist Education Society—if present at the conference, are thereby entitled to membership. Churches which can not be represented by their own members are at liberty to appoint, as their delegates, members of other churches which are in full and regular membership in the conference, and the delegate or delegates present from any church are entitled to cast the full vote to which that church is entitled when the vote is taken by churches.

Applicants for church membership are admitted by a vote of the local church, generally on recommendation by a permanent committee composed of the pastor and deacons of the church. The local church is the prime authority in the ordination of elders and deacons, but of late years the associations have taken part in this service through a permanent committee which is represented in each council called by the local church. The conference, however, upon the request of a church, may approve or disapprove its action in the name of the denomination. In every case, however, the local church must first move in the matter of ordination and the calling of a council, but no church has the right to ordain or recognize such ordinations for other churches or the denomination.

WORK

The churches carry on their missionary and other activities through boards or societies which were originally wholly independent of the General Conference, though their members were, according to the constitutions of the various boards and societies, also annual members of that conference. In forming a more compact organization in order to bring the societies into close relations with the General Conference, a plan has been adopted by which the boards of the incorporated societies are nominated by the conference and are elected by the societies at their annual meetings, in accordance with the provisions of their charters. The societies thus organized are the Seventh Day Baptist Missionary Society, carrying on both home and foreign work; the Seventh Day Baptist Education Society; and the American Sabbath Tract Society, which is both the publishing society of the denomination and, in a sense, a home missionary society through which the work of Sabbath reform is carried on.

A missionary spirit has always been characteristic of the denomination, as indicated by the coming of the first Seventh Day Baptists from England to America, which was missionary action on the part of the churches in London, England. It found expression at a very early period in "yearly meetings," which were essentially missionary gatherings. As the number of churches grew larger and they were more widely spread, the sending out of missionaries by the yearly meetings increased; and it was chiefly this missionary spirit which led, in 1802, to the organization of the General Conference for the special purpose of prosecuting that work more successfully. For about twenty years this general work was carried on under the direct management of the conference, through a missionary committee. In 1828 the American Seventh Day Baptist Missionary Society was organized, with membership, both annual and life, upon a financial basis. Subsequently modifications took place, including the organization of the Hebrew Missionary Society for work among the Jews. In 1843 the word "American" was dropped from the name, and in 1846 the present organization was completed and incorporated as the Seventh Day Baptist Missionary Society.

During the year 1926 this society conducted home mission work through 16 missionary pastors and workers and 4 general missionaries, serving and assisting in various ways 28 churches, at an expense of $7,140.

In the foreign field the same organization has had charge of work in China, British Guiana, Holland, Jamaica, Trinidad, and Java. An enterprise carried on for a time in Palestine was broken up by the unsettled state of the local government. The mission in China, begun before the middle of the last century, is still carried on with increasing vigor. The different departments there—evangelistic, missionary, medical, hospital, and educational—are under the immediate direction of the Shanghai Seventh Day Baptist Missionary Association, which is practically a branch of the Seventh Day Baptist Missionary Society. The work in Java is under the direct care of the churches in Holland, though it receives considerable financial support from the United States. The report of the foreign work of the Seventh Day Baptist Churches for 1926 shows 10 stations, with 11 American missionaries and 25 native workers; 21 churches, with 556 members; 5 schools, with 235 pupils; 1 hospital, in which 6,941 patients were treated; 1 asylum, with 220 inmates; a total of $20,165 contributed by the churches for the work during the year; and property valued at $35,800. There are also 4 Seventh Day Baptist churches in Holland, which carry on missionary work, and together conduct a magazine which is supported by the American Sabbath Tract Society in the United States.

The organization of special societies for promoting education began in 1834 under the direction of the General Conference. At first academies were established and later a system of graded schools was developed. The Seventh Day Baptist Education Society took its present form in 1852, and although directly connected with Alfred University, Alfred, N. Y., acts for the entire denomination. In addition to the university at Alfred, with its college, theological department, and 3 technical schools, 2 other colleges, at Milton, Wis., and at Salem, W. Va., are identified with the denomination. The returns for all 3 for 1926 showed 1,798 students, and property and endowment valued at $2,193,715.

Among other organizations, one of the most prominent is the Woman's Board for Religious Work, organized in 1884, and doing excellent service along industrial, missionary, educational, and Sabbath reform lines.

Organized denominational Sabbath school work was begun in 1836, although Sabbath schools were already in existence in various churches, one at least having been organized as early as 1740 by the German Seventh Day Baptists at Ephrata, Pa. Previous to 1870 Sabbath school boards were appointed by the various associations and carried forward systematic work along this line within their various boundaries. In that year the General Conference appointed a denominational Sabbath school board, which is incorporated and has charge of the general work, including Sabbath school literature.

The first Young People's Christian Endeavor societies were formed in 1884, three years after the beginning of the movement under the Rev. F. E. Clark, at Portland, Me., and within a brief period thereafter a larger percentage of Seventh Day Baptist churches had organized these societies than of any other denomination. In 1926 there were 42 societies with 1,423 members. They are identified with the denomination through a Young People's Executive Board, appointed by the General Conference.

FREE WILL BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Free Will Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Free Will Baptist churches consists of those persons who have been received into the local churches upon evidence of a change of heart, profession of faith in the Lord Jesus Christ, immersion by a proper administrator, and acceptance of the church covenant.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FREE WILL BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	1,024	41	983	4.0	96.0
Members	79,592	4,042	75,550	5.1	94.9
Average per church	78	99	77		
Membership by sex:					
Male	31,910	1,665	30,245	5.2	94.8
Female	46,790	2,377	44,413	5.1	94.9
Sex not reported	892		892		100.0
Males per 100 females	68.2	70.0	68.1		
Membership by age:					
Under 13 years	1,190	182	1,008	15.3	84.7
13 years and over	65,786	3,490	62,296	5.3	94.7
Age not reported	12,616	370	12,246	2.9	97.1
Per cent under 13 years [3]	1.8	5.0	1.6		
Church edifices:					
Number	770	34	736	4.4	95.6
Value—Churches reporting	765	34	731	4.4	95.6
Amount reported	$1,156,743	$114,800	$1,041,943	9.9	90.1
Average per church	$1,512	$3,376	$1,425		
Debt—Churches reporting	69	13	56		
Amount reported	$32,564	$11,956	$20,608	36.7	63.3
Churches reporting "no debt" on church edifice	555	14	541	2.5	97.5
Parsonages:					
Value—Churches reporting	9	3	6		
Amount reported	$18,400	$9,000	$9,400	48.9	51.1
Debt—Churches reporting	2	1	1		
Amount reported	$2,800	$1,200	$1,600	42.9	57.1
Churches reporting "no debt" on parsonage	5	2	3		
Expenditures during year:					
Churches reporting	872	39	833	4.5	95.5
Amount reported	$252,613	$33,810	$218,803	13.4	86.6
Current expenses and improvements	$179,730	$26,660	$153,070	14.8	85.2
Benevolences, missions, etc	$66,557	$6,953	$59,604	10.4	89.6
Not classified	$6,326	$197	$6,129	3.1	96.9
Average expenditure per church	$290	$867	$263		
Sunday schools:					
Churches reporting	643	32	611	5.0	95.0
Officers and teachers	4,202	257	3,945	6.1	93.9
Scholars	38,199	2,838	35,361	7.4	92.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 1,024 active Free Will Baptist churches, with 79,592 members. The classification of membership by sex was reported by 1,017 churches and the classification by age was reported by 840 churches, including, however, only 226 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: FREE WILL BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,024	750	608	167
Increase over preceding census:				
Number	274	142	441	----
Per cent	36.5	23.4	264.1	----
Members	79,592	54,833	40,280	11,864
Increase over preceding census:				
Number	24,759	14,553	28,416	----
Per cent	45.2	36.1	239.5	----
Average membership per church	78	73	66	71
Church edifices:				
Number	770	656	556	125
Value—Churches reporting	765	656	554	----
Amount reported	$1,156,743	$517,240	$296,585	$57,005
Average per church	$1,512	$788	$535	----
Debt—Churches reporting	69	42	37	----
Amount reported	$32,564	$6,260	$3,536	----
Parsonages:				
Value—Churches reporting	9	14	8	----
Amount reported	$18,400	$9,630	$3,400	----
Debt—Churches reporting	2	----	----	----
Amount reported	$2,800	----	----	----
Expenditures during year:				
Churches reporting	872	612	----	----
Amount reported	$252,613	$75,835	----	----
Current expenses and improvements	$179,730	$64,182	----	----
Benevolences, missions, etc	$66,557	$11,653	----	----
Not classified	$6,326	----	----	----
Average expenditure per church	$290	$124	----	----
Sunday schools:				
Churches reporting	643	390	263	----
Officers and teachers	4,202	2,547	1,440	----
Scholars	38,199	22,421	12,720	----

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Free Will Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each association of the Free Will Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FREE WILL BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,024**	**41**	**983**	**79,592**	**4,042**	**75,550**	**31,910**	**46,790**	**892**	**68.2**
East North Central:										
Ohio	39	1	38	2,014	19	1,995	904	1,110	-------	81.4
Indiana	1	-----	1	75	-------	75	30	45	-------	-------
Illinois	1	-----	1	38	-------	38	15	23	-------	-------
West North Central:										
Iowa	1	-----	1	26	-------	26	12	14	-------	-------
Missouri	87	2	85	5,261	173	5,088	1,998	3,006	257	66.5
Kansas	3	-----	3	83	-------	83	34	49	-------	-------
South Atlantic:										
Virginia	13	-----	13	465	-------	465	176	289	-------	60.9
West Virginia	14	-----	14	456	-------	456	198	258	-------	76.7
North Carolina	308	12	296	31,256	1,499	29,757	12,547	18,709	-------	67.1
South Carolina	49	2	47	3,594	212	3,382	1,406	2,188	-------	64.3
Georgia	88	5	83	6,317	312	6,005	2,577	3,740	-------	68.9
Florida	30	2	28	2,761	82	2,679	1,129	1,632	-------	69.2
East South Central:										
Kentucky	10	-----	10	1,077	-------	1,077	290	370	417	78.4
Tennessee	82	5	77	6,608	815	5,793	2,586	3,898	124	66.3
Alabama	91	3	88	8,136	345	7,791	3,372	4,670	94	72.2
Mississippi	7	1	6	595	37	558	255	340	-------	75.0
West South Central:										
Arkansas	103	-----	103	5,270	-------	5,270	2,191	3,079	-------	71.2
Oklahoma	96	7	89	5,469	457	5,012	2,153	3,316	-------	64.9
Texas	1	1	-----	91	91	---------	37	54	-------	-------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: FREE WILL BAPTISTS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,024**	**750**	**608**	**79,592**	**54,833**	**40,280**	**1,190**	**65,786**	**12,616**	**1.8**
Ohio	39	1	30	2,014	30	1,425	30	1,795	189	1.6
Missouri	87	68	-----	5,261	4,868	---------	123	4,446	692	2.7
Nebraska	-----	11	-----	---------	581	---------	-------	-------	-------	-------
Kansas	3	6	-----	83	373	---------	-------	63	20	-------
Virginia	13	-----	1	465	---------	64	7	396	62	1.7
West Virginia	14	7	7	456	296	193	1	346	109	0.3
North Carolina	308	253	284	31,256	22,914	22,518	461	25,182	5,613	1.8
South Carolina	49	31	41	3,594	2,281	2,649	42	3,115	437	1.3
Georgia	88	95	77	6,317	6,152	4,500	114	5,610	593	2.0
Florida	30	26	26	2,761	1,424	1,424	66	2,668	27	2.4
Kentucky	10	4	-----	1,077	344	---------	-------	1,077	-------	-------
Tennessee	82	51	49	6,608	4,681	3,093	90	5,780	738	1.5
Alabama	91	82	42	8,136	5,854	2,213	83	7,171	882	1.1
Mississippi	7	18	1	595	921	35	-------	534	61	-------
Arkansas	103	62	10	5,270	2,926	371	27	4,152	1,091	0.6
Oklahoma	96	22	29	5,469	680	1,288	116	3,277	2,076	3.4
Texas	1	12	11	91	458	507	22	69	-------	-------
Other States	3	1	-----	139	50	---------	8	105	26	7.1

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FREE WILL BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**1,024**	**770**	**765**	**$1,156,743**	**69**	**$32,564**	**9**	**$18,400**	**2**	**$2,800**
Ohio	39	28	28	34,975	1	182				
Missouri	87	67	67	96,805	4	790		[1]		
Virginia	13	8	8	10,700	1	35				
West Virginia	14	8	8	11,700	1	300				
North Carolina	308	290	289	550,625	30	18,663	5	13,000	2	2,800
South Carolina	49	42	42	51,875	7	1,520				
Georgia	88	76	76	99,225	3	718				
Florida	30	23	23	23,205	1	125				
Kentucky	10	6	6	17,250	2	4,080				
Tennessee	82	67	66	94,568	4	1,268				
Alabama	91	75	75	72,765	3	1,305		[1]		
Mississippi	7	5	5	7,800						
Arkansas	103	43	40	38,600	3	455				
Oklahoma	96	27	27	36,150	8	2,580		[1]		
Other States [2]	7	5	5	10,500	1	543	4	5,400		

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 3 churches in Missouri, Alabama, and Oklahoma.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FREE WILL BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**1,024**	**872**	**$252,613**	**$179,730**	**$66,557**	**$6,326**	**643**	**4,202**	**38,199**
Ohio	39	32	5,555	4,527	481	547	35	239	1,558
Missouri	87	71	12,440	7,982	3,753	705	53	351	2,472
Virginia	13	10	1,712	235	977	500	3	15	210
West Virginia	14	14	3,420	2,252	1,168		11	64	497
North Carolina	308	289	139,716	101,147	36,261	2,308	227	1,585	16,051
South Carolina	49	42	11,074	7,481	3,543	50	40	247	2,172
Georgia	88	81	19,561	14,745	4,435	381	40	215	1,868
Florida	30	26	5,249	3,668	1,381	200	13	56	516
Kentucky	10	6	2,095	1,590	255	250	4	22	210
Tennessee	82	66	13,299	9,592	3,217	490	52	345	2,971
Alabama	91	83	12,842	8,698	3,869	275	43	256	2,461
Mississippi	7	7	1,969	1,767	202		2	8	57
Arkansas	103	74	8,452	6,105	2,134	213	54	321	2,799
Oklahoma	96	66	14,041	8,913	4,721	407	63	454	4,197
Other States	7	5	1,188	1,028	160		3	24	160

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: FREE WILL BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,024**	**79,592**	**765**	**$1,156,743**	**69**	**$32,564**	**872**	**$252,613**	**643**	**38,199**
Alabama:										
Cahaba River	10	589	7	$3,550	1	$5	9	$1,513	3	202
Jasper	19	1,490	15	12,100	----	----	17	2,708	10	496
Morning Star	4	220	4	1,560	----	----	3	193	1	17
Mount Moriah	15	1,796	14	16,855	----	----	15	2,313	11	613
Mount Pleasant	2	169	----	(1)	----	----	----	(1)	1	168
Muscle Shoals, State Line	10	778	8	13,350	1	800	10	2,341	7	375
State Line of Florida	11	1,530	10	9,450	----	----	10	1,285	7	454
Tennessee River	9	592	5	3,850	1	500	6	360	2	85
Vernon	13	1,059	11	10,250	----	----	13	1,853	2	111
Arkansas:										
Antioch	16	758	5	3,600	1	280	13	1,004	6	334
Arkansas	10	680	----	(1)	----	----	10	970	9	378
Big Springs	6	257	----	(1)	----	----	3	90	2	71
Cave Springs	1	40	----	(1)	----	----	----	(1)	1	35
Mount Grove	3	65	----	----	----	----	----	(1)	----	----
New Hope	10	399	8	5,900	----	----	7	570	7	387
Old Mount Zion	9	509	----	(1)	----	----	6	126	4	125
Polk Bayou	12	631	7	4,750	----	----	11	2,910	3	208
Saline	9	712	4	3,300	----	----	6	1,120	5	244
Social Band	19	813	8	10,700	2	175	12	1,456	13	808
Zion Hope	8	406	3	2,550	----	----	4	154	4	209
Florida:										
Blountstown	5	274	3	3,500	----	----	4	930	2	81
Liberty	1	100	----	(1)	----	----	----	(1)	1	30
Salem	10	1,009	8	9,005	----	----	8	1,586	3	150
South Georgia	3	227	----	(1)	----	----	3	1,245	----	----
State Line	2	407	----	(1)	----	(1)	----	(1)	1	50
West Florida-Liberty	9	744	7	4,900	----	----	8	1,063	6	205
Georgia (white):										
Chattahoochee	2	85	----	(1)	----	----	----	(1)	1	55
Georgia, Eastern	1	50	----	(1)	----	----	----	(1)	1	20
Georgia, Union	16	964	11	8,300	----	----	14	1,970	7	366
Little River	14	707	13	15,075	1	50	13	892	2	104
Martin United	16	1,101	15	23,700	1	518	15	4,620	3	131
Midway	17	1,704	15	21,000	1	150	15	4,262	12	654
Mount Hosea	1	79	----	(1)	----	----	----	(1)	1	30
Ogeechee	1	102	----	(1)	----	----	----	(1)	1	25
South Georgia	19	1,418	16	22,500	----	----	18	5,407	11	440
Southern Union	1	107	----	(1)	----	----	----	(1)	1	43
Illinois:										
Cairo (Quarterly Meeting)	1	38	----	(1)	----	----	----	(1)	----	----
Indiana:										
Noble-La Grange Quarterly Meeting	1	75	----	(1)	----	----	----	----	1	55
Iowa:										
North East-Missouri	1	26	----	(1)	----	----	----	(1)	----	----
Kansas:										
Indian Creek	1	15	----	(1)	----	----	----	(1)	----	----
South West Missouri and South East Kansas	2	68	----	----	----	----	----	(1)	1	55
Kentucky:										
Cumberland	1	48	----	(1)	----	----	----	(1)	1	50
Johnson County	8	987	5	16,500	2	4,080	5	2,005	3	160
Mingo County	1	42	----	----	----	----	----	----	----	----
Mississippi:										
Jasper	2	93	----	----	----	----	----	(1)	----	----
Tennessee River	1	102	----	(1)	----	----	----	(1)	1	50
Vernon	4	400	4	7,000	----	----	4	1,621	1	7
Missouri:										
Cave Springs	12	359	7	12,400	----	----	8	575	5	183
Central West Missouri and South East Kansas	4	257	4	3,800	----	----	4	397	2	110
Indian Creek	3	223	3	3,700	----	----	3	437	3	90
Laclede County	7	644	5	5,000	1	200	5	1,345	3	114

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: FREE WILL BAPTISTS—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Missouri—Continued.										
Niagua	7	438	5	$5,500			6	$1,176	5	203
North East Missouri	11	556	9	16,575	1	$90	8	1,854	6	300
North West Missouri	5	227	5	8,200			5	931	4	120
Social Band	1	20		(1)				(1)		
South East Missouri	7	777	7	9,900	1	300	6	2,159	5	503
South West Missouri and South East Kansas	4	264	3	8,500			4	920	4	305
Union	25	1,463	18	22,880	1	200	20	2,564	16	544
Wright County	1	33						(1)		
North Carolina (white):										
Beaver Creek	1	105		(1)		(1)		(1)	1	140
Beaver Dam	1	84		(1)		(1)		(1)	1	100
Cape Fear	54	4,605	53	122,900	8	8,145	53	33,723	42	3,457
Central	52	7,809	47	99,550	6	1,419	47	30,394	36	2,669
Eastern	74	7,708	70	118,825	5	2,274	69	32,353	43	3,115
French Broad	13	1,494	12	42,300	1	3,000	12	9,329	10	691
Jacks Creek	24	1,691	23	32,900	1	60	19	2,324	18	1,070
Pee Dee	7	747	7	5,000			7	1,357	7	334
Rock Fish	4	175	4	6,300	1	30	4	865	3	180
St. Anna	4	183		(1)			3	525	4	164
Western	45	5,484	43	91,950	4	2,720	44	20,437	39	2,903
Wilmington	29	1,171	26	22,900	2	115	29	6,761	23	1,228
Ohio:										
Ohio River	39	2,014	28	34,975	1	182	32	5,555	35	1,558
Oklahoma:										
Beulah	7	515		(1)			6	987	6	332
Canadian	6	251		(1)			5	935	2	110
Center	13	365	4	7,400	2	1,600	5	1,770	6	340
Dibble	5	378		(1)			4	958	5	296
Eureka	18	1,516	7	5,650	1	57	16	3,213	17	1,538
First Oklahoma	9	796	5	10,200	2	558	7	3,597	8	565
Grand River	20	735		(1)			11	688	7	305
Hopewell	6	276		(1)		(1)	4	925	3	135
South Oklahoma	11	526	3	2,900	1	40	7	898	8	501
Southeastern	1	111						(1)	1	75
South Carolina:										
Beaver Creek	5	376	5	8,050	2	386	5	1,937	5	319
Beaver Dam	1	115		(1)		(1)		(1)	1	60
Eastern	9	555	6	5,300	1	100	7	1,830	7	413
Pee Dee	4	172	3	1,500			3	337	3	121
Rock Fish	4	91	4	9,800	1	200	4	425	4	166
St. Anne	2	41		(1)				(1)	2	50
South Carolina	24	2,244	21	21,925	2	284	20	5,682	18	1,043
Tennessee:										
Cumberland	28	2,890	24	40,115			23	5,544	17	1,066
Jack Creek	4	592	4	8,700	1	53	4	2,240	4	375
State Line	5	281	4	3,578			5	730	4	150
Stone	18	1,327	11	8,850	1	200	12	690	10	398
Tennessee River	3	130		(1)				(1)		
Union	21	1,236	19	31,750	1	900	17	3,076	15	852
Wautaugua	1	65		(1)		(1)		(1)	1	70
Texas:										
Hopewell	1	91		(1)		(1)		(1)	1	40
Virginia:										
John Thomas	4	158		(1)				(1)	1	40
Sandy Valley	9	307	6	7,900	1	35	8	1,437	2	170
West Virginia:										
Mingo County	7	238	3	4,000	1	300	7	1,818	5	225
West Virginia	7	218	5	7,700			7	1,602	6	272
Combinations [2]			46	64,125	8	2,558	35	8,746		

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value, debt, and expenditures represent data for associations in Alabama, Arkansas, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Virginia.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

One of the influential factors in early Baptist history, especially in the Middle States, was a Welsh church, organized in Wales in 1701, which emigrated the same year to Pennsylvania. Two years later it received a grant of land known as the "Welsh Tract," where the colony prospered and was able to send a number of able ministers to various sections. One of these, Elder Paul Palmer, gathered a company in North Carolina and, in 1727, organized a church at Perquimans, in Chowan County. The principal element appears to have been Arminian, in sympathy with certain communities in Virginia which had received ministerial assistance from the General Baptists of England. There was no thought, however, of organizing a separate denomination, the object being primarily to provide a church home for the community, a place for the administration of the ordinances, and for the teaching of Christian ethics.

Under the labors of Elder Palmer and other ministers whom he ordained, additional churches were organized, which grew rapidly, considering the sparsely settled country, and an organization was formed, called a yearly meeting, including, in 1752, 16 churches, 16 ministers, and probably 1,000 communicants. As the Philadelphia Association of Calvinistic Baptists increased in strength, a considerable number of these Arminian churches were won over to that confession, so that only 4 remained undivided. These, however, rallied, reorganized, and, being later reinforced by Free Will Baptists from the North, especially from Maine, regained most of the lost ground.

In the early part of their history they do not appear to have had a distinctive name. They were afterwards called "Free Will Baptists," and most of them became known later as "Original Free Will Baptists." They were so listed in the report on religious bodies, census of 1890, but have since preferred to drop the term "Original," and be called simply "Free Will Baptists."

In 1836 they were represented by delegates in a General Conference of Free Will Baptists throughout the United States, but after the Civil War they held their own conferences. In recent years they have drawn to themselves a number of churches of similar faith throughout the Southern States, and have increased greatly in strength. They hold essentially the same doctrines as the Free Baptist churches of the North, now a part of the Northern Baptist Convention, have the same form of ecclesiastical polity, and are to some degree identified with the same interests, missionary, and educational.

As the movement for the union of the Free Baptist churches with the Northern Baptist Convention developed, some who did not care to join in that movement affiliated with the Free Will Baptists.

DOCTRINE

The Free Will Baptists accept the five points of Arminianism as opposed to the five points of Calvinism, and in a confession of faith of 18 articles declare that Christ "freely gave himself a ransom for all, tasting death for every man"; that "God wants all to come to repentance"; and that "all men, at one time or another, are found in such capacity as that, through the Grace of God, they may be eternally saved."

Believers' baptism is considered the only true principle, and immersion the only correct form; but no distinction is made in the invitation to the Lord's Supper, and Free Will Baptists uniformly practice open communion. They further believe in foot washing and anointing the sick with oil.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, was furnished by Rev. E. T. Phillips, editor of The Free Will Baptist, Ayden, N. C.

ORGANIZATION

In polity the Free Will Baptists are distinctly congregational. Quarterly conferences for business purposes are held in which all members may participate. The officers of the church are the pastor, clerk, treasurer, deacons, who have charge of the preparations for the communion service and care for the poor, and elders, who care for the spiritual interests of the churches and settle controversies between brethren. The quarterly conferences are united in State bodies, variously called conferences or associations, and there is an annual conference representing the entire denomination.

WORK

The general activities of the churches are not as yet well organized, although considerable evangelistic work is done in the home field, and some of the churches contributed to the support of the foreign mission in Bengal, India, until recently under the supervision of the General Conference of the Free Baptists.[2] In several of the Southern States the Free Will Baptist churches have recently organized State conventions, with State mission boards, boards of education, Sunday school and philanthropic work. There is a tendency to form one strong body, or to do more general missionary and educational work through these boards of the State organizations. For several years there has been a theological seminary at Ayden, N. C., recently named Eureka College, in which young men are prepared for the ministry, and a denominational school has recently been established in Oklahoma. Through the efforts of the North Carolina State Convention, an orphanage was built at Middlesex, N. C. The report for 1926 shows 82 children in the home, with a superintendent and his wife, 2 matrons, and 4 teachers. The estimated value of the home is $125,000. The denomination has a publishing house in Ayden, N. C., which publishes the organ of the churches, The Free Will Baptist, and also issues a large supply of Sunday school literature. A cooperative association of many of the States has been organized, which is expected in the near future to embrace the entire brotherhood.

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[2] See Northern Baptist Convention, p. 99.

UNITED AMERICAN FREE WILL BAPTIST CHURCH (COLORED)

(Formerly Colored Free Will Baptists)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United American Free Will Baptist Church (Colored) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of persons who have been admitted to the local churches upon profession of faith and baptism by immersion.

Table 1.—Summary of Statistics for Churches in Urban and Rural Territory, 1926: United American Free Will Baptist Church (Colored)

Item	Total	In urban territory [1]	In rural territory [1]	Per cent of total [2]	
				Urban	Rural
Churches (local organizations)	166	11	155	6.6	93.4
Members	13,396	1,804	11,592	13.5	86.5
Average per church	81	164	75		
Membership by sex:					
Male	5,079	647	4,432	12.7	87.3
Female	8,236	1,157	7,079	14.0	86.0
Sex not reported	81		81		
Males per 100 females	61.7	55.9	62.6		
Membership by age:					
Under 13 years	421	11	410	2.6	97.4
13 years and over	11,015	1,063	9,952	9.7	90.3
Age not reported	1,960	730	1,230	37.2	62.8
Per cent under 13 years [3]	3.7	1.0	4.0		
Church edifices:					
Number	144	9	135	6.2	93.8
Value—Churches reporting	142	9	133	6.3	93.7
Amount reported	$308,425	$53,900	$254,525	17.5	82.5
Average per church	$2,172	$5,989	$1,914		
Debt—Churches reporting	39	3	36		
Amount reported	$7,962	$1,243	$6,719	15.6	84.4
Churches reporting "no debt" on church edifice	86	6	80		
Parsonages:					
Value—Churches reporting	2		2		
Amount reported	$1,300		$1,300		100.0
Debt—Churches reporting	1		1		
Amount reported	$40		$40		
Churches reporting "no debt" on parsonage	1		1		
Expenditures during year:					
Churches reporting	158	11	147	7.0	93.0
Amount reported	$67,773	$12,975	$54,798	19.1	80.9
Current expenses and improvements	$46,494	$10,056	$36,438	21.6	78.4
Benevolences, missions, etc	$13,090	$1,467	$11,623	11.2	88.8
Not classified	$8,189	$1,452	$6,737	17.7	82.3
Average expenditure per church	$429	$1,180	$373		
Sunday schools:					
Churches reporting	144	11	133	7.6	92.4
Officers and teachers	836	80	756	9.6	90.4
Scholars	5,077	709	4,368	14.0	86.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 166 active United American Free Will Baptist churches, with 13,396 members. The classification of membership by sex was reported by 165 churches and the classification by age was reported by 149 churches, including, however, only 75 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. In 1916 this body was reported under the name of Colored Free Will Baptists.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: UNITED AMERICAN FREE WILL BAPTIST CHURCH (COLORED)

ITEM	1926	1916	1906
Churches (local organizations)	166	169	247
Increase [1] over preceding census:			
Number	−3	−78	----------
Per cent	−1.8	−31.6	----------
Members	13,396	13,362	14,489
Increase [1] over preceding census:			
Number	34	−1,127	----------
Per cent	0.3	−7.8	----------
Average membership per church	81	79	59
Church edifices:			
Number	144	164	152
Value—Churches reporting	142	164	151
Amount reported	$308,425	$178,385	$79,278
Average per church	$2,172	$1,088	$525
Debt—Churches reporting	39	35	22
Amount reported	$7,962	$9,525	$3,485
Parsonages:			
Value—Churches reporting	2	----------	6
Amount reported	$1,300	----------	$1,475
Debt—Churches reporting	1	----------	----------
Amount reported	$40	----------	----------
Expenditures during year:			
Churches reporting	158	168	----------
Amount reported	$67,773	$36,647	----------
Current expenses and improvements	$46,494	$27,341	----------
Benevolences, missions, etc	$13,090	$9,306	----------
Not classified	$8,189	----------	----------
Average expenditure per church	$429	$218	----------
Sunday schools:			
Churches reporting	144	87	100
Officers and teachers	836	483	382
Scholars	5,077	4,168	3,307

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the United American Free Will Baptist Church (Colored) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such edifices, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each conference in the United American Free Will Baptist Church (Colored), the more important statistical

data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNITED AMERICAN FREE WILL BAPTIST CHURCH (COLORED)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**166**	**11**	**155**	**13,396**	**1,804**	**11,592**	**5,079**	**8,236**	**81**	**61.7**
South Atlantic:										
North Carolina	117	7	110	11,112	1,656	9,456	4,218	6,813	81	61.9
Georgia	31	1	30	1,391	45	1,346	535	856	-------	62.5
East South Central:										
Alabama	6	1	5	300	25	275	113	187	-------	60.4
Mississippi	5	1	4	189	53	136	63	126	-------	50.0
West South Central:										
Louisiana	7	1	6	404	25	379	150	254	-------	59.1

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNITED AMERICAN FREE WILL BAPTIST CHURCH (COLORED)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**166**	**169**	**247**	**13,396**	**13,362**	**14,489**	**421**	**11,015**	**1,960**	**3.7**
Illinois	------	3	------	----------	241	---------	----------	----------	-------	------
North Carolina	117	112	129	11,112	10,773	10,099	303	8,891	1,918	3.3
Georgia	31	35	93	1,391	1,592	3,680	69	1,322	-------	5.0
Florida	------	------	18	----------	----------	388	----------	----------	----------	------
Alabama	6	------	6	300	----------	272	27	245	28	9.9
Mississippi	5	7	------	189	290	---------	5	184	-------	2.6
Louisiana	7	8	------	404	276	---------	17	373	14	4.4
Other States	------	4	1	---------	190	50	----------	----------	----------	------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNITED AMERICAN FREE WILL BAPTIST CHURCH (COLORED)

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**166**	**144**	**142**	**$308,425**	**39**	**$7,962**
North Carolina	117	105	103	249,475	33	6,395
Georgia	31	24	24	29,150	2	803
Alabama	6	5	5	9,200	2	593
Mississippi	5	5	5	8,600	2	171
Louisiana	7	5	5	12,000	----------	----------

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNITED AMERICAN FREE WILL BAPTIST CHURCH (COLORED)

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**166**	**158**	**$67,773**	**$46,494**	**$13,090**	**$8,189**	**144**	**836**	**5,077**
North Carolina	117	110	53,621	35,930	10,778	6,913	103	655	4,194
Georgia	31	30	7,324	5,406	1,002	916	25	105	521
Alabama	6	6	2,397	1,754	283	360	5	20	102
Mississippi	5	5	1,756	1,426	330	----	5	27	135
Louisiana	7	7	2,675	1,978	697	----	6	29	125

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: UNITED AMERICAN FREE WILL BAPTIST CHURCH (COLORED)

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**166**	**13,396**	**142**	**$308,425**	**39**	**$7,962**	**158**	**$67,773**	**144**	**5,077**
Cape Fear	32	2,536	27	61,900	8	1,076	31	11,090	29	1,065
Georgia Eastern	13	451	11	15,800	2	803	13	3,734	11	238
Mount Hosea	11	545	9	10,350	----	----	10	2,478	9	181
North East	37	3,352	33	73,600	13	3,255	35	19,427	30	1,069
North West	48	5,224	43	113,975	12	2,064	44	23,104	44	2,060
Southeast of Alabama	6	300	5	9,200	2	593	6	2,397	5	102
Southeastern United American—Louisiana	7	404	5	12,000	----	----	7	2,675	6	125
Southeastern United American—Mississippi	5	189	5	8,600	2	171	5	1,756	5	135
Spring Creek	7	395	4	3,000	----	----	7	1,112	5	102

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

For some years after the Civil War the lines between the white and colored Free Will Baptist churches in the Southern States seem not to have been drawn very sharply. As, however, the latter increased in number and in activity, there arose among them a desire for a separate organization. Their ministers and evangelists, together with others, had gathered a number of churches in North Carolina, Georgia, Alabama, and Florida, and had met with such success that in 1901 they were organized as a separate denomination. While ecclesiastically distinct, these Negro Baptists are in close relation with the white Free Will Baptist churches of the Southern States, and trace their origin to the early Arminian Baptist churches of the Carolinas and Virginia and the Free Baptist movement in New England.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. L. E. Rasbury, president of Kinston College, Kinston, N. C., and approved by him in its present form.

DOCTRINE AND ORGANIZATION

In doctrine the United American Free Will Baptists (Colored) are in substantial agreement with the white churches of the same faith. In polity the local churches are not as completely autonomous as is the case in the other Free Will Baptist bodies. The denomination has a system of quarterly, annual, and general conferences, with a graded authority. Thus, while the local church is independent so far as concerns its choice of officers, its government, and the transaction of its business, any doctrinal question which it can not decide is taken to the district quarterly conference or to the annual conference. The district conference has no jurisdiction over the individual members of the local church, but can labor with the church as a body and exclude it from fellowship. In the same way the annual conference, sometimes called an "association," has authority in matters of doctrine over the district or quarterly conference; and the general conference has similar jurisdiction over the annual conference. The general conference has also supervision over the denominational activities of the church, including missions, education, and Sabbath school work, and general movements, as those for temperance, moral reform, and Sabbath observance.

WORK

The missionary work, whether home or foreign, is as yet unorganized, but pastors are actively engaged in meeting the needs of unoccupied sections, and the Woman's Home Mission and Education Society is doing a great deal of good in this line.

The church owns and operates an educational institution valued at $60,000, and publishes a weekly paper and its own Sunday school literature.

FREE WILL BAPTISTS (BULLOCKITES)

STATISTICS

The data given for 1926 represent two active churches of the Free Will Baptists (Bullockites), both reported as being in rural territory. The total membership was 36, comprising 14 males and 22 females. The classification of membership by sex and by age was reported by both of the churches, neither of which, however, reported any members under 13 years of age.

The membership of this denomination consists of persons who are admitted to the local churches upon profession of faith, acceptance of the doctrines of the church, and baptism.

There was no debt on the church edifices reported and there were no parsonages.

Comparative data, 1906–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1926: FREE WILL BAPTISTS (BULLOCKITES)

ITEM	1926	1916	1906
Churches (local organizations)	2	12	15
Increase [1] over preceding census:			
Number	−10	−3	----
Per cent [2]	----	----	----
Members	36	184	298
Increase [1] over preceding census:			
Number	−148	−114	----
Per cent	−80.4	−38.3	----
Average membership per church	18	15	20
Church edifices:			
Number	1	6	8
Value—Churches reporting	1	6	8
Amount reported	$1,500	$3,450	$6,900
Average per church	$1,500	$575	$863
Expenditures during year:			
Churches reporting	1	3	----
Amount reported	$100	$275	----
Current expenses and improvements	----	$275	----
Benevolences, missions, etc	$100	----	----
Average expenditure per church	$100	$92	----
Sunday schools:			
Churches reporting	1	1	1
Officers and teachers	2	3	4
Scholars	15	12	25

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State table.—Table 2 presents the statistics for the Free Will Baptists (Bullockites) by States, giving the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified by sex.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY SEX, 1926, BY STATES: FREE WILL BAPTISTS (BULLOCKITES)

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX, 1926	
	1926	1916	1906	1926	1916	1906	Male	Female
United States	**2**	**12**	**15**	**36**	**184**	**298**	**14**	**22**
Maine	1	10	13	16	154	275	6	10
New Hampshire	1	2	2	20	30	23	8	12

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The movement started by Benjamin Randall in New Hampshire in 1780, which resulted in the organization of the body known as "Free Baptists," spread to Maine, where a considerable number of churches were formed. In 1835 there was a division and some of the ministers, including John Buzzell, Charles Bean, Jeremiah Bullock, and others, with their churches, withdrew from the Free Baptists. These again separated under the leadership of Jeremiah Bullock and John Buzzell, and their followers were frequently nicknamed "Bullockites" and "Buzzellites." The latter have practically disappeared as a distinct body, but the former continue to exist in Maine and New Hampshire, retaining the earlier name "Free Will Baptists." They have, however, no denominational connection with the churches of the same name in the Southern States.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by J. F. Cotton, clerk of Quarterly Meeting, Hollis Center, Me., and approved by him in its present form.

GENERAL BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the General Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the General Baptist churches consists of those persons who have been admitted to the local churches (by vote of the members) upon profession of faith and baptism (by immersion).

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: GENERAL BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	465	41	424	8.8	91.2
Members	31,501	4,051	27,450	12.9	87.1
Average per church	68	99	65		
Membership by sex:					
Male	13,306	1,726	11,580	13.0	87.0
Female	18,188	2,325	15,863	12.8	87.2
Sex not reported	7		7		
Males per 100 females	73.2	74.2	73.0		
Membership by age:					
Under 13 years	601	198	403	32.9	67.1
13 years and over	19,056	3,117	15,939	16.4	83.6
Age not reported	11,844	736	11,108	6.2	93.8
Per cent under 13 years [3]	3.1	6.0	2.5		
Church edifices:					
Number	354	41	313	11.6	88.4
Value—Churches reporting	353	40	313	11.3	88.7
Amount reported	$706,325	$166,800	$539,525	23.6	76.4
Average per church	$2,001	$4,170	$1,724		
Debt—Churches reporting	18	8	10		
Amount reported	$22,823	$13,575	$9,248	59.5	40.5
Churches reporting "no debt" on church edifice	186	20	166	10.8	89.2
Parsonages:					
Value—Churches reporting	10	5	5		
Amount reported	$35,000	$16,000	$19,000	45.7	54.3
Debt—Churches reporting	1		1		
Amount reported	$1,138		$1,138		100.0
Churches reporting "no debt" on parsonage	7	3	4		
Expenditures during year:					
Churches reporting	440	41	399	9.3	90.7
Amount reported	$113,825	$35,430	$78,395	31.1	68.9
Current expenses and improvements	$95,792	$29,879	$65,913	31.2	68.8
Benevolences, missions, etc	$17,181	$5,551	$11,630	32.3	67.7
Not classified	$852		$852		100.0
Average expenditure per church	$259	$864	$196		
Sunday schools:					
Churches reporting	295	34	261	11.5	88.5
Officers and teachers	2,064	350	1,714	17.0	83.0
Scholars	18,797	3,720	15,077	19.8	80.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data presented herewith for the year 1926 represent 465 active General Baptist churches, with 31,501 members. The classification of membership by sex was reported by 464 churches, and the classification by age was reported by 235 churches, including, however, only 85 which reported any members under 13 years of age.

Of the 10 churches reporting the value of parsonages 9, valued at $30,500, were in the State of Indiana.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: GENERAL BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	465	517	518	399
Increase [1] over preceding census:				
Number	—52	—1	119	
Per cent	—10.1	—0.2	29.8	
Members	31,501	33,466	30,097	21,362
Increase [1] over preceding census:				
Number	—1,965	3,369	8,735	
Per cent	—5.9	11.2	40.9	
Average membership per church	68	65	58	54
Church edifices:				
Number	354	390	380	209
Value—Churches reporting	353	390	380	
Amount reported	$706,325	$421,837	$252,019	$201,140
Average per church	$2,001	$1,082	$663	
Debt—Churches reporting	18	32	28	
Amount reported	$22,823	$17,362	$6,999	
Parsonages:				
Value—Churches reporting	10	6	6	
Amount reported	$35,000	$11,100	$8,900	
Debt—Churches reporting	1			
Amount reported	$1,138			
Expenditures during year:				
Churches reporting	440	424		
Amount reported	$113,825	$64,698		
Current expenses and improvements	$95,792	$56,683		
Benevolences, missions, etc	$17,181	$8,015		
Not classified	$852			
Average expenditure per church	$259	$153		
Sunday schools:				
Churches reporting	295	305	230	
Officers and teachers	2,064	2,140	1,520	
Scholars	18,797	18,545	11,658	

[1] A minus sign (—) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the General Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or ex-

penditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each association of the General Baptist churches, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: GENERAL BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**465**	**41**	**424**	**31,501**	**4,051**	**27,450**	**13,306**	**18,188**	**7**	**73.2**
East North Central:										
Indiana	73	14	59	6,978	2,033	4,945	2,823	4,155	-----	67.9
Illinois	60	5	55	4,126	484	3,642	1,691	2,435	-----	69.4
West North Central:										
Missouri	138	8	130	6,936	396	6,540	2,913	4,023	-----	72.4
Nebraska	7	------	7	102	--------	102	44	51	7	--------
East South Central:										
Kentucky	108	9	99	9,151	780	8,371	3,969	5,182	-----	76.6
Tennessee	27	2	25	1,750	212	1,538	799	951	-----	84.0
West South Central:										
Arkansas	35	------	35	1,898	--------	1,898	833	1,065	-----	78.2
Oklahoma	16	2	14	494	80	414	214	280	-----	76.4
Pacific:										
California	1	1	------	66	66	--------	20	46	-----	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: GENERAL BAPTISTS

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**465**	**517**	**518**	**31,501**	**33,466**	**30,097**	**601**	**19,056**	**11,844**	**3.1**
Indiana	73	77	73	6,978	7,497	6,671	287	5,686	1,005	4.8
Illinois	60	62	48	4,126	4,410	3,621	41	2,812	1,273	1.4
Missouri	138	168	186	6,936	8,857	9,048	107	3,781	3,048	2.8
Nebraska	7	9	6	102	244	103	2	18	82	------
Kentucky	108	108	98	9,151	8,663	6,881	130	5,230	3,791	2.4
Tennessee	27	32	27	1,750	1,789	1,108	11	779	960	1.4
Arkansas	35	36	54	1,898	1,227	2,035	23	670	1,205	3.3
Oklahoma	16	25	26	494	779	630	------	14	480	------
California	1	------	------	66	--------	--------	------	66	--------	------

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: GENERAL BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**465**	**354**	**353**	**$706,325**	**18**	**$22,823**
Indiana	73	71	70	289,100	6	8,163
Illinois	60	56	56	88,950	1	3,400
Missouri	138	80	80	109,525	2	5,400
Kentucky	108	101	101	166,050	5	4,935
Tennessee	27	25	25	25,000	1	75
Arkansas	35	17	17	20,600	2	450
Other States	24	4	4	7,100	1	400

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: GENERAL BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**465**	**440**	**$113,825**	**$95,792**	**$17,181**	**$852**	**295**	**2,064**	**18,797**
Indiana	73	73	48,799	39,155	9,644	-------	65	571	5,622
Illinois	60	59	16,604	14,722	1,869	13	45	321	2,411
Missouri [1]	138	133	22,812	20,536	2,276	-------	84	550	5,161
Nebraska	7	6	316	259	37	20	2	9	70
Kentucky	108	101	18,719	15,624	2,388	707	65	410	3,538
Tennessee	27	27	3,076	2,403	561	112	13	71	654
Arkansas	35	28	3,076	2,764	312	-------	17	110	1,086
Oklahoma	16	13	423	329	94	-------	3	15	155
California	1	-------	-------	-------	-------	-------	1	7	100

[1] Includes the figures for expenditures reported by 1 church with 66 members, located in California but affiliated with the New Liberty Association of Missouri.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The General, or Arminian, Baptists trace their origin as a distinct denomination to the early part of the seventeenth century. Their first church is believed to have been founded in Holland in 1607 or 1610 and their first church in England in 1611. During the latter half of the seventeenth and the first half of the eighteenth centuries many of the Baptist churches in New England held Arminian views, and early in the eighteenth century there were also a number of General Baptists in Virginia. These sent a request for ministerial aid to the General Baptists of London, in answer to which Robert Nordin was sent to Virginia in

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by J. O. Cox, editor and publisher of "The Messenger," Owensville, Ind., and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: GENERAL BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**465**	**31,501**	**353**	**$706,325**	**18**	**$22,823**	**440**	**$113,825**	**295**	**18,797**
Bethel (Ky., Tenn.)	4	140	----	(1)	----	----	4	241	----	----
Cherokee Home (Okla.)	8	292	----	----	----	----	8	201	1	50
Eastern Union (Mo.)	9	397	3	4,800	----	----	9	752	6	318
Flat Creek (Ind.)	21	1,441	19	48,100	1	3,000	21	7,574	19	1,337
Freedom (Ind., Ky.)	11	902	11	18,800	2	600	11	1,386	7	382
Free Union (Ky.)	13	1,035	12	11,350	----	----	12	1,424	6	265
Galilee (Mo.)	10	541	10	21,000	1	5,000	10	4,067	6	293
Green River Union (Ky.)	5	283	3	2,000	----	----	4	216	1	30
Holly Grove (Ark.)	7	242	3	3,500	----	----	7	566	5	309
Liberty (Ill., Ind., Mo.)	38	3,903	34	197,300	2	2,900	37	36,113	32	3,121
Long Creek (Ky.)	15	1,175	13	14,600	----	----	15	1,697	12	541
Missouri (Mo., Ark.)	44	2,544	17	17,400	----	----	43	3,332	26	1,237
Moark (Mo., Ark.)	21	1,316	19	32,975	3	850	21	8,256	17	1,574
Mount Olivet (Ill.)	16	930	15	21,750	----	----	16	3,975	12	576
Mount Union (Ky., Tenn.)	24	1,335	23	32,600	2	1,535	24	2,566	11	663
New Hope (Nebr.)	3	57	----	----	----	----	3	219	2	70
New Liberty (Mo., Ky., Tenn., Calif.)	33	2,263	30	40,100	2	475	33	8,578	24	1,799
North Liberty (Mo.)	1	40	----	----	----	----	----	----	----	----
Northwest Nebraska (Nebr.)	4	45	----	(1)	----	----	3	97	----	----
Ohio (Ill., Ky.)	19	1,274	18	27,400	1	3,400	19	3,470	11	701
Oklahoma (Okla.)	8	202	----	(1)	----	----	5	222	2	105
Old Liberty (Mo.)	2	78	----	(1)	----	----	----	----	2	110
Portland (Ky., Tenn.)	18	1,088	18	23,200	1	1,500	18	2,269	10	339
Post Oak Grove (Ark.)	10	674	5	4,600	----	----	8	307	6	382
Union (Ky.)	43	4,616	43	90,400	1	1,600	38	11,148	29	1,722
Union Grove (Ind., Ill.)	26	1,965	24	35,700	----	----	25	4,524	23	1,126
United (Ind., Mo.)	26	1,845	23	48,050	2	1,963	26	10,261	23	1,472
West Liberty (Mo.)	7	177	----	(1)	----	----	7	175	1	40
White River (Mo., Ark.)	14	512	----	(1)	----	----	11	137	1	35
Wolf Bayou (Ark.)	5	189	----	----	----	----	----	----	----	----
Combinations [2]	----	----	10	10,700	----	----	2	52	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and expenditures represent data for churches in Bethel, Northwest Nebraska, Oklahoma, Old Liberty, West Liberty, and White River associations.

1714. Nordin is supposed after his arrival to have organized at Burleigh the first Baptist church in Virginia, although it is possible that he found it already established. Later other Baptists churches were organized, and the movement spread into North Carolina, where a flourishing yearly meeting was formed, and to other colonies of the South.

As the Calvinistic Baptists, who had better educated and more aggressive leaders, increased in numbers and strength, the majority of the Arminian Baptist churches, both in New England and the South, became affiliated with them, although the General Six Principle Baptists of New England and a small body of churches in the Carolinas continued to hold the doctrines of the General Baptists. Later the Free Baptists of New England, who held essentially the same principles, attracted many who would otherwise have formed General Baptist churches. The small group of General Baptist churches in the Carolinas, being reinforced by Free Baptists from the North, in time became known as "Free Will Baptists," and included most of those holding Arminian views in that section of the country.

The historical origin of those Baptist bodies in the United States that bear the appellation "General Baptists" at the present time is somewhat uncertain, but it seems probable that they represent colonies sent to the Cumberland region by the early General Baptist churches of North Carolina. The first very definite information concerning them is that in 1823 a General Baptist church was organized in Vanderburg County, Ind., by Benoni Stinson and others. The following year Liberty Association was organized with four churches. The movement gradually extended to Kentucky, Illinois, Tennessee, Missouri, Arkansas, and Nebraska. More recently churches have been established in Oklahoma, California, and Michigan.

Two distinct influences appeared early in these churches, one for greater denominational emphasis, the other for union with other Baptist bodies, such as the Free Will and the Separate Baptists. Various efforts for such union were put forth, but without conspicuous success. One association united with the Free Will Baptists in 1868, but withdrew in 1877. In 1881 two associations had a conference with an association of "Missionary Baptists," as they were called, to distinguish them from Anti-Missionary or Primitive Baptists, but it failed to produce results. More recently a union with a Separate Baptist association caused some disturbance, but this also was not permanent. Notwithstanding the hindrances attending these discussions, the denomination has made progress, establishing churches and organizing missionary societies and Sunday schools. In 1915 the General Association of General Baptists formed a cooperative union with the Northern Baptist Convention.

DOCTRINE

The confession of faith of the General Baptists consists of 11 articles which, with but two slight changes, are identical with those formulated by Benoni Stinson in 1823. The distinctive feature of this confession is the doctrine of a general atonement (whence the name, "General Baptist"), which is that Christ died for all men, not merely for the elect, and that any failure of salvation rests purely with the individual. Other clauses state that man is "fallen and depraved," and can not extricate himself from this state by any ability possessed by nature; that except in the case of infants and idiots, regeneration is necessary for salvation, and is secured only through repentance and faith in Jesus Christ; that while the Christian who endures to the end shall be saved, it is possible for him to fall from grace and be lost; that rewards and punishments are eternal; that the bodies of the just and unjust will be raised, the former to the resurrection of life, the latter to the resurrection of damnation; that the only proper mode of baptism is immersion, and the only proper subjects are believers; and that the communion, or Lord's Supper, should be free to all believers. Some of the churches practice foot washing.

ORGANIZATION

In polity the General Baptists are in accord with other Baptist bodies. The local churches are independent, but are united in local, State, and general associations, of advisory character, with no authority over the individual church. No association can legally form an organic union with any other denomination without the ratification of each individual church, and any local church wishing to withdraw from any association may do so, while any local association may withdraw from a State or General Association.

When a church desires the ordination of one of its members, it makes recommendation to a body composed of the ordained ministers and deacons of the various local churches, corresponding closely to the councils of Congregational

churches, though sometimes called a presbytery. This body conducts an examination of the candidate and, if he is found worthy, ordains him, acting as the representative of the church. It has, however, no authority except such as is given to it by the local church. The vote of the local church on the reception of members must be unanimous.

In 1870 a General Association was organized to bring "into more intimate and fraternal relation and effective cooperation various bodies of liberal Baptists." With this most of the local associations are connected through delegates. While this general association is a General Baptist institution, its constitution permits the reception of other Baptist associations whose doctrines and usages harmonize with those of the General Baptists. This constitution states that the name can never be changed, and that no less than three-fourths of its trustees shall be members of General Baptist churches. It has general supervision over the college and educational interests of the denomination, the home and foreign mission work, publication interests, literature, etc.

WORK

A home mission board is maintained under the direction of the general association, its object being to support home missionaries, establish churches in new fields, assist in building houses of worship, etc. Its funds are secured through voluntary contributions of individuals and churches. The various local associations also have boards which do similar work within their own territory, and which cooperate with the general board. The home mission board of the Liberty Association of Indiana has a permanent fund of several thousand dollars, and has been the means of advancing the interests of the association and of the denomination as much perhaps as any other one agency. Largely through its efforts the present publishing house of the denomination was established.

For many years the General Baptists cooperated with the Free Baptists in foreign mission work, but, since this was found to be not entirely satisfactory, a foreign missionary society was organized in 1904, under direction and control of the general association. In order that the foreign work to be undertaken in future years might be successful, the society began at once to raise a permanent endowment fund of $10,000.

Through the foreign mission board work is now being carried on in the Island of Guam, where in 1926 there were several stations, occupied by 2 American missionaries and several native helpers. There are 2 organized churches, with 75 members. The amount contributed for this work in 1926 was about $5,000. The value of property belonging to the denomination in foreign fields is estimated at $10,000, and there is an endowment of $3,500.

The General Baptists have one educational institution, Oakland City College, in Indiana, which includes a theological department. It has a faculty of 15 teachers and an average attendance of about 350 students, property valued at $100,000, and an endowment of about $250,000. The amount contributed for the support of the school during the year was about $20,000.

The publishing house at Owensville, Ind., issues the "Messenger," the church organ, which was established in 1886, and has assisted largely in building up and strengthening the denomination and its institutions.

Sunday schools, women's missionary and aid societies, and Christian Endeavor societies are maintained in many of the churches.

SEPARATE BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Separate Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Separate Baptist churches includes persons who have been admitted to the local churches, by vote of the members, upon their acceptance of the articles of belief and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SEPARATE BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	65	1	64		
Members	4,803	60	4,743	1.2	98.8
Average per church	74	60	74		
Membership by sex:					
Male	1,821	30	1,791	1.6	98.4
Female	2,336	30	2,306	1.3	98.7
Sex not reported	646		646		100.0
Males per 100 females [3]	78.0		77.7		
Membership by age:					
Under 13 years	103		103		100.0
13 years and over	3,766	60	3,706	1.6	98.4
Age not reported	934		934		100.0
Per cent under 13 years [4]	2.7		2.7		
Church edifices:					
Number	46	1	45		
Value—Churches reporting	43	1	42		
Amount reported	$63,650	$2,000	$61,650	3.1	96.9
Average per church	$1,480	$2,000	$1,468		
Parsonages:					
Value—Churches reporting	1		1		
Amount reported	$1,000		$1,000		100.0
Expenditures during year:					
Churches reporting	41	1	40		
Amount reported	$9,292	$500	$8,792	5.4	94.6
Current expenses and improvements	$7,799	$500	$7,299	6.4	93.6
Benevolences, missions, etc.	$1,368		$1,368		100.0
Not classified	$125		$125		100.0
Average expenditure per church	$227	$500	$220		
Sunday schools:					
Churches reporting	37	1	36		
Officers and teachers	259	11	248	4.2	95.8
Scholars	1,782	90	1,692	5.1	94.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 65 active Separate Baptist churches, with 4,803 members. The classification of membership by sex was reported by 51 churches and the classification by age was reported by 43 churches, including, however, only 17 which reported any members under 13 years of age. There was no debt on the churches or parsonages reported in 1926.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SEPARATE BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	65	46	73	24
Increase [1] over preceding census:				
Number	19	−27	49	----
Per cent [2]	----	----	----	----
Members	4,803	4,254	5,180	1,599
Increase [1] over preceding census:				
Number	549	−926	3,581	----
Per cent	12.9	−17.9	224.0	----
Average membership per church	74	92	71	67
Church edifices:				
Number	46	41	60	19
Value—Churches reporting	43	40	59	----
Amount reported	$63,650	$47,565	$66,980	$9,200
Average per church	$1,480	$1,189	$1,135	----
Debt—Churches reporting	----	2	4	----
Amount reported	----	$110	$380	----
Parsonages:				
Value—Churches reporting	1	----	----	----
Amount reported	$1,000	----	----	----
Expenditures during year:				
Churches reporting	41	33	----	----
Amount reported	$9,292	$9,468	----	----
Current expenses and improvements	$7,799	$8,005	----	----
Benevolences, missions, etc	$1,368	$1,463	----	----
Not classified	$125	----	----	----
Average expenditure per church	$227	$287	----	----
Sunday schools:				
Churches reporting	37	30	45	----
Officers and teachers	259	237	312	----
Scholars	1,782	1,711	1,962	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Separate Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each association of the Separate Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SEPARATE BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**65**	**1**	**64**	**4,803**	**60**	**4,743**	**1,821**	**2,336**	**646**	**78.0**
East North Central:										
Indiana	18	1	17	1,640	60	1,580	772	868	-------	88.9
Illinois	9	------	9	541	------	541	200	301	40	66.4
East South Central:										
Kentucky	28	------	28	2,078	------	2,078	849	1,167	62	72.8
Tennessee	10	------	10	544	------	544	-------	-------	544	-------

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SEPARATE BAPTISTS

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**65**	**46**	**73**	**4,803**	**4,254**	**5,180**	**103**	**3,766**	**934**	**2.7**
Indiana	18	17	24	1,640	1,698	2,201	62	1,472	106	4.0
Illinois	9	5	15	541	477	1,076	21	480	40	4.2
Kentucky	28	19	28	2,078	1,859	1,765	20	1,814	244	1.1
Tennessee	10	5	6	544	220	138	-------	-------	544	------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, BY STATES, 1926: SEPARATE BAPTISTS

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES	
			Churches reporting	Amount
United States	**65**	**46**	**43**	**$63,650**
Indiana	18	17	15	24,250
Illinois	9	8	8	14,500
Kentucky	28	21	20	24,900
Tennessee	10	-------	-------	-------

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SEPARATE BAPTISTS

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**65**	**41**	**$9,292**	**$7,799**	**$1,368**	**$125**	**37**	**259**	**1,782**
Indiana	18	15	3,432	2,869	563	----	15	104	693
Illinois	9	7	2,104	1,812	292	----	8	73	333
Kentucky	28	19	3,756	3,118	513	125	14	82	756
Tennessee	10	----	----	----	----	----	----	----	----

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: SEPARATE BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**65**	**4,803**	**43**	**$63,650**	**41**	**$9,292**	**37**	**1,782**
Ambraw	9	541	8	14,500	7	2,104	8	333
Indiana Central	12	1,324	10	15,100	11	2,399	10	483
Mt. Olivet	10	544	----	----	----	----	----	----
Nolynn	11	1,331	9	14,500	10	2,465	4	276
North Indiana	6	316	5	9,150	4	1,033	5	210
South Kentucky	17	747	11	10,400	9	1,291	10	480

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The term "Separate," as applied to church bodies, had its origin in what is known as the "Separatist Movement" in England toward the close of the sixteenth century and early in the seventeenth century. It indicated primarily a withdrawing from the Anglican Church, without implying any specific doctrinal or ecclesiastical character. Among the churches which thus withdrew were some distinctively Baptist churches, though the first definite date appears to be that of 1662, when a church called the "English Puritan Separate Baptist Church" is said to have been organized. This, in common with some of the other independent churches, was compelled to emigrate to the colonies and came to America in 1695.

In the early part of the eighteenth century a somewhat similar condition existed in New England. The revival movement in which Whitefield took so prominent a part, and which culminated in The Great Awakening, caused sharp discussion. Those who indorsed the revival were called "New Lights," and were opposed bitterly on two specific points; one was the use of lay preachers, and the

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Morgan Scott, clerk of the General Association, and approved by him in its present form.

other the refusal to retain on church rolls those who were regarded by them as unregenerate because they had not experienced conversion. Denominational lines were not drawn, both the Congregational and Presbyterian churches, the latter under the lead of the Tennents, sharing in the controversy, which resulted in the withdrawal or "separation" of a number of churches. In all of these "separate" churches there were Baptists, and of 31 ministers ordained as pastors from 1746 to 1751, 5 were Baptists before they were ordained and 8 became Baptists, among the latter being Isaac Backus, the famous Baptist theologian and historian. These Separate Baptist churches were distinguished from the Regular Baptist churches by their milder Calvinism and their willingness to receive those who practiced infant baptism, even though they themselves preferred the form of immersion. As a result the Regular Baptists refused to recognize them, and for some time there was more or less hostility between the two branches. This, however, gradually disappeared, and in New England the two bodies coalesced, though there was never any formal act of union.

Among the more prominent leaders of the Separate Baptists was Shubael Stearns, a native of Boston, who was baptized and ordained in Tolland, Conn. In 1754 he left New England and settled at Sandy Creek, now Randolph County, N. C., where he made his permanent residence. With him had come 8 families, 16 persons in all, and there the same year he organized the first Separate Baptist church in the South. Before long it contained 606 members, and Daniel Marshall, Samuel Harris, and others soon became influential coworkers with Mr. Stearns. In 17 years the southern Separate Baptists had spread westward to the Mississippi, southward to Georgia, and eastward to the sea, and had 125 ministers and 42 churches. Their first association, the Sandy Creek, was organized at Stearns Church in January, 1758. As early as 1776 they were found in Kentucky, and in 1785 organized the South Kentucky Association, which is still in existence. In 1815 they crossed into Indiana Territory, established a church on Indian Creek, and in 1830 organized the Sand Creek Association. The first association in Illinois, the Shelby, was organized in 1845, and the Ambraw, one of their strongest associations, was formed in 1869. At present they are found in Illinois, Indiana, Kentucky, and Tennessee.

In 1787 the Regular and Separate Baptists in Virginia formed a union, adopting the name "United Baptist Churches of Christ in Virginia." In course of time similar unions were formed in most of the other States in which the southern branch of the Separate Baptists had organizations. A few Separate Baptist churches, however, refused to join in this movement, and have maintained distinct organizations until the present time. Owing largely to difficulty of communication, some practically kindred associations, such as the Duck River Association and others of similar character, have not identified themselves with the distinctive Separate Baptist body. Individual members of these associations have expressed their willingness to be classed with the Separate Baptists, but no official action in that direction has been taken.

DOCTRINE AND ORGANIZATION

Separate Baptists reject all creeds and confessions of faith, but the various associations publish, in the minutes of their yearly meetings, articles of belief. These are not always worded exactly alike, but in the main are in substantial agreement. The declaration of the General Association, which may be taken as an illustration, emphasizes the Scriptures as the infallible Word of God, the only safe rule of faith and practice; the existence of three divine personages in the Godhead; and three ordinances—baptism, the Lord's Supper, and feet washing. The immersion of believers is considered the only proper mode of baptism,

They hold that regeneration, justification, and sanctification take place through faith in the life, death, resurrection, ascension, and intercession of Christ; that both the just and unjust will have part in the resurrection, and that God has appointed a day in which He will judge the world by Jesus Christ.

The strict Calvinistic doctrines of election, reprobation, and fatality have never been accepted by the Separate Baptist churches, the special points of emphasis in their preaching being the general atonement of Jesus Christ and the freedom of salvation for all who will come to Him on the terms laid down in His Word. In the statements of some associations the doctrines of "adoption by the Spirit of God" and the "perseverance of the saints" are included. The Lord's Supper is observed in the evening and is regarded, not as a church table, but the Lord's table. Each one who partakes is expected to follow the scriptural rule, "Let a man examine himself, and so let him eat of that bread and drink of that cup."

In polity the Separate Baptists are thoroughly congregational, recognizing the autonomy of the local church, the purely advisory character of the association, and the rights of the individual Christian.

WORK

In the line of home missionary work each association, independent of any other, conducts its own work, but the amount of money expended for this object is not reported. No provision has as yet been made for foreign missionary work.

Although the denomination has no established institution of learning, education is firmly believed in. Sunday schools are very generally maintained throughout the different associations and are usually prosperous.

The denominational paper, The Separate Baptist News, is published at Edinburg, Ind.

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REGULAR BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Regular Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Regular Baptist churches includes those whose names are enrolled as communicants on the local church registers, upon profession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REGULAR BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	349	16	333	4.6	95.4
Members	23,091	2,486	20,605	10.8	89.2
Average per church	66	155	62		
Membership by sex:					
Male	8,220	850	7,370	10.3	89.7
Female	13,581	1,420	12,161	10.5	89.5
Sex not reported	1,290	216	1,074	16.7	83.3
Males per 100 females	60.5	59.9	60.6		
Membership by age:					
Under 13 years	159	122	37	76.7	23.3
13 years and over	19,996	2,229	17,767	11.1	88.9
Age not reported	2,936	135	2,801	4.6	95.4
Per cent under 13 years [3]	0.8	5.2	0.2		
Church edifices:					
Number	235	14	221	6.0	94.0
Value—Churches reporting	233	14	219	6.0	94.0
Amount reported	$647,550	$368,400	$279,150	56.9	43.1
Average per church	$2,779	$26,314	$1,275		
Debt—Churches reporting	22	4	18		
Amount reported	$106,619	$102,980	$3,639	96.6	3.4
Churches reporting "no debt" on church edifice	168	8	160	4.8	95.2
Parsonages:					
Value—Churches reporting	8	2	6		
Amount reported	$36,325	$30,000	$6,325	82.6	17.4
Debt—Churches reporting	1		1		
Amount reported	$64		$64		
Churches reporting "no debt" on parsonage	7	2	5		
Expenditures during year:					
Churches reporting	223	12	211	5.4	94.6
Amount reported	$55,610	$29,201	$26,409	52.5	47.5
Current expenses and improvements	$46,168	$24,466	$21,702	53.0	47.0
Benevolences, missions, etc	$8,815	$4,735	$4,080	53.7	46.3
Not classified	$627		$627		100.0
Average expenditure per church	$249	$2,433	$125		
Sunday schools:					
Churches reporting	65	9	56		
Officers and teachers	450	135	315	30.0	70.0
Scholars	4,690	1,863	2,827	39.7	60.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 349 active Regular Baptist churches, with 23,091 members. The classification of membership by sex was reported by 332 churches and the classification by age was reported by 295 churches, including, however, only 25 which reported any members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: REGULAR BAPTISTS

ITEM	1926	1916
Churches (local organizations)	349	401
Increase[1] over preceding census:		
Number	−52	
Per cent	−13.0	
Members	23,091	21,521
Increase over preceding census:		
Number	1,570	
Per cent	7.3	
Average membership per church	66	54
Church edifices:		
Number	235	192
Value—Churches reporting	233	189
Amount reported	$647,550	$141,480
Average per church	$2,779	$749
Debt—Churches reporting	22	15
Amount reported	$106,619	$1,462
Parsonages:		
Value—Churches reporting	8	2
Amount reported	$36,325	$3,100
Debt—Churches reporting	1	
Amount reported	$64	
Expenditures during year:		
Churches reporting	223	143
Amount reported	$55,610	$11,855
Current expenses and improvements	$46,168	$10,231
Benevolences, missions, etc	$8,815	$1,624
Not classified	$627	
Average expenditure per church	$249	$83
Sunday schools:		
Churches reporting	65	50
Officers and teachers	450	264
Scholars	4,690	2,587

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Regular Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each association of the Regular Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REGULAR BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	349	16	333	23,091	2,486	20,605	8,220	13,581	1,290	60.5
East North Central:										
Ohio	6	3	3	1,456	1,381	75	518	938	----	55.2
Indiana	17	1	16	1,163	35	1,128	474	689	----	68.8
Illinois	1	1	----	81	81	----	----	----	81	----
South Atlantic:										
Virginia	56	3	53	3,387	153	3,234	1,065	2,111	211	50.5
West Virginia	36	3	33	2,191	664	1,527	829	1,324	38	62.6
North Carolina	57	----	57	4,262	----	4,262	1,522	2,531	209	60.1
East South Central:										
Kentucky	146	3	143	8,745	113	8,632	3,134	5,006	605	62.6
Tennessee	17	2	15	1,120	59	1,061	418	556	146	75.2
Alabama	11	----	11	556	----	556	216	340	----	63.5
Pacific:										
Washington	2	----	2	130	----	130	44	86	----	----

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: REGULAR BAPTISTS

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	349	401	23,091	21,521	159	19,996	2,936	0.8
Ohio	6	1	1,456	14	82	1,360	14	5.7
Indiana	17	19	1,163	1,214	8	1,008	147	0.8
Missouri	----	4	----	115	----	----	----	----
Virginia	56	64	3,387	3,094	3	2,990	394	0.1
West Virginia	36	42	2,191	1,763	40	1,941	210	2.0
North Carolina	57	59	4,262	3,714	10	3,899	353	0.3
Kentucky	146	160	8,745	8,609	4	7,352	1,389	0.1
Tennessee	17	43	1,120	2,582	7	846	267	0.8
Alabama	11	3	556	129	5	519	32	1.0
Other States	3	6	211	287	----	81	130	----

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REGULAR BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**349**	**235**	**233**	**$647,550**	**22**	**$106,619**	**8**	**$36,325**	**1**	**$64**
Ohio	6	5	5	277,050	2	101,850	-----	(1)	-----	----------
Indiana	17	14	14	23,500	-----	----------	-----	----------	-----	----------
Virginia	56	42	42	75,450	3	663	-----	(1)	-----	----------
West Virginia	36	20	20	97,600	4	1,963	-----	(1)	-----	----------
North Carolina	57	45	44	33,900	1	50	-----	----------	-----	----------
Kentucky	146	90	89	107,400	12	2,093	4	2,325	1	64
Tennessee	17	10	10	25,050	-----	----------	-----	----------	-----	----------
Alabama	11	8	8	5,600	-----	----------	-----	----------	-----	----------
Other States [2]	3	1	1	2,000	-----	----------	4	34,000	-----	----------

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 4 churches in Ohio, Virginia, and West Virginia.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REGULAR BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers.	Scholars
United States	**349**	**223**	**$55,610**	**$46,168**	**$8,815**	**$627**	**65**	**450**	**4,690**
Ohio	6	6	20,235	18,800	1,435	----------	5	71	1,297
Indiana	17	13	2,628	2,584	44	----------	9	52	403
Virginia	56	38	8,735	6,902	1,653	180	10	63	579
West Virginia	36	24	11,707	7,783	3,924	----------	4	58	501
North Carolina	57	37	3,576	2,777	599	200	18	91	957
Kentucky	146	88	6,649	5,792	760	97	12	72	620
Tennessee	17	10	813	570	243	----------	3	16	135
Alabama	11	6	1,017	710	157	150	3	17	168
Other States	3	1	250	250	----------	----------	1	10	30

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: REGULAR BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**349**	**23,091**	**233**	**$647,550**	**22**	**$106,619**	**223**	**$55,610**	**65**	**4,690**
Alabama:										
Mount Pleasant No. 2	11	556	8	5,600	----	----------	6	1,017	3	168
Illinois:										
Mount Tabor	1	81	-----	(1)	----	----------	-----	(1)	1	30
Indiana:										
Mount Pleasant-Richland	8	357	5	5,900	----	----------	5	875	5	155
Mount Tabor	9	806	9	17,600	----	----------	8	1,753	4	248
Kentucky:										
Eastern District	3	145	-----	(1)	----	----------	-----	(1)	----	-------
Enterprise	36	2,956	28	31,950	3	405	24	2,364	9	427
Green River	3	201	-----	(1)	----	----------	-----	----------	1	60
Indian Bottom	19	1,100	13	19,800	2	620	8	769	----	-------
Mountain	17	1,309	-----	(1)	----	----------	10	248	1	53
New Salem	30	1,677	21	20,900	4	362	16	949	----	-------
Sardis	10	415	5	7,450	2	675	7	1,216	1	80
Union	28	942	17	22,000	1	31	21	938	----	-------
North Carolina:										
Blue Ridge	7	551	4	2,350	----	----------	3	370	3	130
Little River	15	1,412	10	9,000	----	----------	10	1,157	3	195
Mitchell River	4	164	3	2,000	----	----------	3	316	1	25
Mountain Union	17	1,162	14	11,600	1	50	10	1,061	6	353
Primitive	14	973	13	8,950	----	----------	11	672	5	254
Ohio:										
Enterprise	6	1,456	5	277,050	2	101,850	6	20,235	5	1,297
Tennessee:										
Eastern District	13	1,014	8	22,050	----	----------	8	433	2	90
Eastern Union	1	47	-----	----------	----	----------	-----	----------	----	-------
Ketocton	1	16	-----	(1)	----	----------	-----	(1)	----	-------
Mountain Union	2	43	-----	(1)	----	----------	-----	(1)	1	45
Virginia:										
Eastern District	18	1,294	11	15,750	2	463	10	4,182	5	318
Friendship	3	266	-----	(1)	----	----------	3	1,254	----	-------
Indian Creek	1	16	-----	----------	----	----------	-----	(1)	----	-------
Ketocton	13	634	13	35,200	----	----------	10	2,417	1	35
Little River	1	134	-----	(1)	----	----------	-----	(1)	----	-------
Mountain Union	5	325	4	6,000	1	200	-----	(1)	3	192
New Salem	1	44	-----	(1)	----	----------	-----	(1)	1	34
Union	14	674	10	10,000	----	----------	10	492	----	-------
Washington:										
New Salem	2	130	-----	----------	----	----------	-----	----------	----	-------
West Virginia:										
Friendship	12	667	3	1,900	1	63	5	383	----	-------
Indian Creek	12	543	10	14,200	2	1,200	11	3,392	3	126
Kyova	4	162	3	4,200	1	700	-----	(1)	----	-------
Mud River	6	745	4	77,300	----	----------	5	7,877	1	375
Sardis	2	74	-----	----------	----	----------	-----	(1)	----	-------
Combinations [2]	-----	-------	12	18,800	----	----------	13	1,240	----	-------

[1] Amount included in the figures shown on line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and expenditures represent data for associations in Illinois, Kentucky, Tennessee, Virginia, and West Virginia.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Under this head are included a number of associations of Baptists who claim to represent the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. They are thus distinguished from the Primitive Baptists, representing the extreme of Calvinism, and the General, Free Will, and other Baptists, inclining more to the Arminian doctrine; but are in general sympathy with the United Baptists and Duck River and Kindred Associations of Baptists. Some use the term "Regular" alone, and some the term "Regular Primitive," but so far as reported all are included under the one head of "Regular." They are to be found chiefly in North Carolina, Virginia, West Virginia, Kentucky, and the adjoining States. The question has arisen as to the consolidation of these three groups, but as yet no definite action has been taken.[2]

DOCTRINE AND ORGANIZATION

In doctrine the Regular Baptists are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation; and that, therefore, since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible and those who are lost might have complied with the Gospel command and been saved.

The different confessions of faith adopted by other Baptists, such as the London Confession, the Philadelphia Confession, and the New Hampshire Confession are not in use. Each association has its own confession and there will be found in numerous cases some slight difference, particularly in the case of the Ketocton and Indian Creek Associations, including churches in northern Virginia and West Virginia, and Big Harpeth Church in Tennessee, where the doctrine is found to be rather more Calvinistic, and more nearly in harmony with that of the Primitive Baptist group. There is, however, such general correspondence as to permit the classification of these associations together. They are strict in admission to the Lord's Supper, practicing close communion, and for the most part observing the ceremony of feet-washing.

In polity the Regular Baptists are distinctly congregational. The churches meet for fellowship in associations and frequently send messengers to other associations, but there is no organic union between the different associations and the lists of churches not infrequently vary from year to year.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by J. P. Adams, of Whitesburg, Ky., and approved by him in its present form.

[2] Use of the term "Regular" has varied at different times. In the report of churches for 1890 it was applied to the great body of Baptists included in the Northern, Southern, and National Conventions. That use, however, has dropped out and at present the term seems to be limited to the churches described above. But some organizations of Baptists in Tennessee and adjoining States, listed under the head of Duck River and Kindred Associations of Baptists, are in fact the same kind of Baptists as the Regular Baptists and might properly have been included as a part of this group.

UNITED BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been received into the local churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITED BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	221	4	217	1.8	98.2
Members	18,903	221	18,682	1.2	98.8
Average per church	86	55	86		
Membership by sex:					
Male	6,875	44	6,831	0.6	99.4
Female	10,587	111	10,476	1.0	99.0
Sex not reported	1,441	66	1,375	4.6	95.4
Males per 100 females	64.9	39.6	65.2		
Membership by age:					
Under 13 years	42	1	41		
13 years and over	16,415	220	16,195	1.3	98.7
Age not reported	2,446		2,446		100.0
Per cent under 13 years [3]	0.3	0.5	0.3		
Church edifices:					
Number	142	4	138	2.8	97.2
Value—Churches reporting	139	4	135	2.9	97.1
Amount reported	$144,665	$4,000	$140,665	2.8	97.2
Average per church	$1,041	$1,000	$1,042		
Debt—Churches reporting	10		10		
Amount reported	$1,610		$1,610		100.0
Churches reporting "no debt" on church edifice	105	4	101	3.8	96.2
Expenditures during year:					
Churches reporting	147		147		100.0
Amount reported	$15,094		$15,094		100.0
Current expenses and improvements	$11,103		$11,103		100.0
Benevolences, missions, etc	$1,862		$1,862		100.0
Not classified	$2,129		$2,129		100.0
Average expenditure per church	$103		$103		
Sunday schools:					
Churches reporting	39	1	38		
Officers and teachers	239	7	232	2.9	97.1
Scholars	2,005	75	1,930	3.7	96.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 221 active United Baptist churches, with 18,903 members. These figures are exclusive of two federated churches, each consisting of a United Baptist unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 199, of whom about one-half were affiliated with the United Baptists.

The classification of membership by sex was reported by 210 churches and the classification by age was reported by 189 churches, including, however, only 16 of which reported any members under 13 years of age. There were no parsonages reported for 1926.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNITED BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	221	254	190	204
Increase [1] over preceding census:				
Number	−33	64	−14	----
Per cent	−13.0	33.7	−6.9	----
Members	18,903	22,097	13,698	13,209
Increase [1] over preceding census:				
Number	−3,194	8,399	489	----
Per cent	−14.5	61.3	3.7	----
Average membership per church	86	87	72	65
Church edifices:				
Number	142	82	77	179
Value—Churches reporting	139	82	75	----
Amount reported	$144,665	$52,147	$36,715	$80,150
Average per church	$1,041	$636	$490	----
Debt—Churches reporting	10	2	2	----
Amount reported	$1,610	$20	$115	----
Expenditures during year:				
Churches reporting	147	69	----	----
Amount reported	$15,094	$4,837	----	----
Current expenses and improvements	$11,103	$3,647	----	----
Benevolences, missions, etc	$1,862	$1,190	----	----
Not classified	$2,129	----	----	----
Average expenditure per church	$103	$70	----	----
Sunday schools:				
Churches reporting	39	16	21	----
Officers and teachers	239	92	168	----
Scholars	2,005	701	1,360	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the United Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each association of the United Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNITED BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**221**	**4**	**217**	**18,903**	**221**	**18,682**	**6,875**	**10,587**	**1,441**	**64.9**
East North Central:										
Ohio	12	------	12	663	-------	663	239	316	108	75.6
West North Central:										
Missouri	21	1	20	1,581	30	1,551	592	882	107	67.1
South Atlantic:										
West Virginia	48	1	47	3,744	73	3,671	1,374	2,157	213	63.7
East South Central:										
Kentucky	119	2	117	11,557	118	11,439	4,141	6,403	1,013	64.7
Tennessee	18	------	18	1,302	-------	1,302	499	803	--------	62.1
Pacific:										
Washington	3	------	3	56	-------	56	30	26	--------	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNITED BAPTISTS

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**221**	**254**	**190**	**18,903**	**22,097**	**13,698**	**42**	**16,415**	**2,446**	**0.3**
Ohio	12	1	17	663	73	1,381	10	564	89	1.7
Missouri	21	21	28	1,581	1,334	1,267	7	1,346	228	0.5
Nebraska	------	------	1	--------	--------	11	------	--------	--------	------
West Virginia	48	40	32	3,744	3,565	2,226	10	3,333	401	0.3
Kentucky	119	192	79	11,557	17,125	7,167	8	9,864	1,685	0.1
Tennessee	18	------	------	1,302	--------	--------	7	1,262	33	0.6
Arkansas	------	------	33	--------	--------	1,646	------	--------	--------	------
Washington	3	------	------	56	--------	--------	------	46	10	------

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

With the immigration of Baptists from the New England and Middle States into Virginia, the Carolinas, Tennessee, and Kentucky, and the more intimate fellowship that grew up in those isolated communities, the distinction between the different Baptist bodies, Calvinistic or Particular, and Arminian or General, became in many cases less marked, and a tendency toward union was apparent. In Virginia and the Carolinas, particularly, and also in Kentucky, during the latter part of the eighteenth and early part of the nineteenth centuries, a con-

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by J. P. Adams, of Whitesburg, Ky., and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNITED BAPTISTS

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**221**	**142**	**139**	**$144,665**	**10**	**$1,610**
Ohio	12	9	9	6,500	2	225
Missouri	21	19	18	18,300	----	----
West Virginia	48	23	23	25,785	1	65
Kentucky	119	74	73	79,650	6	1,100
Tennessee	18	16	[1] 16	[1] 14,430	1	220
Washington	3	1	----	([1])	----	----

[1] Amount for Washington combined with figures for Tennessee, to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNITED BAPTISTS

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**221**	**147**	**$15,094**	**$11,103**	**$1,862**	**$2,129**	**39**	**239**	**2,005**
Ohio	12	10	1,085	973	112	----	6	41	215
Missouri	21	17	2,043	1,558	335	150	4	19	115
West Virginia	48	29	2,252	1,582	360	310	12	70	580
Kentucky	119	73	7,991	5,625	797	1,569	9	63	618
Tennessee	18	15	1,603	1,365	238	----	8	46	477
Washington	3	3	120	----	20	100	----	----	----

siderable number of the Separate Baptists and those who were known as "Regular Baptists," claiming to represent the original English Baptists before the distinction between Particular and General became prominent, combined under the name of "United Baptists." The Separate Baptists emphasized less strongly the Arminian characteristics of their belief, while the Regular Baptists were more ready to allow special customs, particularly foot washing, wherever they were desired. This movement, which took definite form in Richmond, Va., in 1794 and in Kentucky in 1804, for a time gained strength and the associations kept their identity; but gradually, as they came into closer relations with the larger Baptist bodies of the North and South, many United Baptist churches ceased to be distinct and became enrolled with other Baptist bodies.

Of late years there has developed considerable fellowship with associations still using the name "Regular," and with those listed in the census report as the "Duck River and Kindred Associations of Baptists," and there has been talk of a consolidation of these different associations. As yet no definite steps to this end have been taken.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: UNITED BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**221**	**18,903**	**139**	**$144,665**	**10**	**$1,610**	**147**	**$15,094**	**39**	**2,005**
Bethel	13	1,051	11	12,900			10	1,805	2	70
Bethlehem No. 1	22	1,325	13	14,950			14	641	8	362
Bethlehem No. 2	23	2,091	9	8,600	1	65	13	1,392	2	82
Blaine Union	17	1,349	8	5,100			8	315		
Center Point	6	437	5	4,400			6	765	6	215
Central Missouri	8	530	7	5,400			7	238	2	45
Cumberland River	4	627	4	10,000	1	235	4	2,112	4	308
Iron Hill	18	1,172	10	7,850	3	805	8	1,096		
Laurel River	5	486	3	4,000	1	24	3	525	1	75
Mount Carmel	6	409	4	5,000			4	891	3	211
Mount Zion	14	1,129	8	4,000			9	440		
New Liberty	4	232	4	[1] 3,000			6	[1] 572		
Olive	4	251								
Point Union	29	3,856	23	32,300	2	221	22	2,293		
Stockton Valley	20	1,749	17	16,230	1	220	16	1,383	11	637
Zion	28	2,209	13	10,935	1	40	17	626		

[1] Amount for Olive Association combined with figures for New Liberty Association, to avoid disclosing the statistics of individual churches.

The name "United Baptist" still appears on the minutes of many associations whose churches are enrolled with the Baptists of the Northern Convention or the Southern Convention, chiefly with the latter, but there are some which retain their distinctive position. In many cases, even where they are not on the rolls of the Southern Baptist Convention, they are still in intimate relations with its churches, attend the same meetings, and are identified with them in many ways.

DOCTRINE AND ORGANIZATION

In doctrine the United Baptists hold that salvation is all of grace and in no sense of works; yet that it is conditional upon performance of the requirements of the Gospel which, they claim, is to be preached to all men; and, as all men are commanded to repent, it necessarily follows that all men are given ability to repent, being led to repentance by the goodness of God, or, on the other hand, being led to rebellion and resistance by the devices of Satan; but that, in either case, it is as the individual inclines the ear and heart, or yields himself to obey. They observe the ceremony of foot washing, and are strict in their practice of close communion. In polity they are strictly congregational.

DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Duck River and Kindred Associations of Baptists (Baptist Church of Christ) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Duck River and Kindred Associations of Baptists includes those who have been enrolled in the local churches upon regeneration and baptism. Baptism is by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	98	2	96		
Members	7,340	78	7,262	1.1	98.9
Average per church	75	39	76		
Membership by sex:					
Male	2,903	31	2,872	1.1	98.9
Female	4,200	47	4,153	1.1	98.9
Sex not reported	237		237		100.0
Males per 100 females [3]	69.1		69.2		
Membership by age:					
Under 13 years	6		6		
13 years and over	4,332	78	4,254	1.8	98.2
Age not reported	3,002		3,002		100.0
Per cent under 13 years [4]	0.1		0.1		
Church edifices:					
Number	76	2	74		
Value—Churches reporting	75	2	73		
Amount reported	$51,175	$1,400	$49,775	2.7	97.3
Average per church	$682	$700	$682		
Debt—Churches reporting	2	1	1		
Amount reported	$195	$80	$115	41.0	59.0
Churches reporting "no debt" on church edifice	53	1	52		
Expenditures during year:					
Churches reporting	46	2	44		
Amount reported	$5,362	$175	$5,187	3.3	96.7
Current expenses and improvements	$3,845	$150	$3,695	3.9	96.1
Benevolences, missions, etc	$867	$25	$842	2.9	97.1
Not classified	$650		$650		100.0
Average expenditure per church	$117	$88	$118		
Sunday schools:					
Churches reporting	14	1	13		
Officers and teachers	78	5	73		
Scholars	795	45	750	5.7	94.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 98 active organizations of the Duck River and Kindred Associations, with 7,340 members. The classification of membership by sex was reported by 93 churches and the classification by age was reported by 55 churches, including, however, only 3 which reported any members under 13 years of age. No parsonages were reported as owned by the churches.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

ITEM	1926	1916	1906	1890
Churches (local organizations)	98	105	92	152
Increase [1] over preceding census:				
Number	−7	13	−60	
Per cent [2]	−6.7		−39.5	
Members	7,340	6,872	6,416	8,254
Increase [1] over preceding census:				
Number	468	456	−1,838	
Per cent	6.8	7.1	−22.3	
Average membership per church	75	65	70	54
Church edifices:				
Number	76	51	86	135
Value—Churches reporting	75	49	86	
Amount reported	$51,175	$40,600	$44,321	$56,755
Average per church	$682	$829	$515	
Debt—Churches reporting	2		3	
Amount reported	$195		$107	
Expenditures during year:				
Churches reporting	46	67		
Amount reported	$5,362	$2,518		
Current expenses and improvements	$3,845	$1,206		
Benevolences, missions, etc.	$867	$1,312		
Not classified	$650			
Average expenditure per church	$117	$38		
Sunday schools:				
Churches reporting	14	8	9	
Officers and teachers	78	48	37	
Scholars	795	399	402	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Duck River and Kindred Associations by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each association of the Duck River Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**98**	**2**	**96**	**7,340**	**78**	**7,262**	**2,903**	**4,200**	**237**	**69.1**
South Atlantic:										
Georgia	1	------	1	29	------	29	10	19	------	------
East South Central:										
Tennessee	58	2	56	4,490	78	4,412	1,820	2,662	8	68.4
Alabama	31	------	31	2,453	------	2,453	921	1,303	229	70.7
Mississippi	8	------	8	368	------	368	152	216	------	90.4

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**98**	**105**	**92**	**7,340**	**6,872**	**6,416**	**6**	**4,332**	**3,002**	**0.1**
Georgia	1	------	------	29	------	------	------	------	29	------
Tennessee	58	67	56	4,490	4,589	4,099	1	2,706	1,783	[2]
Alabama	31	33	28	2,453	2,034	1,947	5	1,470	978	0.3
Mississippi	8	5	8	368	249	370	------	156	212	------

[1] Based on membership with age classification reported.
[2] Less than one-tenth of 1 per cent.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**98**	**76**	**75**	**$51,175**	**2**	**$195**
Georgia	1	1	[1] 44	[1] 32,325	2	195
Tennessee	58	44				
Alabama	31	24	24	16,000	------	------
Mississippi	8	7	7	2,850	------	------

[1] Amount for Georgia combined with figures for Tennessee, to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	98	46	$5,362	$3,845	$867	$650	14	78	795
Tennessee	58	31	3,454	2,229	737	488	12	62	598
Alabama	31	14	1,758	1,516	80	162	1	9	167
Other States	9	1	150	100	50	----	1	7	30

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	98	7,340	75	$51,175	2	$195	46	$5,362	14	795
Duck River	23	2,384	21	16,950	1	80	11	1,141	2	95
East Union	9	326	4	1,750	----	----	6	780	1	40
Ebenezer	6	233	5	1,800	----	----	----	(1)	1	30
Liberty	8	481	7	2,700	----	----	----	(1)	----	----
Mount Pleasant	27	2,193	21	15,800	----	----	13	1,893	2	212
Mount Zion	12	687	10	7,275	----	----	5	438	3	143
New Liberty	4	244	3	1,400	----	----	----	----	1	40
Union	9	792	4	3,500	1	115	8	945	4	235
Combinations [2]	----	----	----	----	----	----	3	165	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.
[2] The figures for expenditures represent data for churches in Ebenezer and Liberty Associations.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Baptist principles quite early gained a strong foothold in the mountainous sections of Tennessee, many of the early settlers being Baptists from the older States, led by Elder George Foster, from Kentucky, and others. Five churches were organized in the year 1807, and these came together in 1808 and organized the Elk River Association, one of the oldest associations in middle Tennessee.

This association was strongly Calvinistic in doctrine. There grew up an element within it, however, which was more liberal in its belief in the atonement and the plan of salvation. As this element increased, the opposite party became

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by S. F. Shelton, clerk of Duck River Association, and approved by him in its present form.

even stricter in its theology and practice. These differences became so great that in 1825 the liberal minority withdrew from the association and organized the Duck River Association. On account of this division, they were for a time called the "Separate Baptists," although they did not actually identify themselves with that body. With the increase in churches, other associations have been organized, principally in Tennessee and Alabama, which have regular affiliation with each other.

Later discussion arose as to the legitimacy of missionary operations as then conducted, missionary contributions being compulsory on the part of the churches; there came another division, some withdrawing and identifying themselves with the churches which became known as the Missionary Baptists, but leaving the others still more closely bound together.

DOCTRINE

In doctrine, the Duck River and its kindred associations are Calvinistic, though liberal, believing that "Christ tasted death for every man" and made it possible for God to have mercy upon all who come unto Him on Gospel terms. They believe that sinners are justified by faith; that the saints will "persevere in grace," and that baptism of believers by immersion, the Lord's Supper, and the washing of the saints' feet are Gospel institutions and should be observed until the second coming of Christ. While acknowledging the similarity of their doctrinal position to that of the Separate Baptists, they have not as yet seen their way clear to form a union with them, although an increasing sentiment appears to exist among the churches in favor of such union. Similar discussion has arisen with regard to the United and Regular Baptists, but no action has been taken.

ORGANIZATION

In polity they are in accord with other Baptists, believing that no one member has a ruling voice over another. All business is transacted by a majority vote, no one person being given any ecclesiastical power over a church or churches. Admission to the church is by examination and vote of the church, and ordination to the ministry is by two or more ordained ministers, the candidate being expected to demonstrate his consciousness of a divine call to preach the gospel. The minister has no right to demand a stated salary, but the local church is expected to give liberally, "that they which preach the gospel [may] live of the gospel."

The association meetings are purely for purposes of fellowship, and communication with kindred bodies is by messenger or letter. The only form of discipline is withdrawal of fellowship, on evidence of difference of views or of conduct unbecoming a member of the church.

WORK

While not represented by any distinctive missionary societies or benevolent organizations, they are not to be classed with antimissionary churches. Since they occupy mountainous sections chiefly and represent the less wealthy communities, their missionary spirit finds expression in local evangelistic work. As they have come in contact more and more with other churches their sense of fellowship has broadened, and with this has been apparent a desire to share in the wider work of the general church.

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PRIMITIVE BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Primitive Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been enrolled in the local churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PRIMITIVE BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	2,267	298	1,969	13.1	86.9
Members	81,374	11,248	70,126	13.8	86.2
Average per church	36	38	36		
Membership by sex:					
Male	17,060	2,346	14,714	13.8	86.2
Female	30,608	4,100	26,508	13.4	86.6
Sex not reported	33,706	4,802	28,904	14.2	85.8
Males per 100 females	55.7	57.2	55.5		
Membership by age:					
Under 13 years	75	14	61		
13 years and over	42,283	5,506	36,777	13.0	87.0
Age not reported	39,016	5,728	33,288	14.7	85.3
Per cent under 13 years [3]	0.2	0.3	0.2		
Church edifices:					
Number	1,057	137	920	13.0	87.0
Value—Churches reporting	1,037	134	903	12.9	87.1
Amount reported	$1,730,348	$406,700	$1,323,648	23.5	76.5
Average per church	$1,669	$3,035	$1,466		
Debt—Churches reporting	67	25	42		
Amount reported	$25,734	$14,604	$11,130	56.7	43.3
Churches reporting "no debt" on church edifice	745	93	652	12.5	87.5
Parsonages:					
Value—Churches reporting	6	4	2		
Amount reported	$13,313	$8,313	$5,000	62.4	37.6
Expenditures during year:					
Churches reporting	776	115	661	14.8	85.2
Amount reported	$166,847	$43,633	$123,214	26.2	73.8
Current expenses and improvements	$140,678	$38,207	$102,471	27.2	72.8
Benevolences, missions, etc	$16,945	$3,196	$13,749	18.9	81.1
Not classified	$9,224	$2,230	$6,994	24.2	75.8
Average expenditure per church	$215	$379	$186		
Sunday schools:					
Churches reporting	5	2	3		
Officers and teachers	25	10	15		
Scholars	181	24	157	13.3	86.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 2,267 active Primitive Baptist churches, with 81,374 members. The classification of membership by sex was reported by 1,317 churches and the classification by age was reported by 1,128 churches, including, however, only 34 which reported any members under 13 years of age. There was no debt on the parsonages reported.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PRIMITIVE BAPTISTS

ITEM	1926	1916	1906	1890 [1]
Churches (local organizations)	2,267	2,142	2,878	2,784
Increase [2] over preceding census:				
Number	125	−736	94	
Per cent	5.8	−25.6	3.4	
Members	81,374	80,311	102,311	98,109
Increase [2] over preceding census:				
Number	1,063	−22,000	4,202	
Per cent	1.3	−21.5	4.3	
Average membership per church	36	37	36	35
Church edifices:				
Number	1,057	1,697	2,003	2,444
Value—Churches reporting	1,037	1,580	1,953	
Amount reported	$1,730,348	$1,601,807	$1,674,810	$1,456,124
Average per church	$1,669	$1,014	$858	
Debt—Churches reporting	67	45	68	
Amount reported	$25,734	$12,053	$16,207	
Parsonages:				
Value—Churches reporting	6	7	16	
Amount reported	$13,313	$14,900	$38,295	
Expenditures during year:				
Churches reporting	776	904		
Amount reported	$166,847	$96,270		
Current expenses and improvements	$140,678	$92,329		
Benevolences, missions, etc	$16,945	$3,941		
Not classified	$9,224			
Average expenditure per church	$215	$100		
Sunday schools:				
Churches reporting	5			
Officers and teachers	25			
Scholars	181			

[1] Statistics for 1890 are exclusive of Colored Primitive Baptists.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Primitive Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each association of the Primitive Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PRIMITIVE BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**2,267**	**298**	**1,969**	**81,374**	**11,248**	**70,126**	**17,060**	**30,608**	**33,706**	**55.7**
New England:										
Maine	4	1	3	53	14	39			53	
Massachusetts	1	1		5	5		1	4		
Middle Atlantic:										
New York	15	4	11	211	72	139	29	114	68	25.4
New Jersey	3		3	89		89	3	13	73	
Pennsylvania	8	3	5	116	50	66	17	50	49	
East North Central:										
Ohio	50	12	38	1,204	216	988	262	537	405	48.8
Indiana	74	13	61	3,962	468	3,494	1,009	1,833	1,120	55.0
Illinois	62	12	50	2,300	540	1,760	395	859	1,046	46.0
Michigan	2		2	28		28	7	10	11	
West North Central:										
Iowa	11	4	7	388	168	220	143	216	29	66.2
Missouri	71	9	62	2,858	494	2,364	652	1,159	1,047	56.3
Nebraska	5	1	4	170	28	142	67	103		65.0
Kansas	5	2	3	126	46	80	30	60	36	
South Atlantic:										
Delaware	6		6	70		70	1	7	62	
Maryland	13	2	11	223	65	158	30	87	106	
District of Columbia	1	1		63	63		17	46		
Virginia	214	8	206	9,745	342	9,403	1,929	4,108	3,708	47.0
West Virginia	52	5	47	1,343	135	1,208	310	559	474	55.5
North Carolina	295	35	260	9,963	1,234	8,729	1,770	3,540	4,653	50.0
South Carolina	18	1	17	490	16	474	127	217	146	58.5
Georgia	401	66	335	15,317	2,787	12,530	2,777	5,027	7,513	55.2
Florida	73	7	66	2,224	282	1,942	446	595	1,183	75.0
East South Central:										
Kentucky	114	12	102	4,365	562	3,803	936	1,476	1,953	63.4
Tennessee	158	29	129	7,007	1,384	5,623	1,788	3,220	1,999	55.5
Alabama	201	14	187	6,483	481	6,002	1,510	2,349	2,624	64.3
Mississippi	101	13	88	3,485	508	2,977	936	1,457	1,092	64.2
West South Central:										
Arkansas	91	12	79	1,979	217	1,762	429	712	838	60.3
Louisiana	18	3	15	546	89	457	108	214	224	50.5
Oklahoma	41	5	36	1,390	161	1,229	291	408	691	71.3
Texas	154	22	132	5,087	800	4,287	1,015	1,601	2,471	63.4
Mountain:										
Idaho	1		1	32		32			32	
Colorado	2		2	23		23	11	12		
New Mexico	2	1	1	29	21	8	14	15		

(1) Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PRIMITIVE BAPTISTS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**2,267**	**2,142**	**2,878**	**81,374**	**80,311**	**102,311**	**75**	**42,283**	**39,016**	**0.2**
Maine	4	4	2	53	57	68	------	----------	53	-------
New York	15	23	20	211	385	435	------	92	119	-------
New Jersey	3	------	4	89	---------	225	------	----------	89	-------
Pennsylvania	8	10	20	116	115	397	------	57	59	-------
Ohio	50	46	57	1,204	1,308	1,588	1	714	489	0.1
Indiana	74	95	147	3,962	5,432	8,132	3	2,651	1,308	0.1
Illinois	62	53	118	2,300	2,621	5,163	1	1,082	1,217	0.1
Iowa	11	10	25	388	344	657	------	282	106	-------
Missouri	71	59	114	2,858	2,636	4,040	1	1,730	1,127	0.1
Nebraska	5	6	5	170	158	118	3	167	---------	1.8
Kansas	5	------	12	126	---------	207	------	58	68	-------
Delaware	6	2	7	70	61	227	------	8	62	-------
Maryland	13	9	12	223	201	251	9	68	146	-------
Virginia	214	198	232	9,745	9,314	9,642	1	6,063	3,681	(2)
West Virginia	52	14	58	1,343	673	2,019	------	854	489	-------
North Carolina	295	279	272	9,963	10,481	10,207	------	4,590	5,373	-------
South Carolina	18	11	16	490	430	606	------	344	146	-------
Georgia	401	420	439	15,317	15,871	16,157	29	6,080	9,208	0.5
Florida	73	60	60	2,224	1,898	1,781	------	985	1,239	-------
Kentucky	114	55	159	4,365	2,250	5,442	------	2,357	2,008	-------
Tennessee	158	208	244	7,007	8,925	10,204	6	4,197	2,804	0.1
Alabama	201	242	303	6,483	7,652	9,772	17	3,606	2,860	0.5
Mississippi	101	101	115	3,485	3,401	3,416	1	2,206	1,278	(2)
Arkansas	91	97	108	1,979	2,247	2,591	------	795	1,184	-------
Louisiana	18	12	38	546	398	781	------	312	234	-------
Oklahoma	41	27	28	1,390	662	587	1	601	788	0.2
Texas	154	88	236	5,087	2,543	7,095	1	2,253	2,833	(2)
Washington	------	5	8	---------	106	193	------	----------	---------	-------
Oregon	------	2	10	---------	31	157	------	----------	---------	-------
Other States	9	6	9	180	111	153	1	131	48	0.8

[1] Based on membership with age classification reported; not shown where base is less than 100.
[2] Less than one-tenth of 1 per cent.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PRIMITIVE BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**2,267**	**1,057**	**1,037**	**$1,730,348**	**67**	**$25,734**	**6**	**$13,313**
New York	15	8	7	23,800				
Pennsylvania	8	3	3	6,200				
Ohio	50	29	27	57,250				
Indiana	74	47	47	146,810	3	3,425		(1)
Illinois	62	33	30	51,600	1	100		(1)
Iowa	11	10	8	25,000	1	300		
Missouri	71	47	46	91,050	4	1,692		
Nebraska	5	5	5	13,500				
Kansas	5	4	4	5,500				
Maryland	13	7	7	46,000				
Virginia	214	113	112	194,080	6	1,305		(1)
West Virginia	52	23	23	52,675	5	1,761		
North Carolina	295	128	123	233,240	9	2,035		(1)
South Carolina	18	8	8	4,200				
Georgia	401	158	156	217,010	9	1,505		(1)
Florida	73	28	28	28,700	2	1,360		
Kentucky	114	59	59	84,100	3	1,060		
Tennessee	158	91	91	150,989	7	6,807		
Alabama	201	102	102	103,369	4	1,201		
Mississippi	101	49	48	39,925	5	1,312		
Arkansas	91	31	31	39,100	3	137		
Louisiana	18	7	7	5,050				
Oklahoma	41	8	8	16,000	3	1,458		
Texas	154	54	52	67,800	1	171		(1)
Other States [2]	22	5	5	27,400	1	105	6	13,313

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 6 churches in Indiana, Illinois, Virginia, North Carolina, Georgia, and Texas.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PRIMITIVE BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**2,267**	**776**	**$166,847**	**$140,678**	**$16,945**	**$9,224**	**5**	**25**	**181**
New York	15	9	3,823	3,823					
Ohio	50	26	4,592	3,715	127	750			
Indiana	74	42	11,183	9,147	1,052	984			
Illinois	62	19	2,632	2,372	260				
Iowa	11	9	1,809	1,512	147	150			
Missouri	71	39	9,025	7,747	478	800			
Nebraska	5	5	1,050	525	325	200			
Kansas	5	3	222	219	3		1	6	12

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PRIMITIVE BAPTISTS—Continued

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
Maryland	13	7	$2,353	$2,339	$14				
Virginia	214	71	8,593	7,597	746	$250			
West Virginia	52	23	3,470	3,079	391				
North Carolina	295	85	16,366	14,622	1,453	291			
South Carolina	18	3	32	32					
Georgia	401	125	35,992	32,351	2,831	810			
Florida	73	19	9,555	5,976	3,479	100			
Kentucky	114	39	3,983	3,071	810	102			
Tennessee	158	58	11,988	10,311	772	905	1	4	72
Alabama	201	70	11,505	9,154	1,241	1,110	2	11	85
Mississippi	101	32	10,431	9,548	541	342	1	4	12
Arkansas	91	22	2,524	1,961	423	140			
Louisiana	18	6	1,573	1,528	45				
Oklahoma	41	16	2,552	987	450	1,115			
Texas	154	41	8,518	6,072	1,271	1,175			
Other States	30	7	3,076	2,990	86				

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: PRIMITIVE BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	2,267	81,374	1,037	$1,730,348	67	$25,734	776	$166,847	5	181
Alabama:										
Antioch	17	804	10	8,050	1	325	8	972		
Beulah	6	225	6	5,400			4	529		
Buttahatchie	4	68		(1)				(1)		
Cane Creek	5	113	3	1,400				(1)		
Choctawhatchee	10	411	7	4,800			4	594		
Ebenezer	8	274	3	5,000				(1)		
Elk River	1	27		(1)		(1)		(1)		
Fellowship	20	457	6	15,000				(1)		
Flint River	4	191		(1)				(1)		
Forked Deer	1	41		(1)				(1)		
Fountain Creek	1	20		(1)						
Hillabee	10	383	7	4,294			4	380		
Hopewell	9	170		(1)				(1)		
Indian Creek	1	74						(1)	1	43
Little Vine	14	340	5	2,850			3	343		
Lower Wetumpka	9	366	5	2,900			3	400		
Mount Zion	24	724	11	8,325			8	625		
Mud Creek	6	283	5	4,650			4	215		
New Hope	3	68								
Patsaliga	12	247	7	4,350			5	370		

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: PRIMITIVE BAPTISTS—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Alabama—Continued.										
Pilgrims Rest	3	75								
Sand Mountain	4	100	4	$2,750				(1)		
Second Creek	4	151		(1)		(1)	3	$565		
Sequachie Valley	2	35								
Sipsey River	2	17						(1)		
Sucarnoochee	1	8		(1)				(1)		
Tombigbee	1	22		(1)						
Upatoi	1	102								
Wetumpka	10	343	5	12,200	1	$200	3	2,898		
Unassociated	8	344	7	9,050			5	1,265	1	42
Arkansas:										
Harmony	2	54		(1)				(1)		
Little Zion	4	107		(1)				(1)		
Mountain Springs	11	208	4	16,600			4	640		
New Hope	21	377	5	5,900	1	75	6	963		
North Ouachita	8	144		(1)						
Point Remove	3	56		(1)		(1)		(1)		
Rich Mountain	7	288		(1)				(1)		
Salem	9	269	6	6,050	1	50	3	420		
South Arkansas	18	222	9	6,550			4	190		
South Ouachita	3	48								
Sugar Creek	2	92								
Washington	2	96								
Unassociated	1	18								
Colorado:										
Unassociated	2	23						(1)		
Delaware:										
Delaware Association	4	25								
Salisbury of Maryland	2	45		(1)				(1)		
District of Columbia:										
Ketocton	1	63		(1)				(1)		
Florida:										
Alahabee River	1	31								
Antioch	4	122	3	1,600				(1)		
Baltimore	1	8								
Chipola	2	44		(1)						
Middle Florida	2	53		(1)				(1)		
Mount Enon	21	627	10	9,000	1	60	7	1,100		
Original Flint	1	11								
Pilgrims Rest	5	150								
Primitive Baptists Union	1	28		(1)						
St. Marys River	4	68								
San Pedro	10	290	5	4,250			4	150		
Suwannee	20	748	6	11,100	1	1,300	4	5,010		
Unassociated	1	44								
Georgia:										
Alahabee	35	1,151	12	6,660	2	120	9	765		
Antioch	2	78		(1)				(1)		
Bethel	17	846	8	13,350			8	2,801		
Blue Ridge	2	76		(1)				(1)		
Blue River	1	97								
Cane Creek	1	30								
Ebenezer	16	477	7	6,700			5	363		
Echeconnee	26	1,089	14	31,200	2	250	12	12,172		
Euharlee	12	295	7	7,050	1	50	6	705		
Fellowship	6	236		(1)				(1)		
Flint River	10	264		(1)				(1)		
Harmony	4	157	4	7,400				(1)		
Little River	7	362	4	4,600				(1)		
Lotts Creek	19	1,034	11	14,200			13	3,100		
Lower Canoochee	10	614		(1)		(1)		(1)		

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: PRIMITIVE BAPTISTS—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Georgia—Continued.										
Marietta	8	191	----	(1)	----	----	----	(1)	----	----
Mount Olive	5	228	3	$4,300	----	----	----	(1)	----	----
Mount Pleasant	11	202	----	(1)	----	----	----	(1)	----	----
New Beulah	3	84	----	(1)	----	----	----	(1)	----	----
New Hope	14	371	----	(1)	----	----	----	----	----	----
Ochlachee	9	497	5	12,500	1	$200	7	$1,718	----	----
Ocmulgee	9	249	4	5,200	----	----	3	839	----	----
Oconee	13	424	3	6,500	----	----	----	(1)	----	----
Old Lower Ochlockonee	5	204	----	(1)	----	----	----	----	----	----
Original Flint River	8	340	----	(1)	----	----	----	(1)	----	----
Original Upper Canoochee	16	554	10	11,700	----	----	9	1,207	----	----
Primitive Baptists Union	26	925	6	3,450	----	----	4	42	----	----
Primitive Western	5	109	----	(1)	----	----	----	(1)	----	----
Primitive Western Union	6	321	4	6,500	1	235	4	1,640	----	----
Pulaski	21	549	8	5,350	----	----	4	339	----	----
St. Marys River	3	47	----	----	----	----	----	----	----	----
Salem	5	193	----	(1)	----	----	3	223	----	----
Towaliga	9	372	----	(1)	----	----	----	----	----	----
Upatoi	11	419	4	5,250	----	----	3	225	----	----
Upper Canoochee	16	1,210	8	17,200	----	----	8	2,797	----	----
Yellow River	26	735	9	12,800	----	----	3	620	----	----
Unassociated	4	287	4	10,200	1	500	3	2,214	----	----
Idaho:										
Hiwassee	1	32	----	----	----	----	----	----	----	----
Illinois:										
Bethel	6	230	4	9,000	----	----	----	(1)	----	----
Central	4	117	----	(1)	----	----	----	(1)	----	----
Concord	5	91	----	(1)	----	----	----	(1)	----	----
Kaskaskia	4	68	----	(1)	----	----	----	(1)	----	----
Little Wabash	5	231	5	5,000	----	----	3	355	----	----
Muddy River	7	311	----	(1)	----	----	----	----	----	----
Okaw	3	73	----	----	----	----	----	----	----	----
Salem	4	116	3	11,000	----	----	3	488	----	----
Skillet Fork	10	640	5	7,400	1	100	----	(1)	----	----
Spoon River	4	66	----	----	----	----	----	(1)	----	----
Wabash	5	168	----	(1)	----	----	----	(1)	----	----
Unassociated	5	189	5	10,000	----	----	----	(1)	----	----
Indiana:										
Blue River	11	742	9	15,410	1	25	7	1,009	----	----
Conns Creek	4	120	----	(1)	----	----	----	(1)	----	----
Danville	8	305	5	16,500	----	----	4	879	----	----
Little Zion	4	225	----	----	----	----	----	----	----	----
Mount Salem	4	85	3	7,900	1	2,000	----	(1)	----	----
Mississnewa	4	228	----	(1)	----	----	3	1,073	----	----
Patoka	9	981	6	25,000	1	1,400	6	2,725	----	----
Salem	9	519	4	12,000	----	----	5	1,055	----	----
Tates Creek	1	7	----	(1)	----	----	----	(1)	----	----
White River	6	237	5	8,500	----	----	3	850	----	----
White Water	9	293	6	16,500	----	----	5	934	----	----
Unassociated	5	220	5	31,500	----	----	4	900	----	----
Iowa:										
Des Moines River	3	71	----	(1)	----	----	----	(1)	----	----
Hazel Creek	1	8	----	----	----	----	----	(1)	----	----
Missouri Valley	2	141	----	(1)	----	----	----	----	----	----
Western	3	104	----	(1)	----	----	3	443	----	----
Unassociated	2	64	----	(1)	----	(1)	----	(1)	----	----
Kansas:										
Pleasant Valley	1	14	----	(1)	----	----	----	(1)	1	12
Turkey Creek	3	83	----	(1)	----	----	----	(1)	----	----
Unassociated	1	29	----	(1)	----	----	----	(1)	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: PRIMITIVE BAPTISTS—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Kentucky:										
Burning Spring	16	854	8	$5,700			4	$240		
Cypress Creek	2	88		(1)				(1)		
Greenfield	5	274	3	8,300			3	775		
Highland	7	340	7	10,300			6	1,049		
Little River	2	27		(1)				(1)		
Mates Creek	11	311	3	3,000			3	124		
North District	5	209	4	7,250				(1)		
Powells Valley	6	246	4	12,250	1	$100		(1)		
Red Bird	8	168		(1)				(1)		
Red River	10	306	5	6,500	1	800	3	33		
Rock Springs	14	518	3	3,400	1	160	5	244		
Soldier Creek	8	415	4	2,800				(1)		
Spencer	4	122		(1)				(1)		
Tates Creek	5	250		(1)				(1)		
Union	4	94		(1)						
Unassociated	7	143	6	12,800				(1)		
Louisiana:										
Bythnia	4	68		(1)			3	173		
Little Hope	1	36								
Louisiana	8	312	4	3,900				(1)		
New Hope	1	31						(1)		
South Ouachita	3	87								
Unassociated	1	12		(1)				(1)		
Maine:										
Maine	3	33								
Unassociated	1	20								
Maryland:										
Baltimore	3	46		(1)				(1)		
Ketocton	2	43		(1)				(1)		
Salisbury	7	128	3	18,500			3	800		
Unassociated	1	6		(1)				(1)		
Massachusetts:										
Massachusetts	1	5		(1)				(1)		
Michigan:										
Mount Salem	1	17						(1)		
Sandusky	1	11								
Mississippi:										
Amite	10	306	3	1,600	1	157	3	684		
Bethany	14	531	6	3,750				(1)		
Buttahatchie	1	8								
Good Hope	13	368	5	5,350	1	600	4	4,566		
Hopewell	9	347	6	4,000			4	550		
Indian Creek	1	18		(1)					1	12
Little Black	6	140		(1)				(1)		
Little Vine	2	36		(1)						
Mississippi River	4	117								
New Hope	10	402	7	6,700	1	30	5	321		
Primitive	7	192	3	1,850				(1)		
Regular Baptist	5	308	3	3,750				(1)		
South Mississippi	6	180	4	2,225	2	525	4	985		
Tallahatchie	4	145		(1)				(1)		
Tombigbee	8	363	5	5,900			5	2,154		
Unassociated	1	24		(1)				(1)		
Missouri:										
Center Creek	5	110	4	4,800	1	330	4	750		
Cuivre-Siloam	5	54	4	3,900			3	700		
Fishing River	10	572	5	14,000	1	100	4	880		
Harmony	4	99		(1)				(1)		
Hazel Creek	3	92		(1)				(1)		
Little Piney	3	127		(1)				(1)		
Mount Zion	8	229	6	16,100			4	1,235		
Nodaway	4	171	3	15,700	1	1,000		(1)		
Ozark	8	285	6	6,100			6	1,242		
Salem	4	460	4	8,200			4	860		

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: PRIMITIVE BAPTISTS—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Missouri—Con.										
Sipsey River	1	30	------	(1)	------	(1)	------	(1)	------	------
Sugar Creek	1	23	------	------	------	------	------	------	------	------
Two Rivers	6	149	3	$3,800	------	------	------	(1)	------	------
Yellow Creek	9	457	4	7,150	------	------	3	$360	------	------
Nebraska:										
Missouri Valley	3	123	3	7,500	------	------	3	700	------	------
Unassociated	2	47	------	(1)	------	------	------	(1)	------	------
New Jersey:										
Delaware River	3	89	------	(1)	------	------	------	------	------	------
New Mexico:										
West Texas	2	29	------	(1)	------	(1)	------	(1)	------	------
New York:										
Lexington-Roxbury	7	87	3	12,000	------	------	4	695	------	------
Warwick	5	78	------	(1)	------	------	------	(1)	------	------
Unassociated	3	46	------	(1)	------	------	3	304	------	------
North Carolina:										
Abbotts Creek	14	268	7	9,200	------	------	------	(1)	------	------
Bear Creek	26	592	14	15,940	3	$550	11	2,428	------	------
Black Creek	23	1,163	8	15,100	1	800	8	3,501	------	------
Carolina	4	78	------	------	------	------	------	(1)	------	------
Contentnea	21	739	10	15,700	1	85	7	880	------	------
Correspondence	1	7	------	(1)	------	------	------	(1)	------	------
Fishers River	23	918	14	19,100	2	250	10	987	------	------
Kehukee	34	1,135	12	20,100	------	------	10	1,229	------	------
Little River	24	805	7	26,000	2	350	5	2,145	------	------
Loving River	2	15	------	(1)	------	------	------	------	------	------
Lower County Line	16	598	8	35,000	------	------	4	2,550	------	------
Mayo	19	713	4	7,850	------	------	------	(1)	------	------
Mill Branch	3	98	------	(1)	------	------	------	------	------	------
Mountain	6	442	3	5,500	------	------	------	(1)	------	------
Reorganized Silver Creek	6	120	4	9,500	------	------	3	410	------	------
Roaring River	9	229	4	2,400	------	------	------	(1)	------	------
Salem	10	395	3	16,700	------	------	4	394	------	------
Sandy Ridge	1	8	------	------	------	------	------	------	------	------
Senter	9	363	6	14,700	------	------	3	142	------	------
St. Clairs Bottom	1	50	------	------	------	------	------	------	------	------
Seven Mile	10	315	5	4,900	------	------	3	97	------	------
Upper County Line	9	160	3	5,600	------	------	4	680	------	------
White Oak	13	472	6	6,400	------	------	------	(1)	------	------
Zion	3	99	------	------	------	------	------	------	------	------
Unassociated	8	181	------	(1)	------	------	------	(1)	------	------
Ohio:										
Miami	6	130	------	(1)	------	------	3	504	------	------
Muskingum	15	304	10	18,500	------	------	8	888	------	------
Owl Creek	4	135	3	6,500	------	------	------	(1)	------	------
Sandusky	5	219	3	6,500	------	------	------	(1)	------	------
Scioto	11	267	7	18,000	------	------	4	1,120	------	------
Tates Creek	1	7	------	------	------	------	------	(1)	------	------
Union	5	55	------	------	------	------	4	750	------	------
White Water	2	61	------	(1)	------	------	------	(1)	------	------
Unassociated	1	26	------	(1)	------	------	------	(1)	------	------
Oklahoma:										
Center Creek	2	91	------	(1)	------	------	------	(1)	------	------
Enterprise	12	403	------	(1)	------	(1)	3	430	------	------
New Hope	1	14	------	------	------	------	------	------	------	------
Panhandle and Oklahoma	2	134	------	(1)	------	------	------	(1)	------	------
Rich Mountain	2	54	------	------	------	------	------	(1)	------	------
Salem	5	112	------	------	------	------	------	------	------	------
Turkey Creek	1	43	------	(1)	------	------	------	(1)	------	------
Union	2	85	------	(1)	------	------	------	(1)	------	------
Washita	4	151	------	(1)	------	------	------	(1)	------	------
Western	9	285	------	(1)	------	(1)	4	563	------	------
Unassociated	1	18	------	------	------	------	------	------	------	------

1 Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: PRIMITIVE BAPTISTS—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Pennsylvania:										
Delaware	2	44								
Juniata	1	5								
Unassociated	5	67	3	$6,200				(1)		
South Carolina:										
Carolina	3	36								
Mill Branch	4	118	4	2,600						
Prince William	10	322	3	1,100			3	$32		
Unassociated	1	14		(1)						
Tennessee:										
Big Sandy	8	303	6	5,374			5	1,695		
Blue Ridge	1	8		(1)				(1)		
Buffalo River	11	391	5	5,300				(1)		
Collins River	3	101								
Cumberland	8	406	6	25,000			4	1,945		
Elk River	8	369	3	4,000				(1)		
Fellowship	2	23								
Flint River	1	24		(1)						
Forked Deer	5	188	4	5,000	1	$117		(1)		
Fountain Creek	2	49								
Friendship	1	56		(1)				(1)		
Greenfield	8	544	3	14,500	2	340	3	793		
Hiwassee	8	583	3	3,500				(1)		
Indian Creek	1	57						(1)	1	72
Little River	3	39								
Mallard Creek	1	31								
Mississippi River	7	200	5	6,665				(1)		
Obion	6	265	5	5,100			3	300		
Powells Valley	12	836	10	18,200	1	900	7	1,625		
Predestinarian	9	270	5	4,000				(1)		
Red River	3	64		(1)						
Regular Baptist	2	139		(1)						
Round Lick	10	469	5	4,800			6	370		
Second Creek	1	40		(1)						
Sequachie Valley	7	170	3	10,200	1	2,100		(1)		
Stony Creek	2	27		(1)				(1)		
Tennessee and Nolachucky	9	448	6	8,600			5	1,430		
Washington	1	18								
West Tennessee	15	612	12	15,850			8	500		
Unassociated	3	277	3	9,700	2	3,350		(1)		
Texas:										
Bethel	1	13								
Chambers Creek	4	129								
Duffan	7	182						(1)		
East Providence	5	196		(1)						
Enon	3	120		(1)				(1)		
Friendship	8	312	4	3,600				(1)		
Good Hope	1	14								
Little Flock	10	237	6	4,800			5	730		
Little Hope	9	149		(1)			3	359		
Mount Olive	2	78		(1)				(1)		
Mount Zion	3	83		(1)				(1)		
Neches River	1	20						(1)		
New Hope	6	109								
Old Harmony	7	285								
Panhandle and Oklahoma	5	170						(1)		
Pilot Grove	5	181		(1)						
Primitive Baptist	13	339	7	9,450			4	695		
Salem	3	129								

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: PRIMITIVE BAPTISTS—Continued

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Texas—Continued.										
Southwest Texas	12	398	6	$7,050	----	----	4	$635	----	----
Sulphur Fork	9	252	3	4,000	----	----	----	(1)	----	----
Unity	8	381	3	3,600	1	$171	3	900	----	----
Village Creek	4	281	3	10,300	----	----	3	1,195	----	----
West Providence	8	280	5	7,000	----	----	4	1,290	----	----
West Texas	10	408	3	3,800	----	----	----	(1)	----	----
Western Oklahoma	2	117	----	----	----	----	----	----	----	----
Unassociated	8	224	----	(1)	----	----	----	(1)	----	----
Virginia:										
Ebenezer	9	502	9	27,700	1	198	8	1,504	----	----
Kehuckee	1	16	----	----	----	----	----	----	----	----
Ketocton	12	392	7	11,000	----	----	6	1,129	----	----
Lower County Line	1	13	----	----	----	----	----	----	----	----
Mates Creek	1	19	----	----	----	----	----	----	----	----
Mayo	10	403	5	9,300	----	----	4	347	----	----
Mountain	10	555	4	11,500	----	----	3	270	----	----
New River	29	2,061	20	32,830	1	86	10	2,581	----	----
Pattersons Creek	1	28	----	(1)	----	----	----	(1)	----	----
Piedmont	5	70	5	4,300	2	121	5	415	----	----
Pig River	23	911	7	7,900	----	----	3	107	----	----
St. Clairs Bottom	4	172	3	6,800	----	----	3	55	----	----
Salisbury	1	6	----	----	----	----	----	----	----	----
Senter	3	212	----	(1)	----	----	----	(1)	----	----
Smiths River	19	1,174	11	13,950	----	----	8	231	----	----
Staunton River	13	342	5	13,400	----	----	----	(1)	----	----
Stony Creek	5	162	----	----	----	----	----	----	----	----
Three Forks of Powell River	12	378	3	4,000	----	----	----	(1)	----	----
Union	1	39	----	----	----	----	----	----	----	----
Upper County Line	1	7	----	----	----	----	----	----	----	----
Washington	35	1,660	17	24,800	2	900	7	556	----	----
Zion	8	232	4	4,300	----	----	3	134	----	----
Unassociated	10	391	9	17,000	----	----	6	950	----	----
West Virginia:										
Elkhorn	7	86	----	----	----	----	----	(1)	----	----
Indian Creek	20	764	13	26,175	2	1,075	10	2,092	----	----
Juniata	4	87	----	(1)	----	----	----	(1)	----	----
Mates Creek	2	47	----	(1)	----	(1)	----	(1)	----	----
Mount Zion	1	7	----	(1)	----	(1)	----	(1)	----	----
New Liberty	5	124	----	(1)	----	----	----	(1)	----	----
Pattersons Creek	2	38	----	(1)	----	----	----	(1)	----	----
Pocatalico	6	107	----	(1)	----	(1)	----	(1)	----	----
Tygert's Valley	5	83	----	(1)	----	----	----	(1)	----	----
Combinations [2]	----	----	160	277,950	13	3,649	203	41,750	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and expenditures represent data for associations in Alabama, Arkansas, Colorado, Delaware, District of Columbia, Georgia, Idaho, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Mississippi, Missouri, Nebraska, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

With the development of organized church life shown in the formation of benevolent and particularly of missionary societies, of Sunday schools and similar organizations, during the early part of the nineteenth century, there developed also considerable opposition to such new ideas. The more independent church associations were based on the principle that the Scriptures are the sole and sufficient authority for everything connected with the religious life. The position taken was, in brief, that there were no missionary societies in the apostles' days, and therefore there should be none to-day. Apart from this, however, there seemed to many to be inherent in these societies a centralization of authority which was not at all in accord with the spirit of the gospel. Sunday schools also were considered unauthorized of God, as was everything connected with church life that was not included in the clearly presented statement of the New Testament writers. These views appeared particularly in some of the Baptist bodies, and occasioned what became known as the "antimission movement."

Apparently the first definite announcement of this position was made by the Kehukee Baptist Association of North Carolina, formed in 1765, at its meeting with the Kehukee Church in Halifax County in 1827, although similar views were expressed by a Georgia association in 1826. The Kehukee Association unanimously condemned all "modern, money-based, so-called benevolent societies," as contrary to the teaching and practice of Christ and His apostles, and, furthermore, announced that it could no longer fellowship with churches which indorsed such societies. In 1832 a similar course was adopted by the Country Line Association, at its session with Deep Creek Church in Alamance (then Orange) County, N. C., and by a "Convention of the Middle States" at Black Rock Church, Baltimore County, Md. Other Baptist associations in the North, South, East, and West, during the next 10 years, took similar action. In 1835 the Chemung Association, including churches in New York and Pennsylvania, adopted a resolution declaring that as a number of associations with which it had been in correspondence had "departed from the simplicity of the doctrine and practice of the gospel of Christ, * * * uniting themselves with the world and what are falsely called benevolent societies founded upon a money basis," and preaching a gospel "differing from the gospel of Christ," it would not continue in fellowship with them, and urged all Baptists who could not approve the new ideas to come out and be separate from those holding them.

The various Primitive Baptist associations have never organized as a denomination and have no State conventions or general bodies of any kind. For the purpose of self-interpretation, each association adopted the custom of printing in its annual minutes a statement of its articles of faith, constitution, and rules of order. This presentation was examined carefully by every other association, and, if it was approved, fellowship was accorded by sending to its meetings messengers or letters reporting on the general state of the churches. Any association that did not meet with approval was simply dropped from fellowship. The result was that, while there are certain links binding the different associaciations together, they are easily broken, and the lack of any central body or even of any uniform statement of belief, serves to prevent united action. Another factor in the situation has been the difficulty of intercommunication in many parts of the South. As groups of associations developed in North and South Carolina and Georgia, they drew together, as did those in western Tennessee,

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder C. H. Cayce, of the Primitive Baptists, and approved by him in its present form.

northern Mississippi and Alabama, and Missouri, while those in Texas had little intercourse with any of the others. Occasional fraternal visits were made through all of these sections, and a quasi union or fellowship was kept up, but this has not been sufficient to secure what might be called denominational individuality or growth. This is apparent in the variety of names, some friendly and some derisive, which have been applied to them, such as "Primitive," "Old School," "Regular," "Anti-Mission," and "Hard Shell." In general, the term "Primitive" has been the one most widely used and accepted.

DOCTRINE

In matters of doctrine the Primitive Baptists are strongly Calvinistic. Some of their minutes have 11 articles of faith, some less, some more. They declare that by Adam's fall or transgression all his posterity became sinners in the sight of God; that the corruption of human nature is total; that man can not, by his own free will and ability, reinstate himself in the favor of God; that God elected or chose His people in Christ before the foundation of the world; that sinners are justified only by the righteousness of Christ imputed to them; that the saints will all be preserved and will persevere in grace unto heavenly glory, and that not one of them will be finally lost; that baptism and the Lord's Supper are ordinances of the gospel in the church to the end of time; that the institutions of the day (church societies) are the inventions of men, and are not to be fellowshiped; that Christ will come a second time, in person or bodily presence to the world, and will raise all the dead, judge the human race, send the wicked to everlasting punishment, and welcome the righteous to everlasting happiness. They also hold uncompromisingly to the full verbal inspiration of the Old and New Testament Scriptures.

Some Primitive Baptists maintain, as formulated in the London Baptist Confession of Faith of 1689, that God eternally decreed or predestinated all things, yet in such a manner that He does not compel anyone to sin, and that He does not approve or fellowship sin. The great majority of them, however, maintain that, while God foreknew all things, and while He foreordained to suffer, or not prevent, sin, His active and efficient predestination is limited to the eternal salvation of all His people, and everything necessary thereunto; and all Primitive Baptists believe that every sane human being is accountable for all his thoughts, words, and actions.

Immersion of believers is the only form of baptism which they acknowledge, and they insist that this is a prerequisite to the Lord's Supper. They hold that no minister has any right to administer the ordinances unless he has been called of God, come under the laying on of hands by a presbytery, and is in fellowship with the church of which he is a member; and that he has no right to permit any clergyman who has not these qualifications to assist in the administering of these ordinances. In some sections the Primitive Baptists believe that washing the saints' feet should be practiced in the church, usually in connection with the ordinance of the Lord's Supper. Of late years a group of churches in Georgia have used organs in public worship, but most of the churches are earnestly opposed to the use of instrumental music of any kind in church services. Sunday schools and secret societies are unauthorized. These are claimed not to be in accordance with the teachings of the Bible.

ORGANIZATION

In polity the Primitive Baptists are congregational in that they believe that each church should govern itself according to the laws of Christ as found in the New Testament, and that no minister, association, or convention has any authority. They believe that if, in the view of its sister churches, a church departs in

doctrine or order from the New Testament standard, it should be labored with, and if it can not be reclaimed, fellowship should be withdrawn from it. Admission to the church takes place after careful examination by the pastor and church officers, and by vote of the church. Ministers are ordained by the laying on of the hands of pastors and elders called by the church of which the candidate is a member. No theological training is required. The gifts of the candidate are first tested by association with pastors in evangelistic work, and he is then recommended for ordination. There is no opposition to education, the position being that the Lord is able to call an educated man to preach His gospel when it is His will to do so, and that it is the duty of the minister to study, and especially to study the Scriptures, but they hold that lack of literary attainments does not prevent one whom the Lord has called from being able to preach the gospel.

WORK

Notwithstanding the strong opposition to missionary societies, the Primitive Baptists are by no means opposed to evangelistic effort, and preachers, both regular pastors and others who are in a position to do so, travel much and preach the gospel without charge, going where they feel that the Spirit of God leads them, and where the way is opened in His providence. The members and friends whom they freely serve freely contribute to their support. Although opposed to Sunday schools, they believe in giving their children religious training and instruction.

COLORED PRIMITIVE BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Colored Primitive Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been enrolled in the local churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: COLORED PRIMITIVE BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	925	76	849	8.2	91.8
Members	43,978	4,637	39,341	10.5	89.5
Average per church	48	61	46		
Membership by sex:					
Male	2,346	767	1,579	32.7	67.3
Female	4,856	1,510	3,346	31.1	68.9
Sex not reported	36,776	2,360	34,416	6.4	93.6
Males per 100 females	48.3	50.8	47.2		
Membership by age:					
Under 13 years	942	266	676	28.2	71.8
13 years and over	6,235	2,001	4,234	32.1	67.9
Age not reported	36,801	2,370	34,431	6.4	93.6
Per cent under 13 years [3]	13.1	11.7	13.8		
Church edifices:					
Number	91	27	64		
Value—Churches reporting	87	26	61		
Amount reported	$171,518	$93,870	$77,648	54.7	45.3
Average per church	$1,971	$3,610	$1,273		
Debt—Churches reporting	15	8	7		
Amount reported	$9,793	$7,259	$2,534	74.1	25.9
Churches reporting "no debt" on church edifice	46	9	37		
Expenditures during year:					
Churches reporting	111	30	81	27.0	73.0
Amount reported	$39,419	$19,362	$20,057	49.1	50.9
Current expenses and improvements	$26,874	$13,630	$13,244	50.7	49.3
Benevolences, missions, etc	$12,052	$5,389	$6,663	44.7	55.3
Not classified	$493	$343	$150	69.6	30.4
Average expenditure per church	$355	$645	$248		
Sunday schools:					
Churches reporting	24	10	14		
Officers and teachers	179	70	109	39.1	60.9
Scholars	2,278	780	1,498	34.2	65.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 925 active Colored Primitive Baptist churches, with 43,978 members. The classification of membership by sex was reported by 108 churches and the classification by age was reported by 105 churches, including, however, only 24 which reported any members under 13 years of age. No parsonages were reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. Figures are shown for 1890, representing the colored churches which were separately reported at that census, although the exact date at which the Colored Primitive Baptists were organized as a distinct denomination is not known.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: COLORED PRIMITIVE BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	925	336	787	323
Increase[1] over preceding census:				
Number	589	−451	464	----------
Per cent	175.3	−57.3	143.7	----------
Members	43,978	15,144	35,076	18,162
Increase[1] over preceding census:				
Number	28,834	−19,932	16,914	----------
Per cent	190.4	−56.8	93.1	----------
Average membership per church	48	45	45	56
Church edifices:				
Number	91	236	501	291
Value—Churches reporting	87	164	501	----------
Amount reported	$171,518	$154,690	$296,539	$135,427
Average per church	$1,971	$943	$592	----------
Debt—Churches reporting	15	46	34	----------
Amount reported	$9,793	$8,507	$6,968	----------
Parsonages:				
Value—Churches reporting	----------	12	21	----------
Amount reported	----------	$13,940	$10,095	----------
Expenditures during year:				
Churches reporting	111	170	----------	----------
Amount reported	$39,419	$22,881	----------	----------
Current expenses and improvements	$26,874	$20,000	----------	----------
Benevolences, missions, etc	$12,052	$2,881	----------	----------
Not classified	$493	----------	----------	----------
Average expenditure per church	$358	$135	----------	----------
Sunday schools:				
Churches reporting	24	87	166	----------
Officers and teachers	179	406	911	----------
Scholars	2,278	3,201	6,224	----------

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Colored Primitive Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: COLORED PRIMITIVE BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**925**	**76**	**849**	**43,978**	**4,637**	**39,341**	**2,346**	**4,856**	**36,776**	**48.3**
New England:										
Connecticut	1	1	------	25	25	------	3	22	------	------
Middle Atlantic:										
New Jersey	2	2	------	34	34	------	6	13	15	------
Pennsylvania	8	3	5	368	68	300	6	15	347	------
East North Central:										
Ohio	7	6	1	126	120	6	9	13	104	------
Illinois	1	1	------	38	38	------	9	29	------	------
West North Central:										
Missouri	1	1	------	13	13	------	2	11	------	------
Kansas	10	6	4	114	83	31	11	18	85	------
South Atlantic:										
Dist. Columbia	1	1	------	9	9	------	------	------	9	------
Virginia	30	3	27	436	62	374	22	51	363	------
West Virginia	5	------	5	119	------	119	5	10	104	------
North Carolina	102	5	97	2,626	173	2,453	45	76	2,505	------
Georgia	199	12	187	9,251	389	8,862	167	398	8,686	42.0
Florida	126	8	118	7,086	1,022	6,064	210	425	6,451	49.4
East South Central:										
Kentucky	14	1	13	559	17	542	9	8	542	------
Tennessee	85	6	79	2,485	223	2,262	65	137	2,283	47.4
Alabama	188	16	172	15,177	2,245	12,932	1,649	3,267	10,261	50.5
Mississippi	37	2	35	1,443	63	1,380	36	106	1,301	34.0
West South Central:										
Arkansas	25	------	25	1,441	------	1,441	41	120	1,280	34.2
Louisiana	19	------	19	994	------	994	26	68	900	------
Oklahoma	3	1	2	44	14	30	12	32	------	------
Texas	61	1	60	1,590	39	1,551	13	37	1,540	------

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The history of the Colored Primitive Baptists is the same as that of the white Primitive Baptists up to the time of the Civil War. During slave times the colored Primitive Baptists had full membership in the white churches, although seats were arranged for them in a separate part of the house. Before the war some of the colored members of the churches were engaged in the work of the ministry, many of them being considered very able defenders and exponents of the doctrine of the Bible. Such men were sometimes bought from their owners and set free to go out and preach where they felt it was the Lord's will for them to go.

After the Negroes were freed, many of them desiring to be set apart into churches of their own, the white Primitive Baptists granted them letters certifying that they were in full fellowship and good standing; white preachers organized them into separate churches, ordained their preachers and deacons, and set them up in proper order, throughout the South; and thus, gradually, the colored Primitive Baptists became a separate denomination.

[1] This statement was furnished by Elder C. H. Cayce, of the Primitive Baptist Church.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: COLORED PRIMITIVE BAPTISTS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**925**	**336**	**787**	**43,978**	**15,144**	**35,076**	**942**	**6,235**	**36,801**	**13.1**
Pennsylvania	8	5	2	368	104	45	------	21	347	------
Ohio	7	------	------	126	------	------	------	22	104	------
Kansas	10	------	------	114	------	------	------	29	85	------
Virginia	30	31	64	436	930	1,588	------	73	363	------
West Virginia	5	------	3	119	------	47	------	15	104	------
North Carolina	102	32	62	2,626	1,000	2,215	------	106	2,520	------
Georgia	199	106	146	9,251	2,924	4,531	------	555	8,696	------
Florida	126	32	128	7,086	3,510	5,350	125	510	6,451	19.7
Kentucky	14	10	5	559	318	228	------	17	542	------
Tennessee	85	21	93	2,485	811	3,268	------	202	2,283	------
Alabama	188	38	186	15,177	3,416	14,829	814	4,102	10,261	16.6
Mississippi	37	13	27	1,443	184	554	2	140	1,301	1.4
Arkansas	25	31	19	1,441	519	840	------	161	1,280	------
Louisiana	19	9	4	994	138	201	1	93	900	------
Oklahoma	3	------	5	44	------	100	------	44	------	------
Texas	61	8	43	1,590	1,290	1,280	------	50	1,540	------
Other States	6	------	------	119	------	------	------	95	24	------

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: COLORED PRIMITIVE BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**925**	**91**	**87**	**$171,518**	**15**	**$9,793**
Virginia	30	5	5	2,300	1	30
Georgia	199	17	15	14,073	2	511
Florida	126	17	17	48,950	1	1,500
Tennessee	85	6	5	3,350	1	180
Alabama	188	27	27	76,050	6	4,550
Mississippi	37	4	4	2,550	1	93
Other States	260	15	14	24,245	3	2,929

DOCTRINE AND ORGANIZATION

The doctrinal principles and the polity of the Colored Primitive Baptists are precisely the same as those of the white Primitive Baptists. Each local church is an independent body and has control of its own affairs, receiving and disciplining its own members; there is no appeal to a higher court.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: COLORED PRIMITIVE BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	925	111	$39,419	$26,874	$12,052	$493	24	179	2,278
Virginia	30	4	55	40	15	----	----	----	----
Georgia	199	16	3,796	2,838	615	343	----	----	----
Florida	126	35	13,422	6,278	7,144	----	3	20	240
Tennessee	85	7	499	402	97	----	----	----	----
Alabama	188	28	16,421	12,948	3,473	----	20	151	2,008
Mississippi	37	3	715	705	10	----	1	8	30
Arkansas	25	3	755	605	----	150	----	----	----
Other States	235	15	3,756	3,058	698	----	----	----	----

About the year 1900 a "progressive" move was introduced among the Colored Primitive Baptists, and a large number of them began the organization of aid societies, conventions, and Sunday schools, some of these organizations being based on the payment of money—things which the Primitive Baptists have not engaged in and which they have always protested against.

TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Two-Seed-in-the-Spirit Predestinarian Baptists for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been admitted to the local churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	27	6	21		
Members	304	79	225	26.0	74.0
Average per church	11	13	11		
Membership by sex:					
Male	130	47	83	36.2	63.8
Female	174	32	142	18.4	81.6
Males per 100 females [3]	74.7		58.5		
Membership by age:					
Under 13 years					
13 years and over	262	68	194	26.0	74.0
Age not reported	42	11	31		
Church edifices:					
Number	24	6	18		
Value—Churches reporting	24	6	18		
Amount reported	$19,350	$8,100	$11,250	41.9	58.1
Average per church	$806	$1,350	$625		
Churches reporting "no debt" on church edifice	12	3	9		
Expenditures during year:					
Churches reporting	20	3	17		
Amount reported	$473	$60	$413	12.7	87.3
Current expenses and improvements	$288	$33	$255	11.5	88.5
Benevolences, missions, etc.	$85	$27	$58		
Not classified	$100		$100		100.0
Average expenditure per church	$24	$20	$24		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.

The data given for 1926 represents 27 active organizations of Two-Seed-in-the-Spirit Predestinarian Baptists, with 304 members. The classification of membership by sex was reported by 26 churches and the classification by age was reported by 23 churches, none of which, however, reported any members under 13 years of age. The church maintains no Sunday schools; there was no debt on the church edifices reported; and no parsonages were reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. The figures shown for 1890 may be largely Primitive Baptists, the distinction between the two bodies not having been clearly drawn.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	27	48	55	473
Increase [1] over preceding census:				
Number	−21	−7	−418	----------
Per cent [2]	----------	----------	−88.4	----------
Members	304	679	781	12,851
Increase [1] over preceding census:				
Number	−375	−102	−12,070	----------
Per cent	−55.2	−13.1	−93.9	----------
Average membership per church	11	14	14	27
Church edifices:				
Number	24	37	38	397
Value—Churches reporting	24	35	32	----------
Amount reported	$19,350	$23,950	$21,500	$172,230
Average per church	$806	$684	$672	----------
Expenditures during year:				
Churches reporting	20	7	----------	----------
Amount reported	$473	$170	----------	----------
Current expenses and improvements	$288	$170	----------	----------
Benevolences, missions, etc	$85	----------	----------	----------
Not classified	$100	----------	----------	----------
Average expenditure per church	$24	$24	----------	----------

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Two-Seed-in-the-Spirit Predestinarian Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as 13 years of age and over, so far as reported. Table 5 shows, for 1926, the value of church edifices and the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc. Separate presentation in Table 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 6 presents, for each association of the Two-Seed-in-the-Spirit Predestinarian Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**27**	**6**	**21**	**304**	**79**	**225**	**130**	**174**	**74.7**
South Atlantic:									
Georgia	1	------	1	3	--------	3	2	1	--------
Florida	2	------	2	6	--------	6	--------	[illegible]	--------
East South Central:									
Kentucky	9	3	6	90	18	72	35	55	--------
Tennessee	13	2	11	145	24	121	57	88	--------
Alabama	2	1	1	60	37	23	36	24	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926	
	1926	1916	1906	1926	1916	1906	13 years and over	Age not reported
United States	**27**	**48**	**55**	**304**	**679**	**781**	**262**	**42**
Missouri	------	1	1	--------	12	14	--------	--------
Indiana	------	4	4	--------	58	41	--------	--------
Illinois	------	3	------	--------	68	--------	--------	--------
Georgia	1	4	5	3	34	44	3	--------
Florida	2	3	3	[illegible]	19	28	6	--------
Kentucky	9	6	9	90	101	144	61	29
Tennessee	13	19	19	145	252	279	132	13
Alabama	2	3	2	60	51	32	60	--------
Arkansas	------	2	10	--------	32	175	--------	--------
Texas	------	3	2	--------	52	24	--------	--------

TABLE 5.—VALUE OF CHURCH PROPERTY AND CHURCH EXPENDITURES, BY STATES, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices and expenditures]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR				
			Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified
United States	**27**	**24**	**24**	**$19,350**	**20**	**$473**	**$288**	**$85**	**$100**
Kentucky	9	9	9	5,450	7	185	125	--------	60
Tennessee	13	10	10	7,800	10	243	163	80	--------
Other States	5	5	5	6,100	3	45	--------	5	40

TABLE 6.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, AND EXPENDITURES, BY ASSOCIATIONS, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR	
			Churches reporting	Amount	Churches reporting	Amount
Total	**27**	**304**	**24**	**$19,350**	**20**	**$473**
Caney Fork	9	114	8	6,150	9	246
Drakes Creek	11	101	10	6,500	7	160
Richland Creek	4	80	3	6,300	1	22
Suwannee River	3	9	3	400	3	45

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Two-Seed-in-the-Spirit Predestinarian Baptists arose, as a distinct body in America, in the second half of the eighteenth century, by a protest of the more rigid against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806 and labored in that State and in Illinois and Texas.

The denomination at present does not emphasize the extreme Calvinistic doctrines which they stressed in its early history, when these Baptists formed scattered churches rather than an organized denomination. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles and were frequently called by the same names, "Primitive," "Old School," and "Hard Shell"; the special feature of their belief was gradually recognized, however, and they became popularly known as the "Two-Seed Baptists." As a result of this general similarity, the distinction between them and the Primitive Baptists has not always been clearly drawn and this fact probably accounts to some extent for their decreasing numbers at successive censuses.

In doctrine they hold to a modified Calvinism or predestinarianism, the distinguishing feature of which is the specific election of the seed of God to salvation and the seed of Satan to reprobation. The theory of the two seed, which as a principle of doctrine has existed since apostolic times, was defended by a leader named Donatist about 250 years after Christ and later by Peter Waldo, the founder of the Waldenses, of medieval times. This doctrine has been stated as follows:

The phrase "Two-Seed" indicates one seed of good and one of evil, both of them spiritual and not of the flesh, the good seed emanating from God, and the evil seed from the devil; the earthly generation of mankind is the field in which both are manifested, the field, however, being no part of either. The field has no power of its own to resist, but must and does develop or manifest what is sown in it, as shown in the parable of the wheat and the tares. Neither seed can change its character, but must reproduce after its kind. We do not divide the Adamic race, nor can we change the decrees of God; but as He declared the origin and the destiny of the parent or progenitor in the beginning, we claim that,

[1] This statement, which differs from that published in Part II of the Report on Religious Bodies, 1916, has been largely furnished by Elder E. R. Little, and approved by him in its present form.

as He can not change, neither does He change either the origin or destiny of any one of His generation. This is manifested through the visible generations of father and children. Thus, it is the crop which is gathered and not the field, the atonement being for the redemption of the good seed, which are the children of God. Divine justice being satisfied, then wisdom is justified of all her children which are the good seed; and the children of the devil are returned back to him in the lower rigors of eternity.

As distinguished from the Primitive Baptists, the Two-Seed Baptists believe in the resurrection of the body of Christ, which is the church, and that the two seed are in the spirit and not in the flesh.

They emphasize the doctrine of salvation by grace and not by works, and observe the ordinance of foot washing as enjoined in the Bible. They do not believe that the work of a paid ministry is necessary to save sinners, as Christ came to save, and that He completed this work.

ORGANIZATION AND WORK

In their church government the Two-Seed Baptists are thoroughly independent, each church controlling its own affairs. Associations are formed, but for spiritual fellowship rather than for church management. What are ordinarily known as church activities do not exist among them, although they believe in good works. Individuals may contribute to benevolences as they see fit, but organized benevolence does not exist.

INDEPENDENT BAPTIST CHURCH OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Independent Baptist Church of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination includes persons who have been admitted to the local churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: INDEPENDENT BAPTIST CHURCH OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	13	4	9		
Members	222	67	155	30.2	69.8
Average per church	17	17	17		
Membership by sex:					
Male	86	26	60		
Female	136	41	95	30.1	69.9
Males per 100 females [3]	63.2				
Membership by age:					
Under 13 years					
13 years and over	118	24	94	20.3	79.7
Age not reported	104	43	61	41.3	58.7
Church edifices:					
Number	6	1	5		
Value—Churches reporting	6	1	5		
Amount reported	$12,000	$7,000	$5,000	58.3	41.7
Average per church	$2,000	$7,000	$1,000		
Debt—Churches reporting	1		1		100.0
Amount reported	$425		$425		
Churches reporting "no debt" on church edifice	4	1	3		
Expenditures during year:					
Churches reporting	10	3	7		
Amount reported	$2,499	$1,099	$1,400	44.0	56.0
Current expenses and improvements	$779	$409	$370	52.5	47.5
Benevolences, missions, etc	$1,720	$690	$1,030	40.1	59.9
Average expenditure per church	$250	$366	$200		
Sunday schools:					
Churches reporting	6	1	5		
Officers and teachers	18	3	15		
Scholars	146	10	136	6.8	93.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.

The data given for 1926 represent 13 active organizations of the Independent Baptist Church of America, with 222 members. The classification of membership by sex was reported by all of the 13 churches and the classification by age was reported by 8 churches, none of which, however, reported any members under 13 years of age. No parsonages were reported.

As this denomination was reported for the first time in 1926, no comparative figures are available.

State tables.—Tables 2, 3, and 4 present the statistics for the Independent Baptist Church of America by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 shows the value of church edifices and the debt on such property. Table 4 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 3 and 4 is limited to Minnesota, the only State in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: INDEPENDENT BAPTIST CHURCH OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**13**	**4**	**9**	**222**	**67**	**155**	**86**	**136**	**63.2**
New England:									
Massachusetts	1	1	------	2	2	--------	1	1	--------
Middle Atlantic:									
New York	1	1	------	15	15	--------	5	10	--------
East North Central:									
Illinois	1	1	------	9	9	--------	5	4	--------
Wisconsin	1	------	1	45	--------	45	15	30	--------
West North Central:									
Minnesota	7	1	6	114	41	73	45	69	--------
Iowa	1	------	1	21	--------	21	10	11	--------
Pacific:									
Washington	1	------	1	16	--------	16	5	11	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: INDEPENDENT BAPTIST CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**13**	**6**	**6**	**$12,000**	**1**	**$425**
Minnesota	7	4	4	10,300	1	425
Other States	6	2	2	1,700	--------	--------

TABLE 4.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: INDEPENDENT BAPTIST CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	13	10	$2,499	$779	$1,720	6	18	146
Minnesota	7	6	1,634	624	1,010	5	13	120
Other States	6	4	865	155	710	1	5	26

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Between 1870 and 1890 some Swedish Free Baptists emigrated to the United States and settled in different localities. A number of these came together in June, 1893, at Dassel, Minn., for their first conference, and thereafter a yearly conference was held at different places.

At the first conference they called their body the Swedish Independent Baptist Church, but later changed the name to Scandinavian Independent Baptist Denomination of America. In 1912, one section of the group was incorporated, and the name was changed again to Scandinavian Independent Baptist Denomination of the United States of America. The others, who had not joined in this incorporation, held conferences and about 1923 associated themselves under the name of the Scandinavian Free Baptist Society of the United States of America. The two factions finally came together at a conference held at Garden Valley, Wis., in November, 1927, adopting the name Independent Baptist Church of America.

DOCTRINE

The Independent Baptist Church of America agrees with other evangelical bodies on many points of doctrine, believing that "Christ tasted death for every man," that "He arose again," and that "every soul shall arise and stand before His judgment seat." They believe in the authority and necessity of civil government and at the General Conference held at Roseland, Minn., June 8, 1898, a resolution was adopted pledging the church to obedience and loyalty to the Government, in all of its demands except that of participation in war, which, according to their expressed conviction, is contrary to the word of God. The resolution contained a formal request that young people of the denomination be exempt from service in case of war.

WORK

The whole object or purpose of the denomination is to carry on Christian mission work in the United States and foreign countries and to spread the Gospel in the precepts of Christ and His apostles.

[1] This statement was furnished by Elder C. M. Sundell, of the Independent Baptist Church of America.

AMERICAN BAPTIST ASSOCIATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the American Baptist Association for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been admitted to the local churches upon confession of their faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: AMERICAN BAPTIST ASSOCIATION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	1,431	35	1,396	2.4	97.6
Members	117,858	6,387	111,471	5.4	94.6
Average per church	82	182	80		
Membership by sex:					
Male	47,367	2,983	44,384	6.3	93.7
Female	65,578	3,404	62,174	5.2	94.8
Sex not reported	4,913		4,913		100.0
Males per 100 females	72.2	87.6	71.4		
Membership by age:					
Under 13 years	1,149	161	988	14.0	86.0
13 years and over	103,899	6,226	97,673	6.0	94.0
Age not reported	12,810		12,810		100.0
Per cent under 13 years [3]	1.1	2.5	1.0		
Church edifices:					
Number	1,066	34	1,032	3.2	96.8
Value—Churches reporting	1,054	31	1,023	2.9	97.1
Amount reported	$1,832,546	$194,550	$1,637,996	10.6	89.4
Average per church	$1,739	$6,276	$1,601		
Debt—Churches reporting	71	13	58		
Amount reported	$58,757	$23,460	$35,297	39.9	60.1
Churches reporting "no debt" on church edifice	799	16	783	2.0	98.0
Parsonages:					
Value—Churches reporting	38	7	31		
Amount reported	$76,050	$23,300	$52,750	30.6	69.4
Debt—Churches reporting	6	3	3		
Amount reported	$5,725	$2,800	$2,925	48.9	51.1
Churches reporting "no debt" on parsonage	29	4	25		
Expenditures during year:					
Churches reporting	1,303	33	1,270	2.5	97.5
Amount reported	$482,045	$76,624	$405,421	15.9	84.1
Current expenses and improvements	$351,264	$61,741	$289,523	17.6	82.4
Benevolences, missions, etc	$121,406	$14,883	$106,523	12.3	87.7
Not classified	$9,375		$9,375		100.0
Average expenditure per church	$370	$2,322	$319		
Sunday schools:					
Churches reporting	918	32	886	3.5	96.5
Officers and teachers	6,120	401	5,719	6.6	93.4
Scholars	56,228	5,012	51,216	8.9	91.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 1,431 active organizations of the American Baptist Association, with 117,858 members. The classification of membership by sex was reported by 1,384 churches and the classification by age was reported by 1,281 churches, including, however, only 266 which reported any members under 13 years of age.

This denomination was reported for the first time in 1926, and no comparative data are available, most of the churches doubtless being included at former censuses with those of the Southern Baptist Convention.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the American Baptist Association by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: AMERICAN BAPTIST ASSOCIATION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**1,431**	**35**	**1,396**	**117,858**	**6,387**	**111,471**	**47,367**	**65,578**	**4,913**	**72.2**
West North Central:										
Missouri	23	-----	23	1,300	--------	1,300	418	642	240	65.1
East South Central:										
Alabama	36	-----	36	3,043	--------	3,043	1,061	1,530	452	69.3
Mississippi	61	1	60	7,028	250	6,778	3,021	3,655	352	82.7
West South Central:										
Arkansas	560	8	552	41,281	1,188	40,093	16,330	23,267	1,684	70.2
Louisiana	34	1	33	3,996	376	3,620	1,620	2,007	369	80.7
Oklahoma	97	5	92	7,357	286	7,071	3,025	4,134	198	73.2
Texas	620	20	600	53,853	4,287	49,566	21,892	30,343	1,618	72.1

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: AMERICAN BAPTIST ASSOCIATION

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,431**	**117,858**	**1,149**	**103,899**	**12,810**	**1.1**
Missouri	23	1,300	7	1,028	265	0.7
Alabama	36	3,043	11	2,580	452	0.4
Mississippi	61	7,028	51	6,465	512	0.8
Arkansas	560	41,281	281	38,165	2,835	0.7
Louisiana	34	3,996	29	3,473	494	0.8
Oklahoma	97	7,357	102	6,443	812	1.6
Texas	620	53,853	668	45,745	7,440	1.4

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: AMERICAN BAPTIST ASSOCIATION

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	1,431	1,066	1,054	$1,832,546	71	$58,757	38	$76,050	6	$5,725
Missouri	23	17	17	24,400	1	1,000				
Alabama	36	25	25	18,600	1	35		(1)		
Mississippi	61	50	49	79,050	5	2,665				
Arkansas	560	435	428	504,560	21	11,481	9	[1] 14,950		
Louisiana	34	29	29	34,800	1	900				
Oklahoma	97	57	57	111,400	7	3,348	8	11,150	3	2,475
Texas	620	453	449	1,059,736	35	39,328	21	49,950	3	3,250

[1] Amount for Alabama and Louisiana combined with figures for Arkansas, to avoid disclosing the statistics of individual churches.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: AMERICAN BAPTIST ASSOCIATION

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	1,431	1,303	$482,045	$351,264	$121,406	$9,375	918	6,120	56,228
Missouri	23	22	3,209	2,624	535	50	18	117	906
Alabama	36	31	3,670	2,414	660	596	22	105	872
Mississippi	61	58	21,275	14,980	4,295	2,000	40	230	2,430
Arkansas	560	486	132,852	96,275	32,305	4,272	350	2,194	19,696
Louisiana	34	31	7,829	6,359	1,370	100	19	121	1,253
Oklahoma	97	95	46,635	32,971	13,664		84	536	4,826
Texas	620	580	266,575	195,641	68,577	2,357	385	2,817	26,245

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The American Baptist Association, though in one sense it is not a separate denomination, is a separate and distinct organization of Baptists, growing out of differences in polity and in methods of missionary work. They claim that their local associations represent the direct continuance of the Baptist order from the time of Christ, and they believe that the Baptists who work through the conventions have digressed from the scriptural methods.

The general organization known as the American Baptist Association began in 1905 under the name of The Baptist General Association, continuing under that title until it reorganized, at Texarkana, Ark.-Tex., December 10, 1924, under its present name; but sometimes they are nicknamed "Landmarkers," because of their adherence to the old order.

Their purpose is to do missionary, evangelistic, and educational work throughout the world. They are strict denominationalists and do not affiliate with other religious organizations. They contend that, since the commission given by

[1] This statement was furnished by Dr. Ben M. Bogard, editor of The Baptist and Commoner.

Christ was given to the local congregation as such, only the local church can administer the ordinances, thus making for the perfect equality of the churches in all their associated work. Hence, they are sometimes called "Church-equality" Baptists.

DOCTRINE

The American Baptist Association at its session in 1924, in view of attacks made by advocates of so-called modern science, reaffirmed its acceptance of the New Hampshire Confession of Faith, so long held by the American Baptist people. They believe in the infallible verbal inspiration of the whole Bible; the Triune God; the Genesis account of creation; the deity of Jesus Christ, and the virgin birth; His crucifixion and suffering, as vicarious and substitutionary; the bodily resurrection and ascension of Christ and the bodily resurrection of His saints; the second coming of Christ, personal and bodily, as the crowning event of this Gentile age; the Bible doctrine of eternal punishment for the finally impenitent; that in kingdom activities, the church is the only unit, all exercising equal authority, and responsibility should be met by them according to their several abilities; that all cooperative bodies, such as associations, conventions, etc., are the servants of the churches.

ORGANIZATION

In polity this body is strictly congregational, yet for purposes of fellowship, mutual counsel, and promotion of common purposes, independent churches cooperate in both local and general associations. They carry on their missionary work through a missionary committee, whose headquarters are located at Texarkana, Ark.-Tex.

WORK

The missionary work of the churches of the American Baptist Association is done through local associations, usually about the size of an ordinary county, and by State associations; and the foreign missionary work and interstate missionary work are done through the Missionary Committee located at Texarkana, Ark.-Tex.

The Sunday school literature is published by the Baptist Sunday School Committee and goes into practically all the States in the Union. Two orphan homes are affiliated through their State associations, one of which is located at Waxahachie, Tex., and the other at Texarkana.

The American Baptist Association believes in educational work. It maintains, through State associations, two colleges—Jacksonville Baptist College at Jacksonville, Tex., and the Missionary Baptist College, at Sheridan, Ark.

Two newspapers—the Baptist and Commoner, printed at Little Rock, Ark., and the Baptist Progress, at Dallas, Tex.—are published in the interest of the work fostered by the American Baptist Association.

GERMAN BAPTIST BRETHREN (DUNKERS)

GENERAL STATEMENT

The general statement of the early history of the Brethren, Dunkers, or German Baptist Brethren, is presented very largely in the section for the Church of the Brethren (Conservative Dunkers), the oldest and largest of these bodies. In view of the fact that they have been popularly known, not as "German Baptist Brethren," but as "Dunkers," or "Dunkards," that name has been preserved.

The denominations grouped under the name German Baptist Brethren (Dunkers) in 1926, in 1916, and in 1906, are listed in the table below, with the principal statistics as reported for the three periods. The denomination reported in 1916 as German Seventh Day Baptists is now known as Seventh Day Baptist (German, 1728), and the denomination then reported as Old Order German Baptist Brethren is now shown under its correct name, Old German Baptist Brethren; one body listed in 1916 was not reported at the census of 1906.

SUMMARY OF STATISTICS FOR THE GERMAN BAPTIST BRETHREN (DUNKERS), 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**1,279**	**158,248**	**1,206**	**$11,110,013**	**1,182**	**$2,293,622**	**1,067**	**133,483**
Church of the Brethren (Conservative Dunkers)	1,030	128,392	968	8,630,499	951	1,744,755	895	109,891
Old German Baptist Brethren	62	3,036	59	161,450	53	18,781	------	--------
The Brethren Church (Progressive Dunkers)	174	26,026	166	2,274,064	166	523,681	160	22,917
Seventh Day Baptists (German, 1728)	4	144	4	18,000	3	2,400	3	144
Church of God (New Dunkers)	9	650	9	26,000	9	4,005	9	531
1916								
Total for the group	**1,283**	**133,626**	**1,188**	**5,055,835**	**1,154**	**924,630**	**1,097**	**136,365**
Church of the Brethren (Conservative Dunkers)	997	105,102	928	3,990,898	911	705,725	899	111,686
Old Order German Baptist Brethren	67	3,399	60	107,212	43	7,120	------	--------
The Brethren Church (Progressive Dunkers)	201	24,060	184	896,725	185	204,562	183	23,723
German Seventh Day Baptists	5	136	3	33,000	4	1,980	3	152
Church of God (New Dunkers)	13	929	13	28,000	11	5,243	12	799
1906								
Total for the group	**1,090**	**97,144**	**974**	**2,802,532**	------	----------	**866**	**78,575**
German Baptist Brethren Church, Conservative	815	76,547	741	2,198,957	------	----------	708	66,595
Old Order German Baptist Brethren	68	3,388	57	89,800	------	----------	------	--------
The Brethren Church (Progressive Dunkers)	202	17,042	172	472,975	------	----------	156	11,850
German Seventh Day Baptists	5	167	4	40,800	------	----------	2	130

CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

(Formerly German Baptist Brethren Church, Conservative)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the Brethren (Conservative Dunkers) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of the Brethren comprises baptized believers who have been enrolled as members upon personal profession of faith. Baptism is by trine immersion.

Table 1.—Summary of Statistics for Churches in Urban and Rural Territory, 1926: Church of the Brethren (Conservative Dunkers)

Item	Total	In urban territory [1]	In rural territory [1]	Per cent of total [2]	
				Urban	Rural
Churches (local organizations)	1,030	237	793	23.0	77.0
Members	128,392	39,584	88,808	30.8	69.2
Average per church	125	167	112		
Membership by sex:					
Male	54,145	16,338	37,807	30.2	69.8
Female	68,284	21,757	46,527	31.9	68.1
Sex not reported	5,963	1,489	4,474	25.0	75.0
Males per 100 females	79.3	75.1	81.3		
Membership by age:					
Under 13 years	7,751	2,702	5,049	34.9	65.1
13 years and over	111,233	34,301	76,932	30.8	69.2
Age not reported	9,408	2,581	6,827	27.4	72.6
Per cent under 13 years [3]	6.5	7.3	6.2		
Church edifices:					
Number	1,254	258	996	20.6	79.4
Value—Churches reporting	968	225	743	23.2	76.8
Amount reported	$8,630,499	$3,943,136	$4,687,363	45.7	54.3
Average per church	$8,916	$17,525	$6,309		
Debt—Churches reporting	131	68	63	51.9	48.1
Amount reported	$676,584	$567,451	$109,133	83.9	16.1
Churches reporting "no debt" on church edifice	732	136	596	18.6	81.4
Parsonages:					
Value—Churches reporting	201	88	113	43.8	56.2
Amount reported	$923,820	$529,300	$394,520	57.3	42.7
Debt—Churches reporting	65	36	29		
Amount reported	$146,710	$93,225	$53,485	63.5	36.5
Churches reporting "no debt" on parsonage	113	44	69	38.9	61.1
Expenditures during year:					
Churches reporting	951	228	723	24.0	76.0
Amount reported	$1,744,755	$796,624	$948,131	45.7	54.3
Current expenses and improvements	$1,214,930	$628,423	$586,507	51.7	48.3
Benevolences, missions, etc	$515,260	$167,701	$347,559	32.5	67.5
Not classified	$14,565	$500	$14,065	3.4	96.6
Average expenditure per church	$1,835	$3,494	$1,311		
Sunday schools:					
Churches reporting	895	222	673	24.8	75.2
Officers and teachers	13,021	4,008	9,013	30.8	69.2
Scholars	109,891	36,397	73,494	33.1	66.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

[3] Based on membership with age classification reported.

The data presented herewith for the year 1926 represent 1,030 active Brethren churches, with 128,392 members. The classification of membership by sex was reported by 993 churches and the classification by age was reported by 958 churches, including 745 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,030	997	815	720
Increase over preceding census:				
Number	33	182	95	
Per cent	3.3	22.3	13.2	
Members	128,392	105,102	76,547	61,101
Increase over preceding census:				
Number	23,290	28,555	15,446	
Per cent	22.2	37.3	25.3	
Average membership per church	125	105	94	85
Church edifices:				
Number	1,254	1,340	1,186	854
Value—Churches reporting	968	928	741	
Amount reported	$8,630,499	$3,990,898	$2,198,957	$1,121,541
Average per church	$8,916	$4,301	$2,968	
Debt—Churches reporting	131	116	84	
Amount reported	$676,584	$129,705	$38,109	
Parsonages:				
Value—Churches reporting	201	65	33	
Amount reported	$923,820	$160,300	$56,600	
Debt—Churches reporting	65			
Amount reported	$146,710			
Expenditures during year:				
Churches reporting	951	911		
Amount reported	$1,744,755	$705,725		
Current expenses and improvements	$1,214,930	$455,581		
Benevolences, missions, etc.	$515,260	$250,144		
Not classified	$14,565			
Average expenditure per church	$1,835	$775		
Sunday schools:				
Churches reporting	895	899	708	
Officers and teachers	13,021	12,629	9,212	
Scholars	109,891	111,686	66,595	

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of the Brethren (Conservative Dunkers) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents by districts the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,030**	**237**	**793**	**128,392**	**39,584**	**88,808**	**54,145**	**68,284**	**5,963**	**79.3**
Middle Atlantic:										
New York	3	2	1	262	162	100	112	150		74.7
New Jersey	1		1	49		49	24	25		
Pennsylvania	169	51	118	33,671	14,167	19,504	14,459	18,922	290	76.4
East North Central:										
Ohio	109	23	86	14,342	3,261	11,081	6,233	7,709	400	80.9
Indiana	121	25	96	14,678	4,975	9,703	5,904	7,207	1,567	81.9
Illinois	51	14	37	6,071	2,275	3,796	2,519	3,082	470	81.7
Michigan	28	6	22	1,860	608	1,252	810	1,002	48	80.8
Wisconsin	7	2	5	580	203	377	272	308		88.3
West North Central:										
Minnesota	9	2	7	756	178	578	348	408		85.3
Iowa	40	7	33	3,743	669	3,074	1,711	2,032		84.2
Missouri	34	7	27	2,445	542	1,903	1,057	1,388		76.2
North Dakota	19	2	17	570	61	509	242	328		73.8
South Dakota	1		1	60		60	28	32		
Nebraska	17	4	13	1,388	398	990	351	411	626	85.4
Kansas	57	17	40	5,237	1,743	3,494	2,342	2,895		80.9
South Atlantic:										
Delaware	2		2	95		95	44	51		
Maryland	37	8	29	6,613	2,816	3,797	2,723	3,590	300	75.8
District of Columbia	1	1		401	401		165	236		69.9
Virginia	102	10	92	16,875	1,972	14,903	7,087	8,993	795	78.8
West Virginia	49	4	45	4,956	297	4,659	2,092	2,484	380	84.2
North Carolina	18	1	17	1,300	84	1,216	526	774		68.0
Florida	9	3	6	416	101	315	198	218		90.8
East South Central:										
Kentucky	2		2	38		38	15	23		
Tennessee	24	2	22	1,573	105	1,468	653	790	130	82.7
Alabama	2		2	136		136	63	73		
Mississippi	1		1	9		9	4	5		
West South Central:										
Arkansas	5		5	162		162	71	91		
Louisiana	2		2	140		140	59	81		
Oklahoma	14	4	10	653	135	518	296	357		82.9
Texas	5	1	4	332	61	271	145	187		77.5
Mountain:										
Montana	4	1	3	152	26	126	26	31	95	
Idaho	12	4	8	850	347	503	345	408	97	84.6
Colorado	12	5	7	1,427	557	870	644	748	35	86.1
New Mexico	2	1	1	137	112	25	45	92		
Arizona	2	2		165	165		73	92		
Pacific:										
Washington	18	8	10	1,503	928	575	698	805		86.7
Oregon	9	4	5	444	183	261	184	260		70.8
California	32	16	16	4,303	2,052	2,251	1,577	1,996	730	79.0

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,030**	**997**	**815**	**128,392**	**105,102**	**76,547**	**7,751**	**111,233**	**9,408**	**6.5**
New York	3	3	1	262	185	100	4	258	-------	1.5
Pennsylvania	169	142	105	33,671	27,457	18,889	1,881	29,507	2,283	6.0
Ohio	109	104	90	14,342	11,944	9,076	782	12,783	777	5.8
Indiana	121	123	101	14,678	12,558	9,949	740	12,740	1,198	5.5
Illinois	51	55	48	6,071	5,029	3,848	441	5,160	470	7.9
Michigan	28	27	18	1,860	1,421	914	135	1,664	61	7.5
Wisconsin	7	5	7	580	251	253	46	534	-------	7.9
Minnesota	9	8	8	756	531	365	48	708	-------	6.3
Iowa	40	42	41	3,743	3,688	2,504	362	3,381	-------	9.7
Missouri	34	37	41	2,445	1,868	1,881	129	2,316	-------	5.3
North Dakota	19	21	17	570	1,053	1,311	25	508	37	4.7
Nebraska	17	22	24	1,388	1,254	1,096	62	606	720	9.3
Kansas	57	65	62	5,237	4,940	3,905	407	4,617	213	8.1
Maryland	37	36	23	6,613	5,397	3,667	372	5,831	410	6.0
Virginia	102	78	59	16,875	12,712	9,078	1,117	14,408	1,350	7.2
West Virginia	49	43	43	4,956	4,179	3,457	299	4,103	554	6.8
North Carolina	18	21	14	1,300	964	744	77	1,216	7	6.0
Florida	9	5	-------	416	118	---------	26	390	-------	6.3
Tennessee	24	18	16	1,573	1,285	1,104	50	1,353	170	3.6
Arkansas	5	8	9	162	149	172	12	144	6	7.7
Louisiana	2	1	3	140	129	98	14	126	-------	10.0
Oklahoma	14	19	24	653	925	861	18	585	50	3.0
Texas	5	9	5	332	333	142	12	320	-------	3.6
Montana	4	4	1	152	223	16	3	149	-------	2.0
Idaho	12	10	7	850	743	476	54	650	146	7.7
Colorado	12	16	6	1,427	956	339	107	1,265	55	7.8
New Mexico	2	4	-------	137	201	---------	14	123	-------	10.2
Arizona	2	3	1	165	127	36	10	155	-------	6.1
Washington	18	16	9	1,503	882	453	101	1,320	82	7.1
Oregon	9	11	9	444	353	410	18	426	-------	4.1
California	32	32	16	4,303	2,654	1,070	276	3,208	819	7.9
Other States	10	9	7	788	593	333	109	679	-------	13.8

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Among the various communities which arose toward the close of the seventeenth century for the purpose of emphasizing the inner life of the Christian above creed and dogma, ritual and form, and ceremony and church polity, one of the most influential, though not widely known, was that of the Pietists of Germany. They did not arise as protestants against Catholicism, but rather as protestants against what they considered the barrenness of Protestantism itself. With no purpose of organizing a sect, they created no violent upheaval, but started a healthy wave of spiritual action within the state churches already organized.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by J. W. Lear, general director of the Council of Promotion of the Church of the Brethren, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**1,030**	**1,254**	**968**	**$8,630,499**	**131**	**$676,584**	**201**	**$923,820**	**65**	**$146,710**
New York	3	3	3	86,300	1	8,000	----	(1)	----	(1)
Pennsylvania	169	274	168	2,873,606	29	297,071	50	312,940	18	54,925
Ohio	109	122	106	1,075,100	17	63,135	24	107,330	8	14,350
Indiana	121	133	120	946,400	12	33,538	21	76,500	8	16,300
Illinois	51	57	50	495,600	7	41,500	25	113,500	6	15,300
Michigan	28	26	26	155,000	5	35,975	3	11,000	2	8,000
Wisconsin	7	7	6	12,150	2	2,095	----	(1)	----	(1)
Minnesota	9	7	7	55,200	1	2,000	3	9,500	----	----
Iowa	40	41	37	305,323	3	3,400	10	44,100	2	8,800
Missouri	34	37	32	99,550	1	400	5	19,000	2	2,000
North Dakota	19	17	16	31,000	----	----	----	----	----	----
Nebraska	17	16	15	80,300	----	----	6	17,500	----	----
Kansas	57	57	55	461,100	3	5,800	8	20,100	3	1,830
Maryland	37	51	37	331,050	5	16,800	5	37,500	3	4,550
Virginia	102	164	92	755,250	16	104,410	8	32,500	2	6,000
West Virginia	49	76	43	131,360	7	5,690	3	5,000	----	----
North Carolina	18	16	16	28,200	1	200	----	----	----	----
Florida	9	8	6	28,500	3	1,550	----	(1)	----	----
Tennessee	24	21	20	50,800	1	170	----	----	----	----
Arkansas	5	3	3	1,700	1	100	----	----	----	----
Oklahoma	14	13	12	30,400	2	4,000	----	(1)	----	(1)
Texas	5	6	5	9,500	----	----	----	----	----	----
Montana	4	4	4	3,200	1	400	----	----	----	----
Idaho	12	11	11	44,500	2	2,100	3	3,200	----	----
Colorado	12	11	11	53,300	----	----	3	7,500	2	1,280
Washington	18	16	16	74,690	2	3,800	----	(1)	----	(1)
Oregon	9	11	9	30,300	----	----	----	(1)	----	----
California	32	30	30	316,320	7	37,650	11	48,500	4	5,875
Other States[2]	16	16	12	64,800	2	6,800	13	58,150	5	7,500

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in New York, Wisconsin, Florida, Oklahoma, Washington, and Oregon.

Among their leaders were Philip Jacob Spener and August Herman Francke, who together organized and supervised the mission, industrial, and orphan school at Halle. They gave a great impulse to the critical study of the Bible, struck a plane of moderation in theology, revived an interest in church history, and left a lasting testimony in at least one organization, the Church of the Brethren.

Among the students at the Halle school was Ernst Christoph Hochmann, who, after varying experiences of expulsion, arrest, ascetic life, and confinement in Castle Detmold, retired to Schwarzenau, where he came into intimate association with Alexander Mack, with whom he went on various preaching tours. In 1708, at Schwarzenau, eight of these Pietists went from the house of Alexander Mack to the River Eder. One of them, chosen by lot, led Alexander Mack into the water and immersed him three times in the name of the Father, and of the Son, and of the Holy Ghost. Then Alexander Mack baptized the other seven and these eight, probably the first to receive trine immersion in the history of the Protestant Church, organized a new congregation which became the basis of the Täufer, Tunkers or Dunkers, Dompelaars, German Baptist Brethren, or Church of the Brethren, as they have been variously called, as a separate church.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**1,030**	**951**	**$1,744,755**	**$1,214,930**	**$515,260**	**$14,565**	**895**	**13,021**	**109,891**
New York	3	3	6,598	5,342	1,256		3	32	260
Pennsylvania	169	162	494,103	364,373	127,230	2,500	164	3,430	31,287
Ohio	109	106	233,783	159,779	69,004	5,000	101	1,440	12,579
Indiana	121	113	222,234	144,133	73,675	4,426	107	1,454	11,938
Illinois	51	49	115,793	79,519	35,899	375	42	644	4,860
Michigan	28	28	27,930	19,047	8,883		25	246	1,725
Wisconsin	7	7	6,171	5,424	747		6	58	368
Minnesota	9	9	7,995	5,632	2,363		9	91	632
Iowa	40	38	64,234	38,119	25,965	150	37	480	3,526
Missouri	34	29	30,499	17,609	12,890		28	241	1,835
North Dakota	19	15	5,621	2,879	2,692	50	11	63	363
Nebraska	17	12	12,786	9,154	3,032	000	14	157	1,221
Kansas	57	56	118,326	95,778	22,390	158	51	636	4,937
Maryland	37	36	59,521	36,973	22,345	203	32	513	5,210
Virginia	102	92	111,980	71,971	39,941	68	87	1,318	12,108
West Virginia	49	40	19,628	11,163	8,465		39	520	4,070
North Carolina	18	16	7,676	6,503	1,003	170	12	65	764
Florida	9	7	10,753	7,746	3,007		8	102	640
Tennessee	24	21	6,236	3,507	2,629	100	17	118	990
Arkansas	5	3	335	100	235		2	11	95
Oklahoma	14	10	8,145	6,470	1,675		5	50	312
Texas	5	3	2,295	1,195	1,100		4	34	230
Idaho	12	12	13,290	8,156	4,369	765	12	142	983
Colorado	12	10	16,577	11,716	4,861		11	142	1,255
Washington	18	17	21,619	17,691	3,928		16	247	1,519
Oregon	9	9	5,640	3,858	1,782		9	94	534
California	32	31	90,024	62,905	27,119		30	538	4,439
Other States	20	17	24,963	18,188	6,775		13	155	1,211

The members of the new organization waived the question of apostolic succession, subscribed to no written creed, differed from other Pietists in that they were not averse to church organization, did not abandon the ordinances which Christianity, as a whole, held to be necessary for salvation, and in general gave evidence that they were men of intelligence and steadfastness. Gradually they worked out their doctrine, polity, and practice, following in many respects the same general line as the Quakers, Mennonites, and similar bodies, though they had no association with them, and are to be held as entirely distinct.

The church in Schwarzenau grew, and other congregations were organized in the Palatinate, at Marienborn, Crefeld, and Epstein in Switzerland, and in West Friesland; all suffered, at the hands of the State churches of Germany, Holland, and Switzerland, the hardships which have been the usual lot of independents and separatists. It was from Crefeld that the first Brethren, under the leadership of Peter Becker, sailed for America, settling in Germantown, Pa., in 1719. The next year, Alexander Mack, with the remaining members of the Schwarzenau community, fled to Westervain in West Friesland, and in 1729, 59 families, or 126 souls, crossed the Atlantic, landing in Philadelphia on September 15. The fate of the Brethren who did not come to America is not known. In all probability the greater number migrated, and thus the nucleus of the church was removed from European to American soil.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS)

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,030**	**128,392**	**968**	**$8,630,499**	**131**	**$676,584**	**951**	**$1,744,755**	**895**	**109,891**
Arkansas, first, and southeastern Missouri	6	207	3	1,700	----	----------	4	580	3	182
California, northern	17	1,706	15	105,620	2	8,150	16	32,180	16	1,884
California, southern, and Arizona	17	2,762	17	219,200	5	29,500	17	62,871	15	2,715
Colorado, eastern	9	1,162	9	47,000	----	----------	8	14,021	9	1,012
Colorado, western, and Utah	4	290	3	9,300	----	----------	3	3,056	3	283
Florida and Georgia	9	416	6	28,500	3	1,550	7	10,753	8	640
Idaho and western Montana	13	876	12	45,500	2	2,100	12	13,290	12	983
Illinois, northern, and Wisconsin	30	3,951	29	335,150	8	37,595	30	88,186	28	3,308
Illinois, southern	28	2,700	27	172,600	1	6,000	26	33,778	20	1,920
Indiana, middle	44	5,609	44	289,450	2	7,300	43	91,798	43	5,229
Indiana, northern	49	5,893	48	432,900	6	20,313	45	73,837	41	4,502
Indiana, southern	28	2,979	28	215,550	5	6,000	25	54,547	23	2,107
Iowa, northern, Minnesota, and South Dakota	20	2,180	17	195,700	1	2,000	19	32,846	18	1,839
Iowa, middle	18	1,434	16	114,000	3	3,400	17	22,896	16	1,449
Iowa, southern	12	945	11	50,823	----	----------	12	17,074	12	870
Kansas, northeastern	22	1,752	21	171,400	1	600	22	28,356	20	1,748
Kansas, northwestern	7	940	7	61,000	----	----------	6	9,450	7	825
Kansas, southeastern	11	713	10	30,200	----	----------	11	10,799	10	653
Kansas, southwestern	18	1,866	18	199,500	2	5,200	18	69,896	15	1,743
Maryland, eastern	19	3,500	19	186,500	5	11,200	19	42,931	17	3,008
Maryland, middle	11	2,955	11	149,700	1	300	10	17,764	9	2,181
Maryland, western	8	678	8	8,350	1	400	8	2,078	7	483
Michigan	26	1,769	24	149,500	4	35,900	26	25,832	23	1,585
Missouri, middle	13	843	13	37,000	----	----------	10	5,668	10	373
Missouri, northern	9	1,042	9	36,250	1	400	9	21,221	9	859
Missouri, southwestern, and northwestern Arkansas	11	515	10	26,300	1	100	9	3,365	8	516
Nebraska	17	1,388	15	80,300	----	----------	12	12,786	14	1,221
North and South Carolina	16	925	14	16,550	----	----------	14	3,529	9	378
North Dakota and eastern Montana	22	696	19	33,200	1	400	17	6,201	12	413
Ohio, northeastern	34	4,021	33	330,300	3	16,600	33	93,001	33	3,601
Ohio, northwestern	25	2,289	25	141,300	3	8,300	25	36,094	23	2,409
Ohio, southern	53	8,333	51	618,100	11	38,235	51	108,873	48	6,860
Oklahoma, Panhandle of Texas, and New Mexico	15	771	13	36,400	2	4,000	10	9,770	6	470
Oregon	9	444	9	30,300	----	----------	9	5,640	9	534
Pennsylvania, eastern	40	8,001	40	577,300	3	26,550	38	121,425	39	7,647
Pennsylvania, middle	41	8,495	40	566,093	8	39,421	41	93,412	39	7,147
Pennsylvania, southeastern	17	2,883	17	532,033	7	43,300	17	88,964	16	3,046
Pennsylvania, southern	24	4,720	24	328,680	----	----------	22	54,126	24	5,056
Pennsylvania, western	56	10,111	56	1,001,800	14	208,010	53	156,654	54	9,030
Tennessee	31	1,951	24	63,500	1	170	26	7,191	23	1,353
Texas and Louisiana	6	432	5	8,500	----	----------	5	3,397	5	296
Virginia, eastern	17	1,772	15	39,100	2	780	17	9,522	13	1,246
Virginia, first	31	3,879	28	299,100	7	93,200	27	44,538	24	3,339
Virginia, northern	23	5,247	22	197,260	6	8,820	20	21,820	22	3,403
Virginia, second	21	4,559	20	156,200	----	----------	17	29,698	19	3,454
Virginia, southern	27	3,477	23	103,200	4	3,550	24	14,778	22	2,283
Washington	18	1,503	16	74,690	2	3,800	17	21,619	16	1,519
West Virginia, first	18	2,512	17	65,400	3	3,440	18	12,098	15	2,029
West Virginia, second	10	300	7	12,500	----	----------	6	546	8	260

After the Brethren came to America the details of the organization were developed and individual congregations increased in number—first in the immediate vicinity of Philadelphia; then in New Jersey, southern Pennsylvania, northern Maryland, Virginia, and the Carolinas; then reaching westward over the old Braddock road, immediately after the Revolution, to western Pennsylvania, and from the Carolinas into Kentucky, they were among the first to enter the Ohio and Mississippi valleys, and from 1790 to 1825 the great central plain was rapidly populated by Brethren.

The Brethren of colonial times (then known generally as Dunkers) were for the most part German or Dutch farmers, although they engaged in some other occupations, particularly weaving. They retained their own language, and this created a prejudice against them on the part of their English neighbors, who looked upon them as illiterate, although the Saur presses of Germantown, Pa., were famous in American colonial days. One private library contains over 400 different imprints of these presses, and their output of papers, almanacs, Bibles, and religious and secular work gives evidence not only of a flourishing business, but of a literary appreciation. This would seem to call for the organization of schools, but, aside from the interest of certain members in the founding of Germantown Academy, there is no early school history to record.

There was also a widespread, though unjust, feeling that socially and politically they belonged with the party that had opposed the Revolution, and the result was a mutual dislike, which was probably increased by the fact that, though not essentially selfish, they kept very much to themselves, mingled little with the world, and took little part in the general movements of the times.

The Brethren shared the experience of other religious bodies organized in the early history of this country. As conditions changed they developed different practices and to some extent different conceptions, which resulted in the formation of separate communities. The first to withdraw were John Conrad Beissel and his followers, who founded, in 1728, the famous monastic community at Ephrata, Pa.[2] In 1848, in Indiana, George Patton, Peter Eyman, and others organized a small group.[3] From that time there was no further division until 1881, when a comparatively small company withdrew [4] in protest against certain modifications which they felt to be inconsistent with their early history. The next year another division took place,[5] based chiefly upon objection to the form of government which had gradually developed within the larger body. As the years have passed there has grown up a feeling that, with a little more patience on all sides, this division might have been avoided. Recently greetings from the conferences of "The Brethren Church" and "Church of the Brethren" have been exchanged, and efforts have been made to unite these two bodies. In some localities the union is all but effected.

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[2] German Seventh Day Baptists, now Seventh Day Baptists (German, 1728), p. 249.
[3] Church of God (New Dunkers), p. 253.
[4] Old Order German Baptist Brethren, p. 239.
[5] The Brethren Church (Progressive Dunkers), p. 243.

DOCTRINE

The Church of the Brethren in general terms is classed as orthodox trinitarian. Baptism is by trine forward immersion, the person baptized being confirmed while kneeling in the water. The rite of foot washing and the love feast or agape immediately precede the communion or eucharist, the entire service being observed in the evening. Sisters are expected to be "veiled" during prayer, and especially at communion services. In case of illness, anointing with oil in the name of the Lord is administered as a means of reconsecration of spirit and healing of the mind and body. The rule of the eighteenth chapter of Matthew with respect to differences between members is observed. Plain attire, excluding jewelry for adornment, is advocated. The civil law is resorted to but little. Taking an oath is forbidden, all affidavits being made by affirmation. Nonresistance is taught, and all communicants are asked to be noncombatants, not because of personal fear nor out of a desire to be disloyal citizens, but because war is outlawed by the teaching and example of Jesus. Any connection, direct or indirect, with the liquor business is prohibited, and there is a corresponding insistence upon total abstinence.

The ideal in all these ceremonies and beliefs is the reproduction and perpetuation of the life and activities of the primitive Christians, and, while its effect is manifest in a somewhat stern and legal type of religious life, mysticism or the Pietistic temper has modified it in the direction of a quiet moderation in all things.

ORGANIZATION

The polity of the church corresponds more nearly to the Presbyterian than to any other specific ecclesiastical form. The local congregation, usually presided over by the bishop of that body, is governed by the council of all the members. The power of discipline, including trial and excommunication, rests with the local congregation.

Ministers are elected by individual ballot by all the members of a congregation, from members of that congregation; but one feeling the call to the ministry may present his desires for acceptance. When appointed by the congregation, he exercises all the duties of the ministry save those especially assigned to the bishop, and in due time is ordained to the bishopric. The bishop of a congregation may or may not be resident. The pastorate and a salaried ministry are being rapidly adopted by the congregations.

The individual congregation elects delegates, lay and clerical, to a State district meeting, connected with which there is also an "elders' meeting," composed of the bishops of the respective congregations. Above the State district meeting is the general conference of all the brotherhood. To this each district meeting elects one or more bishops as delegates, while the local churches elect other delegates. The delegates elected by the State district meetings constitute the standing committee of the general conference, which prepares business for presentation at that meeting. In the general sessions of the conference there is free discussion, and both classes of delegates vote together on the final disposition of a matter Upon a proper request, a committee may be sent from the general conference to any local congregation for the purpose of settling any difficulties that the congregation itself or the bishops of the adjoining congregations may seem unable to adjust.

WORK

Although the Brethren from the time of the earliest settlements in America pursued a vigorous policy of church extension, moving forward into unoccupied territory, it was not until 1885 that regularly organized missionary endeavor in both home and foreign fields was undertaken.

Home mission work is being done in the United States and Canada. This territory is divided into 50 districts. The general conference elects a general board of five members. This board administers both home and foreign missions. Each district elects a district home mission board. These district boards in cooperation with the general mission board constitute the home missionary organization. About 150 enterprises are under direction of this organization. An average of about $100,000 is spent each year in equipment and salaries. The program includes work among foreigners, and mountaineers, in city and rural fields.

The foreign mission enterprises of the Brethren are under the care of the general mission board, which in 1926 carried on work in India, China, and Africa, also supervising churches in Sweden and Denmark. In all these countries there are about 25 stations, occupied by 125 American missionaries, with 260 native helpers, and 27 churches, with a membership of about 4,800. There were also reported 180 schools of various grades with about 3,700 students, and 5 hospitals treating more than 50,000 patients. The amount contributed in 1926 for the support of foreign missions was about $200,000; the value of property belonging to the denomination in foreign countries is estimated at about $650,000, and there are endowments amounting to approximately $1,500,000.

The denomination owns 8 senior colleges with an enrollment of 2,020 students, 3 academies enrolling 218 students, and 1 theological seminary and training school with 148 students. The property and equipment was valued at $2,907,132 in 1926. These institutions have a total cash endowment of $1,634,539, notes and pledges of $1,760,678, and annuities and nonproductive endowment of $631,561.

The total offerings of the Sunday schools is over $265,000 annually, of which $105,000 goes to missions. Over 2,500 teacher-training credits are awarded annually in the international standard course.

There are 509 young people's departments, 336 young people's organizations, 138 junior church leagues, and 310 Christian workers' societies. More than 60 per cent of the Sunday schools use graded lessons.

Many institutes and schools of method are provided. There are five well organized and maintained camp sites, which provide for about one-third of the summer conferences and other special assemblies.

The church seeks to take care of her own poor and homeless by establishing and maintaining comfortable homes for them. There are 15 such institutions in the United States.

OLD GERMAN BAPTIST BRETHREN

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Old German Baptist Brethren for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Old German Baptist Brethren churches comprises baptized believers who have been enrolled as members upon personal profession of faith. Baptism is by trine immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: OLD GERMAN BAPTIST BRETHREN

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	62	6	56		
Members	3,036	413	2,623	13.6	86.4
Average per church	49	69	47		
Membership by sex:					
Male	1,230	174	1,056	14.1	85.9
Female	1,806	239	1,567	13.2	86.8
Males per 100 females	68.1	72.8	67.4		
Membership by age:					
Under 13 years					
13 years and over	3,036	413	2,623	13.6	86.4
Church edifices:					
Number	66	6	60		
Value—Churches reporting	59	6	53		
Amount reported	$161,450	$29,600	$131,850	18.3	81.7
Average per church	$2,736	$4,933	$2,488		
Expenditures during year:					
Churches reporting	53	5	48		
Amount reported	$18,781	$8,552	$10,229	45.5	54.5
Current expenses and improvements	$13,533	$8,046	$5,487	59.5	40.5
Benevolences, missions, etc	$5,084	$506	$4,578	10.0	90.0
Not classified	$164		$164		100.0
Average expenditure per church	$354	$1,710	$213		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data presented herewith for the year 1926 represent 62 active churches of the Old German Baptist Brethren, with 3,036 members. The classification of membership by sex and by age was reported by all of the 62 churches, none of which reported members under 13 years of age.

None of the local organizations reported a debt on church edifices. No parsonages and no Sunday schools were reported in this denomination.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: OLD GERMAN BAPTIST BRETHREN

ITEM	1926	1916	1906	1890
Churches (local organizations)	62	67	68	135
Increase [1] over preceding census:				
Number	−5	−1	−67	
Per cent [2]			−49.6	
Members	3,036	3,399	3,388	4,411
Increase [1] over preceding census:				
Number	−363	11	−1,023	
Per cent	−10.7	0.3	−23.2	
Average membership per church	49	51	50	33
Church edifices:				
Number	66	73	66	63
Value—Churches reporting	59	60	57	
Amount reported	$161,450	$107,212	$89,800	$80,770
Average per church	$2,736	$1,787	$1,575	
Expenditures during year:				
Churches reporting	53	43		
Amount reported	$18,781	$7,120		
Current expenses and improvements	$13,533	$5,058		
Benevolences, missions, etc	$5,084	$2,062		
Not classified	$164			
Average expenditure per church	$354	$166		

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Old German Baptist Brethren by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926. Table 5 shows the value of church property and also the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc. Separate presentation in Table 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: OLD GERMAN BAPTIST BRETHREN

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**62**	**6**	**56**	**3,036**	**413**	**2,623**	**1,230**	**1,806**	**68.1**
Middle Atlantic:									
Pennsylvania	4	1	3	202	16	186	79	123	64.2
East North Central:									
Ohio	19	1	18	967	65	902	398	569	69.9
Indiana	11	------	11	652	--------	652	264	388	68.0
Illinois	3	------	3	70	--------	70	27	43	--------
Michigan	3	------	3	89	--------	89	36	53	--------
Wisconsin	1	1	------	12	12	--------	4	8	--------
West North Central:									
Iowa	1	------	1	24	--------	24	13	11	--------
Missouri	2	------	2	47	--------	47	18	29	--------
North Dakota	1	------	1	26	--------	26	8	18	--------
Kansas	5	------	5	295	--------	295	116	179	64.8
South Atlantic:									
Maryland	1	------	1	120	--------	120	50	70	--------
Virginia	4	1	3	202	75	127	83	119	69.7
West Virginia	2	------	2	33	--------	33	14	19	--------
North Carolina	1	------	1	28	--------	28	11	17	--------
West South Central:									
Oklahoma	1	------	1	14	--------	14	5	9	--------
Mountain:									
Colorado	1	------	1	10	--------	10	4	6	--------
Pacific:									
California	2	2	------	245	245	--------	100	145	69.0

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Up to the latter part of the nineteenth century the history of the Dunkers was one of peace. Whatever disparity of individual opinion there was did not pass the bounds of mutual forbearance. As, however, social customs developed along more modern lines during the latter part of that century, certain influences were manifested among the communities which tended to lessen the emphasis upon many of the special customs of the earlier times. Accordingly, some of the members, fearful lest the traditions of the founders of the denomination should be overborne, and "the Scriptures suffer violence," and desirous of perpetuating the type of life, as well as of belief, observed by the early Brethren, withdrew in 1881 and formed the organization known as the "Old German Baptist Brethren."

DOCTRINE AND ORGANIZATION

In certain matters of doctrine and also in some features of church organization the Old Order Brethren are in essential agreement with the other branches. They accept the literal teaching of the Scriptures in regard to the Lord's Supper and foot washing; hold close communion; practice nonconformity to the world in war, politics, secret societies, dress, and amusements; refuse to swear or take

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. M. Kimmel, publishing agent of the "Vindicator," Brookville, Ohio, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, BY STATES: OLD GERMAN BAPTIST BRETHREN

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	62	67	68	3,036	3,399	3,388
Pennsylvania	4	5	3	202	319	235
Ohio	19	18	20	967	1,199	1,204
Indiana	11	13	13	652	659	790
Illinois	3	2	4	70	72	102
Michigan	3	4	3	89	90	98
Kansas	5	3	3	295	203	106
Virginia	4	6	6	202	289	280
West Virginia	2	3	3	33	65	114
Other States	11	13	13	526	503	459

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH EXPENDITURES, BY STATES, 1926: OLD GERMAN BAPTIST BRETHREN

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR				
			Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified
United States	62	66	59	$161,450	53	$18,781	$13,533	$5,084	$164
Pennsylvania	4	5	4	16,600	3	557	557	------	------
Ohio	19	20	18	48,300	14	4,532	2,181	2,351	------
Indiana	11	12	11	30,200	10	2,283	1,305	978	------
Illinois	3	3	3	4,900	3	438	230	208	------
Michigan	3	3	3	3,100	3	279	200	------	79
Kansas	5	5	5	9,800	5	967	604	363	------
Virginia	4	5	4	16,750	4	939	779	75	85
Other States	13	13	11	31,800	11	8,786	7,677	1,109	------

oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick, not so much for the healing of the natural body as for spiritual healing; strictly enjoin temperance upon all their members; and allow none to traffic in alcoholic or malt liquors. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person.

WORK

Specially organized missions, Sunday schools, and ecclesiastical schools are regarded by these Brethren as opposed to essential Christianity, but they are charitable in deed as in word, support their own poor, and extend a helping hand to all needy persons, whether they are or are not members of their own religious organization.

THE BRETHREN CHURCH (PROGRESSIVE DUNKERS)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Brethren Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Brethren Church comprises baptized persons who have been enrolled as members upon personal profession of faith. Baptism is by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: THE BRETHREN CHURCH (PROGRESSIVE DUNKERS)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	174	53	121	30.5	69.5
Members	26,026	12,089	13,937	46.4	53.6
Average per church	150	228	115		
Membership by sex:					
Male	10,835	4,914	5,921	45.4	54.6
Female	15,161	7,145	8,016	47.1	52.9
Sex not reported	30	30			
Males per 100 females	71.5	68.8	73.9		
Membership by age:					
Under 13 years	2,007	1,021	986	50.9	49.1
13 years and over	22,366	10,754	11,612	48.1	51.9
Age not reported	1,653	314	1,339	19.0	81.0
Per cent under 13 years [3]	8.2	8.7	7.8		
Church edifices:					
Number	176	51	125	29.0	71.0
Value—Churches reporting	166	48	118	28.9	71.1
Amount reported	$2,274,064	$1,459,500	$814,564	64.2	35.8
Average per church	$13,699	$30,406	$6,903		
Debt—Churches reporting	37	22	15		
Amount reported	$236,814	$186,614	$50,200	78.8	21.2
Churches reporting "no debt" on church edifice	119	26	93	21.8	78.2
Parsonages:					
Value—Churches reporting	56	20	36		
Amount reported	$258,200	$135,500	$122,700	52.5	47.5
Debt—Churches reporting	17	7	10		
Amount reported	$50,600	$37,200	$13,400	73.5	26.5
Churches reporting "no debt" on parsonage	35	11	24		
Expenditures during year:					
Churches reporting	166	49	117	29.5	70.5
Amount reported	$523,681	$307,996	$215,685	58.8	41.2
Current expenses and improvements	$447,977	$263,251	$184,726	58.8	41.2
Benevolences, missions, etc	$75,704	$44,745	$30,959	59.1	40.9
Average expenditure per church	$3,155	$6,286	$1,843		
Sunday schools:					
Churches reporting	160	50	110	31.2	68.8
Officers and teachers	2,445	1,042	1,403	42.6	57.4
Scholars	22,917	11,614	11,303	50.7	49.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data presented herewith for the year 1926 represent 174 active organizations of the Brethren Church (Progressive Dunkers), with 26,026 members. The classification of membership by sex was reported by 171 churches and the classification by age was reported by 159 churches, including 127 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: THE BRETHREN CHURCH (PROGRESSIVE DUNKERS)

ITEM	1926	1916	1906	1890
Churches (local organizations)	174	201	202	128
Increase [1] over preceding census:				
Number	−27	−1	74	----
Per cent	−13.4	−0.5	57.8	----
Members	26,026	24,060	17,042	8,089
Increase over preceding census:				
Number	1,966	7,018	8,953	----
Per cent	8.2	41.2	110.7	----
Average membership per church	150	120	84	63
Church edifices:				
Number	176	192	184	96
Value—Churches reporting	166	184	172	----
Amount reported	$2,274,064	$896,725	$472,975	$145,770
Average per church	$13,699	$4,874	$2,750	----
Debt—Churches reporting	37	38	29	----
Amount reported	$236,814	$114,289	$41,490	----
Parsonages:				
Value—Churches reporting	56	25	20	----
Amount reported	$258,200	$67,250	$41,700	----
Debt—Churches reporting	17	----	----	----
Amount reported	$50,600	----	----	----
Expenditures during year:				
Churches reporting	166	185	----	----
Amount reported	$523,681	$204,562	----	----
Current expenses and improvements	$447,977	$164,223	----	----
Benevolences, missions, etc.	$75,704	$40,339	----	----
Average expenditure per church	$3,155	$1,106	----	----
Sunday schools:				
Churches reporting	160	183	156	----
Officers and teachers	2,445	2,402	1,564	----
Scholars	22,917	23,728	11,850	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Brethren Church (Progressive Dunkers) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: THE BRETHREN CHURCH (PROGRESSIVE DUNKERS)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	174	53	121	26,026	12,089	13,937	10,835	15,161	30	71.5
Middle Atlantic:										
New Jersey	2		2	126		126	43	83		
Pennsylvania	33	14	19	5,222	2,937	2,285	2,231	2,991		74.6
East North Central:										
Ohio	30	10	20	4,825	2,407	2,418	2,014	2,811		71.6
Indiana	38	10	28	6,278	3,290	2,988	2,686	3,592		74.8
Illinois	3		3	738		738	286	452		63.3
Michigan	3		3	148		148	55	93		
Wisconsin	3	3		30	30				30	
West North Central:										
Iowa	8	2	6	1,150	382	768	500	650		76.9
Nebraska	3	1	2	655	350	305	250	405		61.7
Kansas	6	1	5	688	60	628	318	370		85.9
South Atlantic:										
Maryland	4	1	3	842	516	326	339	503		67.4
District of Columbia	1	1		221	221		89	132		67.4
Virginia	21	4	17	1,656	375	1,281	649	1,007		64.4
West Virginia	6	1	5	776	83	693	328	448		73.2
East South Central:										
Kentucky	2		2	363		363	139	224		62.1
Tennessee	1		1	89		89	35	54		
Pacific:										
Washington	2	1	1	368	83	285	149	219		68.0
California	8	4	4	1,851	1,355	496	724	1,127		64.2

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: THE BRETHREN CHURCH (PROGRESSIVE DUNKERS)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	174	201	202	26,026	24,060	17,042	2,007	22,366	1,653	8.2
Pennsylvania	33	45	49	5,222	5,561	3,885	442	4,593	187	8.8
Ohio	30	28	29	4,825	3,639	2,592	166	4,110	549	3.9
Indiana	38	41	29	6,278	5,879	3,800	644	5,519	115	10.4
Illinois	3	4	7	738	581	716	28	513	197	5.2
Michigan	3	5	5	148	218	201	12	136		8.1
Wisconsin	3	3	3	30	45	68			30	
Iowa	8	9	13	1,150	1,269	852	87	948	115	8.4
Nebraska	3	3	4	655	645	471	31	624		4.7
Kansas	6	13	16	688	1,007	810	42	646		6.1
Maryland	4	5	5	842	976	616	28	814		3.3
Virginia	21	20	26	1,656	1,675	2,166	56	1,536	64	3.5
West Virginia	6	7	1	776	500	80	53	327	396	13.9
California	8	7	7	1,851	982	379	250	1,601		13.5
Other States	8	11	8	1,167	1,053	406	168	999		14.4

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: THE BRETHREN CHURCH (PROGRESSIVE DUNKERS)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**174**	**176**	**166**	**$2,274,064**	**37**	**$236,814**	**56**	**$258,200**	**17**	**$50,600**
Pennsylvania	33	33	32	610,464	8	66,450	13	78,700	3	16,200
Ohio	30	32	30	473,850	10	84,875	10	39,400	4	5,300
Indiana	38	40	38	508,400	5	39,389	12	48,800	5	11,100
Illinois	3	4	3	34,500	1	2,500	----	(1)	----	----
Michigan	3	3	3	8,000	----	----	----	----	----	----
Iowa	8	8	8	107,500	2	7,500	----	(1)	----	----
Nebraska	3	3	3	40,500	----	----	3	16,000	1	1,800
Kansas	6	6	6	40,300	1	1,860	3	8,500	1	1,200
Maryland	4	4	4	58,500	----	----	3	23,000	2	12,500
Virginia	21	18	18	53,050	2	725	----	(1)	----	----
West Virginia	6	7	5	33,500	1	140	----	(1)	----	----
California	8	10	8	246,500	5	31,923	----	(1)	----	----
Other States[2]	11	8	8	59,000	2	1,452	12	43,800	1	2,500

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 8 churches in Illinois, Iowa, Virginia, West Virginia, and California.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: THE BRETHREN CHURCH (PROGRESSIVE DUNKERS)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**174**	**166**	**$523,681**	**$447,977**	**$75,704**	**160**	**2,445**	**22,917**
Pennsylvania	33	33	144,536	129,652	14,884	33	495	4,681
Ohio	30	29	114,564	102,915	11,649	29	450	4,386
Indiana	38	38	97,362	79,575	17,787	37	579	5,281
Illinois	3	3	9,629	8,206	1,423	3	72	702
Michigan	3	3	2,241	1,800	441	3	36	126
Iowa	8	8	17,110	14,367	2,743	7	92	947
Nebraska	3	3	9,537	7,747	1,790	3	65	480
Kansas	6	6	10,433	8,540	1,893	6	82	551
Maryland	4	4	14,526	12,721	1,805	4	76	765
Virginia	21	17	17,979	15,626	2,353	14	124	1,280
West Virginia	6	6	6,727	5,825	902	5	51	540
California	8	8	64,527	50,379	14,148	8	206	2,323
Other States	11	8	14,510	10,624	3,886	8	117	855

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The first Brethren came to America from Crefeld, Rhine Valley, in 1719. They settled at what is now Germantown (Philadelphia), Pa. The first church was organized there on Christmas Day, 1723, with 23 members. The first minister was Peter Becker. Ten years later, Alexander Mack, their leader in Europe, landed at Philadelphia with 59 families.

The numerical growth of the Brethren communities was slow, and by 1880, though widely dispersed,[2] the total membership was scarcely 60,000. The membership was largely agricultural and the ministry, though it numbered among its members some men of profound learning, was for the most part uneducated. There were no theological seminaries to which they looked for a ministry. Gradually the autonomy of the local churches was lost; strict adherence to forms of dress and worship were rigidly enforced; any steps looking toward progress or toward a better organization were sternly opposed; the attempt by some of the Brethren to establish higher institutions of learning, promote missionary enterprise, provide for an educated and supported ministry, and above all else, the earnest questioning of the authority of the annual conference as a legislative body, brought on a crisis. This led, after many futile efforts to avert it, to a division in the church. Those who advocated progress were derisively called "progressives." Their leaders were expelled from the church. After a vain attempt to be reconciled to the church, covering more than a year, these leaders determined to organize independently. Others in sympathy with this "progressive" movement voluntarily joined with it. So in 1882 the Brethren Church was organized.

DOCTRINE

In doctrine the church is thoroughly evangelical. The Brethren avoid doctrinal controversy and there is complete unanimity in belief and practice throughout the whole brotherhood. Perhaps the best expression of this doctrinal belief is set forth in the "Message of the Brethren Ministry," adopted about 1917. These declarations are, in part, as follows:

The authority and integrity of the Holy Scriptures; God's supreme revelation made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and the Old and New Testaments, as originally given, the infallible record of the perfect, final, and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice;

The preexistence, Deity, and incarnation by virgin birth of Jesus Christ, the Son of God;

The fall of man, his consequent spiritual death and utter sinfulness, and the necessity of his new birth;

The vicarious atonement of the Lord Jesus Christ through the shedding of His own blood;

The resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent glorification at the right hand of God;

The justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world, and the life everlasting of the just;

The personality and Deity of the Holy Spirit, who indwells the Christian and is his Comforter and Guide;

The personal and visible return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords, the glorious goal for which we are taught to watch, wait, and pray;

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[1] This statement, which is somewhat fuller than that published in Part II of the Report on Religious Bodies, 1916, was furnished by Rev. J. Allen Miller, of Ashland College, Ashland, Ohio.

[2] See Church of the Brethren (Conservative Dunkers), p. 236.

The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife, and should "swear not at all";

The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (*a*) baptism of believers by trine immersion; (*b*) confirmation; (*c*) the Lord's Supper; (*d*) the communion of the bread and wine; (*e*) the washing of the saints' feet; and (*f*) the anointing of the sick with oil.

ORGANIZATION

The polity of the Brethren Church may be best described as congregational. Every congregation is a church of Christ. All the congregations voluntarily uniting for the promotion of the work committed to them form the Brethren Church as a whole. The organization of the local congregations is very simple and believed to be in harmony with the spirit of the New Testament teachings. There are elders and deacons, evangelists and deaconesses. The minister in charge of the work of a local church is the pastor. The deaconess may be a minister. A local congregation is entirely free to perfect its organization by electing any officers deemed necessary. The churches of a convenient geographical territory are formed into district conferences, of which there are nine.

WORK

The church maintains and supports Ashland College, located at Ashland, Ohio. This college has a property value of $400,000, a permanent endowment of $350,000, and additional income from church conferences and church organizations equivalent to another $100,000 endowment. A strong school of education approved by the State board, a college of liberal arts and a seminary for the training of ministers, with a total enrollment in the 3 of 790 students in 1926, are maintained.

The church expends about $20,000 annually in the extension of work in home mission fields. This includes a prosperous school in Breathitt County, near Jackson, Ky., and in a number of the large cities mission churches are supported. The foreign mission board expends above $40,000 annually in French Equatorial Africa and in Argentina. In Africa there are 3 stations manned by 15 North American missionaries, a number of native evangelists, and 2,600 native Christians. In Argentina there are 9 North Americans under appointment and about 12 native ministers. There are about 15 or 20 stations and churches, with 600 members.

In addition to the above special enterprises of church activity there is maintained a home for the aged ministers and members, at Flora, Ind., and a large and fully equipped publishing house at Ashland, Ohio. The main auxiliary organizations of the church are its Sunday schools, its Christian Endeavor societies, and the women's missionary society, including the girls of the church under the Sisterhood of Mary and Martha.

Though the church is numerically small, nevertheless aggressive work is being done, a spirit of Christian union and fellowship is fostered and the church believes a valuable contribution to Christian culture and progress is being made.

SEVENTH DAY BAPTISTS (GERMAN, 1728)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Seventh Day Baptists (German) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory. All of the organizations reported in 1926, as in the earlier censuses, were in the State of Pennsylvania.

The membership of the Seventh Day Baptist (German) Churches comprises baptized believers who have been enrolled as members upon personal profession of faith. Baptism is by trine immersion, forward.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SEVENTH DAY BAPTISTS (GERMAN, 1728)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	4	1	3		
Members	144	19	125	13.2	86.8
Average per church	36	19	42		
Membership by sex:					
Male	62	9	53		
Female	82	10	72		
Membership by age:					
Under 13 years	2		2		
13 years and over	142	19	123	13.4	86.6
Per cent under 13 years	1.4		1.6		
Church edifices:					
Number	4	1	3		
Value—Churches reporting	4	1	3		
Amount reported	$18,000	$5,000	$13,000	27.8	72.2
Average per church	$4,500		$4,333		
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$2,000	$2,000			
Expenditures during year:					
Churches reporting	3	1	2		
Amount reported	$2,400	$1,900	$500	79.2	20.8
Current expenses and improvements	$1,000	$1,000		100.0	
Benevolences, missions, etc	$900	$900		100.0	
Not classified	$500		$500		100.0
Average expenditure per church	$800		$250		
Sunday schools:					
Churches reporting	3	1	2		
Officers and teachers	24	3	21		
Scholars	144	28	116	19.4	80.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 4 active Seventh Day Baptist churches, with 144 members. The classification of membership by sex and by age was reported by all of the 4 churches, including, however, only 1 which reported any members under 13 years of age. None of the local organizations reported debt on church edifices; and there was no debt on the 1 parsonage which was reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SEVENTH DAY BAPTISTS (GERMAN, 1728)

ITEM	1926	1916	1906	1890
Churches (local organizations)	4	5	5	6
Increase [1] over preceding census:				
Number	−1		−1	
Per cent [2]				
Members	144	136	167	194
Increase [1] over preceding census:				
Number	8	−31	−27	
Per cent	5.9	−18.6	−13.9	
Average membership per church	36	27	33	32
Church edifices:				
Number	4	3	6	3
Value—Churches reporting	4	3	4	
Amount reported	$18,000	$33,000	$40,800	$14,550
Average per church	$4,500	$11,000	$10,200	
Debt—Churches reporting			2	
Amount reported			$3,600	
Parsonages:				
Value—Churches reporting	1	1	1	
Amount reported	$2,000	$2,000	$900	
Expenditures during year:				
Churches reporting	3	5		
Amount reported	$2,400	$1,980		
Current expenses and improvements	$1,000	$1,605		
Benevolences, missions, etc	$900	$375		
Not classified	$500			
Average expenditure per church	$800	$396		
Sunday schools:				
Churches reporting	3	3	2	
Officers and teachers	24	24	13	
Scholars	144	152	130	

[1] A minus sign (−) denotes decrease.

[2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Among the earlier settlers in the United States [2] was John Conrad Beissel, who with others arrived in Boston in the fall of 1720. They reached Philadelphia October 20, 1720.

These people fled from the Palatinate in Germany on account of religious persecution. John Conrad Beissel was a skilled baker and an adept in music. He became converted in 1715, then 25 years of age. In due course of time he joined the Pietists and was initiated into the Rosicrucian mysteries. Because of persecutions by his fellow craftsmen and church authorities he decided to come to America and join the brotherhood on the Wissahickon in the vicinity of Germantown, Pa., arriving in 1720.

Great was his surprise when he learned that the community had ceased to exist as an organized body. Kelpius, their leader, was dead. Köster, a prominent member, had returned to Germany, and others were scattered. Some lived near by as hermits.

Matthai, a hermit whom Beissel consulted, advised him to remain in Germantown for a time and learn the weaver's art. Acting upon this advice, he indentured himself to one Peter Becker of Germantown, who had come from the Schwartzenau community in Germany the year before (1719), and who later became the founder of the German Baptist Brethren or Dunkards.

[1] This statement, which differs somewhat from that published in Part II of the Report on Religious Bodies, 1916, was furnished by Miss Emma C. Monn, secretary of the Seventh Day Baptist Missionary Board.

[2] See Church of the Brethren (Conservative Dunkers), p. 236.

Beissel was cordially received into the devout family of his master. He suggested to Becker that he call together his former companions to try to renew their religious zeal, advice which he evidently followed.

Having finished his trade of weaver, Beissel now determined to carry out his original purpose, and with a former companion visited the Conestoga Valley in Lancaster County. There in the primitive forest by a spring they built a cabin on the banks of the Muhlbach (Mill Creek), a branch of the Conestoga River. The two men entered upon a life of seclusion and prayer. They exhorted their neighbors when opportunity offered and imparted instruction to young men who were sent to them. This was virtually a free school, the curriculum strictly religious and moral.

Later, others of Beissel's ship-companions joined him. Religious meetings were held regularly in the small hut in the forest and about the country as opportunity offered. They also visited different communities or settlements. Their mode of life, earnest exhortations, and revival services aroused much attention among the settlers.

In 1722 the Germantown Baptists began to make journeys to the scattered ones through the Province (Pennsylvania) and to hold religious services. On December 25, 1723, some candidates for baptism chose Peter Becker as their baptizer. Following this they organized into a congregation. They continued to make journeys and hold services with the other communities. In 1724 Beissel submitted to baptism by his friend and former master, Peter Becker. Beissel and two of his companions were then already observers of the seventh day as the Sabbath.

The newly baptized elected Beissel as their teacher. Upon his ordination to this office a large measure of the spirit rested upon him and he conducted all meetings with astonishing strength. This congregation held its first love feast December, 1724.

In the year 1728 Beissel published a little book on the Sabbath. It was so effective that the congregation now publicly adopted the Sabbath as the day for divine services. The observance of the Sabbath brought persecution. They were imprisoned by the authorities and fined. This congregation consisted of both the solitary and householders.

They had been much beholden in divine work to the Germantown Baptists. But as they embraced and taught doctrines such as celibacy and the observance of the seventh day as the Sabbath, which were at variance with the tenets of the Germantown Baptists or Dunkards, dissensions arose, and Beissel and his followers formally withdrew from them and organized as Seventh Day Baptists in December, 1728.

In 1732 Beissel left his congregation and removed to Ephrata, a few miles distant. Here he was joined by others of both sexes who shared his ideas and whom he organized into the Ephrata Society. Celibacy was enjoined. Separate houses were built for the two sexes, each of which was organized in monastic fashion, the "brothers' house" having its prior, the "sisters' house" its prioress. The society grew rapidly. Industries were organized on the communistic plan, which flourished. But Beissel thought them out of harmony with the spiritual purpose of the community; they were, therefore, soon greatly curtailed and kept subordinate to the religious idea. Ephrata had, however, one of the first schools (1735) in that part of the country, and its printing establishment (1742) was one of the earliest and best. A Sabbath school (for Bible study) was organized there by Ludwig Höcker, assisted by his sister (1738).

As time advanced the celibate membership diminished. Toward the close of the nineteenth century, celibacy as a feature of the society had disappeared entirely, the properties being under control of a board of trustees.

About 1764 a settlement of Seventh Day Baptists was made at Snow Hill, 3 miles north of Waynesboro, Franklin County, Pa. Members from Lancaster County and other places joined them. Here, too, a Seventh Day Baptist Society was organized (1800). Its government was similar to that of Ephrata, but the building was more modern. Religious services were held in the Saal, a large room in the building for that purpose. Later (1829) a church was built near by. The last member of this society died in 1894. The property was legally transferred to the congregation in 1900. In each of these communities the members of the congregation and the societies met for worship.

Formerly the German language was used in religious services. Gradually came the change to English, which is now used exclusively.

DOCTRINE AND ORGANIZATION

The points of doctrine on which special emphasis is laid are: (1) The inspiration of the Bible; (2) one God, the Father, and Jesus Christ, his Son, the Mediator; (3) the Ten Commandments as still the rule of righteousness for all mankind; (4) baptism by trine forward immersion; (5) foot washing in connection with the communion service; (6) the anointing of the sick; (7) the blessing of infants; (8) observance of the seventh day as Sabbath; (9) the ministry of elders and deacons selected to guide the church and subject to election by each local congregation. The doctrine of nonresistance is held to be involved in the sixth commandment.

Each congregation elects delegates to the General Conference which convenes annually the third week in May. Ministers are delegates by virtue of their office, and are entitled to vote.

Home missionary work is under the care of the missionary board.

There is no special educational or philanthropic work.

CHURCH OF GOD (NEW DUNKERS)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (New Dunkers) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory. All of the organizations reported in 1926 and in 1916 were in the State of Indiana.

The membership of the Church of God (New Dunkers) comprises baptized believers who have been enrolled as members upon personal profession of faith. Baptism is by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD (NEW DUNKERS)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	9	3	6		
Members	650	137	513	21.1	78.9
Average per church	72	46	86		
Membership by sex:					
Male	270	71	199	26.3	73.7
Female	305	66	239	21.6	78.4
Sex not reported	75		75		
Males per 100 females	88.5	[3]	83.3		
Membership by age:					
Under 13 years	9	7	2		
13 years and over	566	130	436	23.0	77.0
Age not reported	75		75		
Per cent under 13 years [4]	1.6	5.1	0.5		
Church edifices:					
Number	9	3	6		
Value—Churches reporting	9	3	6		
Amount reported	$26,000	$8,500	$17,500	32.7	67.3
Average per church	$2,889	$2,833	$2,917		
Debt—Churches reporting	1	1			
Amount reported	$200	$200		100.0	
Churches reporting "no debt" on church edifice	8	2	6		
Expenditures during year:					
Churches reporting	9	3	6		
Amount reported	$4,005	$1,683	$2,322	42.0	58.0
Current expenses and improvements	$3,378	$1,406	$1,972	41.6	58.4
Benevolences, missions, etc	$327	$277	$50	84.7	15.3
Not classified	$300		$300		100.0
Average expenditure per church	$445	$561	$387		
Sunday schools:					
Churches reporting	9	3	6		
Officers and teachers	95	28	67		
Scholars	531	183	348	34.5	65.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 9 active churches of the Church of God (New Dunkers), with 650 members. The classification of membership by sex and by age was reported by 8 churches, including, however, only 2 which reported any members under 13 years of age. No parsonages were reported.

Comparative data, 1916–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916. Although it is probable that this denomination existed prior to 1916, no statistics were furnished for 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: CHURCH OF GOD (NEW DUNKERS)

ITEM	1926	1916
Churches (local organizations)	9	13
Increase [1] over preceding census:		
Number	−4	
Per cent	(2)	
Members	650	929
Increase [1] over preceding census:		
Number	−279	
Per cent	−30.0	
Average membership per church	72	71
Church edifices:		
Number	9	13
Value—Churches reporting	9	13
Amount reported	$26,000	$28,000
Average per church	$2,889	$2,154
Debt—Churches reporting	1	
Amount reported	$200	
Expenditures during year:		
Churches reporting	9	11
Amount reported	$4,005	$5,243
Current expenses and improvements	$3,378	$4,743
Benevolences, missions, etc	$327	$500
Not classified	$300	
Average expenditure per church	$445	$477
Sunday schools:		
Churches reporting	9	12
Officers and teachers	95	115
Scholars	531	799

[1] A minus sign (−) denotes decrease. [2] Per cent not shown, base being less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The Church of God (New Dunkers) was organized in 1848 by George Patton, Peter Eyman, and others, who withdrew from the German Baptist Brethren. The church claims that "Bible things should be called by Bible names" and that the Bible name for the church, foretold by prophecy as the new name, is "The Church of God." It refuses to adopt a human creed or confession of faith, as the Scriptures are given to this end and are infallibly right. Baptism (a burial or birth of water) is administered to those who profess faith in Christ and experience sorrow for sin, that they may receive the remission of sins and the gift of the Holy Ghost. The observance of the communion, the literal washing of the saints' feet, the salutation of the kiss, and the anointing of the sick are held to be essential; and the second Advent of the Lord, and future rewards and punishments are taught.

An annual conference is held. Home missionary work is under the care of the mission board. There is no educational or philanthropic work.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been approved in its present form by Alvin Hall, moderator, Monticello, Ind.

PLYMOUTH BRETHREN

GENERAL STATEMENT

History.—Early in the nineteenth century there appeared in England and Ireland, especially in the Anglican Church, considerable restiveness under the general church conditions. This was occasioned largely by dissatisfaction with the close connection between church and state, with the stereotyped forms of worship, and with the church organizations by which believers were separated from each other and were gathered into so many different sects. As a result of this feeling, a number of independent gatherings sprang up spontaneously, both in England and Ireland, in which men and women who were desirous of a "spiritual communion based on New Testament religious principles" met together for the "breaking of bread" and for prayer. Of such gatherings, the most important, from an historical standpoint, was one at Dublin, Ireland. Here, in the spring of 1827, a few Christians, some of whom had already been meeting more or less regularly for prayer, instituted the practice of "breaking of bread," though it was not until 1829 that the first permanent meeting was formed. There were also meetings of importance at Plymouth and Bristol, England, and the fact that the meeting at Plymouth at the first had some prominence in members and teachers eventually gave rise to the name "Plymouth Brethren," which has come to be their popular designation, though it has never been adopted by the different communities, who speak of themselves simply as "Believers," "Christians," "Saints," or "Brethren."

As the different meetings, or "gatherings," as they were often termed, learned of each other, it was natural that there should be more or less fellowship between them, although no regular organization was formed. A number of men of exceptional ability and great personal power identified themselves with the movement, among them John Nelson Darby; George Müller, of Bristol, whose famous orphanages were but a development of one phase of the Brethren idea; Samuel Prideaux Tregelles, the famous Biblical critic; Anthony Norris Groves, the missionary; and many others. These men for the most part worked along more or less independent lines, as Müller in his orphanages, and Groves in his missionary work in Mesopotamia and India. In England the strongest influence was exerted by Mr. Darby, who devoted to the development of the idea which had gained complete ascendancy over his own mind an ability and intensity of purpose seldom if ever surpassed. He was not only instrumental in the establishment of a number of congregations in England, but extended his work into continental Europe, visiting Switzerland, France, and Germany, where many permanent meetings were the result of his labors. At about the same time Mr. Müller also visited Stuttgart, although with less success.

In the absence of any ecclesiastical organization, and in the presence of an intense individualism and sense of personal responsibility, divisions naturally arose, and the congregations gathered around different leaders. This did not, however, prevent the extension of the idea and the formation of numerous meetings which exercised a powerful influence upon the religious life of the churches.

The movement first came to America as a result of the emigration of a number of Brethren to the United States and Canada about the middle of the nineteenth century. Mr. Darby made several visits across the Atlantic, and a number of congregations were formed, and since that time the meetings have multiplied rapidly. As in England, so in the United States, divisions have arisen, but no exact classification is recognized. Some meetings are called "exclusive" and others "open," but there is no one term that applies accurately to any single division.

The doctrine of the invisible membership of the church under the sole authority of the Scriptures and the Holy Spirit has operated to prevent the collecting or recording of statistics of the different communities of Brethren, and the tabular statements, while as complete as it is possible to secure, probably do not include all the individual gatherings or the full membership.

Doctrine.—In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creeds, but look upon the Scriptures as their only guide. They accept the general evangelical doctrines of the Trinity, the sinless humanity and absolute Deity of Christ, and Christ's atonement by His sacrificial death, and hold that the Holy Spirit is present in the believer and in the church, and that believers are eternally secure. They look for the personal premillennial coming of Christ and believe that the punishment of the unregenerate will be eternal. The following statement, published as an answer to inquiries, summarizes their general belief:

We believe in the absolute and perfect [verbal] inspiration of the Bible, which we hold to be, not in name only, but in reality, the Word of God.

Having in it the perfect revelation of the mind of God, we refuse all human creeds as being both unnecessary and a slur upon His Word.

We, however, have no uncertain belief in the doctrines unfolded in the Scriptures: The fall and absolute ruin of man; his guilty, lost, and helpless condition; the utter worthlessness of works, law keeping, or reformation as a ground of salvation; the amazing love of God in providing a Savior in His blessed Son; the spotless perfection of Christ, both in His divine nature and His true humanity; atonement by the blood-shedding of Christ on the cross, by which alone redemption has been accomplished; His resurrection as the proof of God's acceptance of that atonement.

We also see in Scripture the absolute necessity for new birth by the Holy Spirit, through the Word of God, and of justification by faith alone, without the works of the law.

We see that the believer is warranted to have the fullest assurance of his present and eternal salvation, and that this assurance comes not through feelings or experiences, but by the Word of God.

We also see that being saved by a work [Christ's] once for all, the believer can never be lost but is as secure as though he were in heaven already, because of Christ's death and resurrection.

We see, however, that Scripture guards from abuse of this doctrine by insisting upon good works as the fruit of salvation; that the believer is to reckon himself dead to sin and to live not only a moral life, but one of love and devotedness to Christ and of separation from the ways and thoughts of the world.

We believe that the proper hope of God's people is not the improvement of the world, but the coming of Christ for His own, to raise the dead in Christ, and change the living, and then take them all out of the world, which He will then purge and cleanse by judgments preparatory to the millennium, when Israel and the nations of the earth will inhabit it under His rule; but His Church will always be in heaven.

We hold that rejectors of the gospel and all the wicked will "have their part in the lake that burneth with fire and brimstone," eternal punishment, and not extinction or restoration. We therefore believe in an earnest and affectionate presentation of the simple gospel of the grace of God.

Organization.—The view held by the Brethren is that the Church is one and indivisible—"Christ is the head of it, the Holy Spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second Advent." They acknowledge no ritual or definite ecclesiastical organization and do not believe in human ordination of the ministry. They hold that the personal gift is a sufficient authorization for the exercise of the privileges of the ministry, and that this involves the priesthood of all believers under the special guidance of the Holy Spirit. Hence they have no presiding officers in their assembly meetings, but anyone who has the gift is privileged to exercise it. Women take no part in the public ministry.

Discipline is generally regarded as "restorative in its character," and they hold that "the solemn act of separation should be resorted to only after loving and faithful dealing has failed to reclaim."

Considering the various denominations as unscriptural because based upon creeds, an ordained ministry, separate church organizations, etc., they do not fellowship with them. They observe the ordinance of baptism, usually by immersion, meet every Sunday to "break bread" (which is the term they use to designate the sacrament of the Lord's Supper), and have meetings for prayer and Bible study, and gospel meetings for the unconverted. They own few church edifices, but meet in halls and private houses, some of which are the personal property of individual Brethren.

There is no special form of admission, at least no set form of words, but the applicant is expected to give to the assembly satisfactory evidence of new birth, of having passed through genuine repentance, and of unfeigned faith in Christ and in the Scriptures as the Word of God, with life corresponding thereto. Giving that evidence, he is regarded as a member of the body of Christ and is accepted as such by the meeting at the Lord's Supper. In some cases announcement of the application is given, so that there may be conversation with the applicant by individual Brethren.

Work.—All the branches are active in gospel work, contributing as meetings and as individuals to the support of missionaries, though they have no missionary societies and give no pledge of personal support to their missionaries, who have gone into every part of the world. They have no distinctive missions like those established by the different denominations but have formed communities corresponding to those in England and America.

Statistics.—The Plymouth Brethren bodies are six in number. Roman numerals are used for the sake of distinction, but they do not imply any precedence in chronological order or strength of membership; they simply indicate the order in which the different bodies came to the knowledge of the Bureau of the Census. A summary of the principal statistics for these six bodies, in 1926 and 1916, with a similar summary for the four bodies reported in 1906, follows.

SUMMARY OF STATISTICS FOR THE PLYMOUTH BRETHREN, 1926, 1916, AND 1906

DENOMINATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**633**	**22,961**	**156**	**$1,186,612**	**574**	**$637,990**	**415**	**20,811**
Plymouth Brethren I	166	4,877	43	260,460	152	166,929	110	5,323
Plymouth Brethren II	307	13,497	108	909,952	286	369,416	239	13,634
Plymouth Brethren III	24	684	1	5,000	20	11,931	14	352
Plymouth Brethren IV	47	1,663			41	41,578	5	132
Plymouth Brethren V	83	2,152	3	5,200	69	45,825	45	1,332
Plymouth Brethren VI	6	88	1	6,000	6	2,311	2	38
1916								
Total for the group	**469**	**13,717**	**47**	**161,601**	**377**	**185,954**	**245**	**11,678**
Plymouth Brethren I	161	3,896	21	51,650	127	54,030	89	4,094
Plymouth Brethren II	129	5,928	25	108,751	123	89,694	101	5,884
Plymouth Brethren III	17	476			13	3,723	5	333
Plymouth Brethren IV	72	1,389			47	17,630	6	194
Plymouth Brethren V	80	1,820	1	1,200	57	17,899	41	1,109
Plymouth Brethren VI	10	208			10	2,978	3	64
1906								
Total for the group	**403**	**10,566**	**4**	**18,200**			**199**	**8,911**
Plymouth Brethren I	134	2,933					78	2,716
Plymouth Brethren II	128	4,752	3	17,500			93	5,475
Plymouth Brethren III	81	1,724	1	700			28	720
Plymouth Brethren IV	60	1,157						

PLYMOUTH BRETHREN I

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Plymouth Brethren I for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Plymouth Brethren churches, or assemblies, comprises those persons who have been admitted to fellowship upon their application, after careful examination as to the reality of their faith and evidence of a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PLYMOUTH BRETHREN I

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	166	117	49	70.5	29.5
Members	4,877	4,145	732	85.0	15.0
Average per church	29	35	15		
Membership by sex:					
Male	2,024	1,705	319	84.2	15.8
Female	2,848	2,440	408	85.7	14.3
Sex not reported	5		5		
Males per 100 females	71.1	69.9	78.2		
Membership by age:					
Under 13 years	14	2	12		
13 years and over	4,848	4,143	705	85.5	14.5
Age not reported	15		15		
Per cent under 13 years [3]	0.3	(4)	1.7		
Church edifices:					
Number	43	28	15		
Value—Churches reporting	43	28	15		
Amount reported	$260,460	$230,555	$29,905	88.5	11.5
Average per church	$6,057	$8,234	$1,994		
Debt—Churches reporting	18	17	1		
Amount reported	$63,849	$62,779	$1,070	98.3	1.7
Churches reporting "no debt" on church edifice	25	11	14		
Expenditures during year:					
Churches reporting	152	111	41	73.0	27.0
Amount reported	$166,929	$146,060	$20,869	87.5	12.5
Current expenses and improvements	$79,320	$72,659	$6,661	91.6	8.4
Benevolences, missions, etc.	$87,609	$73,401	$14,208	83.8	16.2
Average expenditure per church	$1,098	$1,316	$509		
Sunday schools:					
Churches reporting	110	85	25	77.3	22.7
Officers and teachers	501	414	87	82.6	17.4
Scholars	5,323	4,199	1,124	78.9	21.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.
[4] Less than one-tenth of 1 per cent.

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The data given for 1926 represent 166 active assemblies of Plymouth Brethren I, with 4,877 members. The classification of membership by sex was reported by 164 assemblies, and the classification by age was reported by 165 assemblies, including, however, only 5 which reported any members under 13 years of age. There are no regular ministers among the Plymouth Brethren, hence there are no parsonages.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this religious body for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PLYMOUTH BRETHREN I

ITEM	1926	1916	1906	1890
Churches (local organizations)	166	161	134	109
Increase over preceding census:				
Number	5	27	25	----------
Per cent	3.1	20.1	22.9	----------
Members	4,877	5,806	2,938	2,289
Increase over preceding census:				
Number	981	968	544	----------
Per cent	25.2	32.8	28.1	----------
Average membership per church	29	24	22	21
Church edifices:				
Number	93	91	----------	----------
Value—Churches reporting	45	21	----------	----------
Amount reported	$260,400	$51,650	----------	----------
Average per church	$5,787	$2,460	----------	----------
Debt—Churches reporting	16	9	----------	----------
Amount reported	$33,500	$28,100	----------	----------
Expenditures during year:				
Churches reporting	152	137	----------	----------
Amount reported	$108,520	$54,100	----------	----------
Current expenses and improvements	$79,220	$24,463	----------	----------
Benevolences, missions, etc.	$27,300	$29,577	----------	----------
Average expenditure per church	$1,088	$426	----------	----------
Sunday schools:				
Churches reporting	110	89	75	----------
Officers and teachers	501	505	306	----------
Scholars	5,325	4,394	2,716	----------

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Plymouth Brethren I by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN I

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**166**	**117**	**49**	**4,877**	**4,145**	**732**	**2,024**	**2,848**	**5**	**71.1**
New England:										
New Hampshire	1	1	------	8	8	--------	2	6	-------	--------
Massachusetts	7	6	1	156	135	21	59	97	-------	--------
Middle Atlantic:										
New York	12	10	2	540	525	15	216	324	-------	66.7
New Jersey	13	9	4	520	465	55	225	295	-------	76.3
Pennsylvania	25	21	4	842	793	49	367	475	-------	77.3
East North Central:										
Ohio	2	2	------	11	11	--------	5	6	-------	--------
Indiana	2	2	------	27	27	--------	9	18	-------	--------
Illinois	5	5	------	155	155	--------	60	95	-------	--------
Michigan	11	8	3	510	412	98	210	300	-------	70.0
Wisconsin	5	4	1	148	101	47	61	87	-------	--------
West North Central:										
Minnesota	18	8	10	325	206	119	129	196	-------	65.8
Iowa	5	3	2	75	31	44	29	46	-------	--------
Missouri	2	1	1	124	95	29	46	78	-------	--------
Kansas	2	------	2	60	--------	60	29	31	-------	--------
South Atlantic:										
Maryland	2	2	------	135	135	--------	55	80	-------	--------
District of Columbia	1	1	------	35	35	--------	14	21	-------	--------
Virginia	3	2	1	66	46	20	28	38	-------	--------
North Carolina	5	3	2	43	8	35	23	20	-------	--------
Georgia	3	1	2	10	3	7	5	5	-------	--------
Florida	8	5	3	171	148	23	72	99	-------	--------
West South Central:										
Oklahoma	1	1	------	2	2	--------	1	1	-------	--------
Texas	2	1	1	22	10	12	13	9	-------	--------
Mountain:										
Idaho	1	------	1	26	--------	26	14	12	-------	--------
New Mexico	1	1	------	34	34	--------	13	21	-------	--------
Arizona	3	------	3	12	--------	12	2	5	5	--------
Pacific:										
Washington	10	5	5	170	133	37	67	103	-------	65.0
Oregon	2	1	1	64	41	23	23	41	-------	--------
California	14	14	------	586	586	--------	247	339	-------	72.9

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The more conservative Brethren, as distinct from the "Open" Brethren, formed but one fellowship in the United States until 1885. At that time two leaders came from England who put forth a doctrine which, it was claimed, deprived not only the Old Testament believers, but a considerable number of New Testament believers, of eternal life. This doctrine was strongly opposed by a great majority, on the ground that eternal life in Christ is the common blessing of all believers of every age, whatever other distinction may exist between them in different dispensations. Those who hold this view continue to constitute the great body of the Brethren in the United States and are included in this first division. They cherish the memory and publish the writings of John Nelson Darby and other prominent writers of the earlier years of the movement, although they have declined to look upon these writings in any degree as a creed and are anxious to remain free to advance in the knowledge of the Scrip-

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by P. D. Loizeaux, Bible Truth Depot, New York City, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PLYMOUTH BRETHREN I

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	166	161	134	4,877	3,896	2,933	14	4,848	15	0.3
Massachusetts	7	6	4	156	127	105	------	156	------	------
New York	12	13	14	540	494	421	1	539	------	0.2
New Jersey	13	11	10	520	376	322	2	518	------	0.4
Pennsylvania	25	25	23	842	718	548	------	842	------	------
Illinois	5	8	6	155	135	159	------	155	------	------
Michigan	11	7	5	510	300	186	------	510	------	------
Wisconsin	5	4	3	148	108	73	9	139	------	6.1
Minnesota	18	19	15	325	321	311	------	325	------	------
Iowa	5	7	7	75	104	122	------	75	------	------
Missouri	2	2	3	124	133	86	------	124	------	------
Kansas	2	3	3	60	59	57	------	60	------	------
Virginia	3	5	5	66	91	81	------	66	------	------
North Carolina	5	4	6	43	54	36	------	43	------	------
Georgia	3	1	2	10	3	6	------	10	------	------
Florida	8	5	4	171	83	54	------	156	15	------
Arizona	3	------	------	12	------	------	------	12	------	------
Washington	10	8	4	170	119	73	------	170	------	------
Oregon	2	3	------	64	57	------	------	64	------	------
California	14	12	10	586	369	155	1	585	------	0.2
Other States	13	18	10	300	245	138	1	299	------	0.3

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PLYMOUTH BRETHREN I

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	166	43	43	$260,460	18	$63,849
New York	12	3	3	20,500	3	8,375
Pennsylvania	25	4	4	44,860	3	26,900
Michigan	11	4	4	35,800	3	6,320
Minnesota	18	5	5	6,600	------	------
Virginia	3	3	3	10,300	1	1,500
California	14	6	6	39,800	4	11,430
Other States	83	18	18	102,600	4	9,324

tures. They are regarded as more conservative than the second branch or "Open" Brethren, although less so than others, and are ordinarily termed "Exclusives" when any specific reference is required.

They have always been interested in general evangelistic work and are represented by over 60 evangelists in the United States and by 16 American missionaries and a number of native helpers, occupying 10 stations, in the foreign field, where they have 6 assemblies or meetings, with about 200 communicant members. No statement of the amount contributed for this work is available, gifts being made, usually, to individual missionaries and preachers, and no records are kept.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PLYMOUTH BRETHREN I

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	Forbenevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**166**	**152**	**$166,929**	**$79,320**	**$87,609**	**110**	**501**	**5,323**
Massachusetts	7	7	5,096	2,355	2,741	3	7	73
New York	12	11	18,032	8,723	9,309	9	50	450
New Jersey	13	13	19,413	7,984	11,429	10	41	356
Pennsylvania	25	24	43,446	26,526	16,920	19	76	821
Illinois	5	5	5,265	1,352	3,913	2	15	190
Michigan	11	10	19,956	7,063	12,893	9	72	764
Wisconsin	5	5	3,681	1,288	2,393	4	9	115
Minnesota	18	15	6,311	2,425	3,886	9	27	317
Iowa	5	5	3,055	1,613	1,442	5	6	45
Virginia	3	3	944	659	285	1	4	48
North Carolina	5	3	575	500	75	3	3	99
Florida	8	6	4,016	1,179	2,837	5	17	171
Arizona	3	3	728	475	253	2	10	280
Washington	10	8	2,702	1,265	1,437	6	19	206
California	14	14	17,326	9,528	7,798	11	59	558
Other States	22	20	16,383	6,385	9,998	12	86	830

PLYMOUTH BRETHREN II

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Plymouth Brethren II for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Plymouth Brethren churches, or assemblies, comprises those persons who have been admitted to fellowship upon their application, after careful examination as to the reality of their faith and evidence of a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PLYMOUTH BRETHREN II

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	307	230	77	74.9	25.1
Members	13,497	11,704	1,793	86.7	13.3
Average per church	44	51	23		
Membership by sex:					
Male	5,527	4,767	760	86.2	13.8
Female	7,930	6,897	1,033	87.0	13.0
Sex not reported	40	40			
Males per 100 females	69.7	69.1	73.6		
Membership by age:					
Under 13 years	77	62	15		
13 years and over	13,380	11,602	1,778	86.7	13.3
Age not reported	40	40			
Per cent under 13 years [3]	0.6	0.5	0.8		
Church edifices:					
Number	108	83	25	76.9	23.1
Value—Churches reporting	108	83	25	76.9	23.1
Amount reported	$909,952	$847,227	$62,725	93.1	6.9
Average per church	$8,425	$10,208	$2,509		
Debt—Churches reporting	46	39	7		
Amount reported	$188,031	$180,531	$7,500		
Churches reporting "no debt" on church edifice	62	44	18	96.0	4.0
Expenditures during year:					
Churches reporting	286	216	70	75.5	24.5
Amount reported	$369,416	$334,418	$34,998	90.5	9.5
Current expenses and improvements	$197,881	$182,990	$14,891	92.5	7.5
Benevolences, missions, etc	$170,463	$150,356	$20,107	88.2	11.8
Not classified	$1,072	$1,072		100.0	
Average expenditure per church	$1,292	$1,548	$500		
Sunday schools:					
Churches reporting	239	187	52	78.2	21.8
Officers and teachers	1,340	1,164	176	86.9	13.1
Scholars	13,634	11,392	2,242	83.6	16.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 307 active assemblies of the Plymouth Brethren II, with 13,497 members. The classification of membership by sex and by age was reported by 306 assemblies, including, however, only 29 which reported any members under 13 years of age. There are no regular ministers in the Brethren assemblies, hence there are no parsonages.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this religious body for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PLYMOUTH BRETHREN II

ITEM	1926	1916	1906	1890
Churches (local organizations)	307	129	128	88
Increase over preceding census:				
Number	178	1	40	----
Per cent [1]	138.0	0.8	----	----
Members	13,497	5,928	4,752	2,419
Increase over preceding census:				
Number	7,569	1,176	2,333	----
Per cent	127.7	24.7	96.4	----
Average membership per church	44	46	37	27
Church edifices:				
Number	108	25	3	----
Value—Churches reporting	108	25	3	----
Amount reported	$909,952	$108,751	$17,500	$1,265
Average per church	$8,425	$4,350	$5,833	----
Debt—Churches reporting	46	10	2	----
Amount reported	$188,031	$23,950	$2,400	----
Expenditures during year:				
Churches reporting	286	123	----	----
Amount reported	$369,416	$89,694	----	----
Current expenses and improvements	$197,881	$39,433	----	----
Benevolences, missions, etc	$170,463	$50,261	----	----
Not classified	$1,072	----	----	----
Average expenditure per church	$1,292	$729	----	----
Sunday schools:				
Churches reporting	239	101	93	----
Officers and teachers	1,340	607	514	----
Scholars	13,634	5,884	5,475	----

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Plymouth Brethren II by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN II

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**307**	**230**	**77**	**13,497**	**11,704**	**1,793**	**5,527**	**7,930**	**40**	**69.7**
New England:										
Maine	1	1	------	40	40	------	------	------	40	------
New Hampshire	1	1	------	13	13	------	5	8	------	------
Massachusetts	19	17	2	857	798	59	336	521	------	64.5
Rhode Island	3	3	------	251	251	------	94	157	------	59.9
Connecticut	7	6	1	307	267	40	118	189	------	62.4
Middle Atlantic:										
New York	31	25	6	1,613	1,466	147	638	975	------	65.4
New Jersey	34	30	4	1,526	1,415	111	622	904	------	68.8
Pennsylvania	21	18	3	1,215	1,045	170	502	713	------	70.4
East North Central:										
Ohio	7	6	1	438	430	8	189	249	------	75.9
Indiana	7	4	3	165	80	85	60	105	------	57.1
Illinois	16	14	2	1,054	1,025	29	474	580	------	81.7
Michigan	25	20	5	1,273	1,188	85	503	770	------	65.3
Wisconsin	2	2	------	45	45	------	18	27	------	------
West North Central:										
Minnesota	7	5	2	184	161	23	68	116	------	58.6
Iowa	18	7	11	720	322	398	320	400	------	80.0
Missouri	15	7	8	736	581	155	286	450	------	63.6
North Dakota	2	------	2	32	------	32	10	22	------	------
Nebraska	3	1	2	77	48	29	31	46	------	------
Kansas	10	1	9	237	39	198	106	131	------	80.9
South Atlantic:										
Maryland	3	2	1	66	41	25	27	39	------	------
District of Columbia	2	2	------	29	29	------	14	15	------	------
Virginia	5	4	1	189	169	20	80	109	------	73.4
West Virginia	1	1	------	9	9	------	2	7	------	------
North Carolina	1	1	------	19	19	------	9	10	------	------
Georgia	1	1	------	20	20	------	8	12	------	------
Florida	6	5	1	138	121	17	64	74	------	------
East South Central:										
Alabama	1	1	------	5	5	------	3	2	------	------
Mississippi	1	------	1	11	------	11	5	6	------	------
West South Central:										
Arkansas	1	------	1	16	------	16	8	8	------	------
Oklahoma	1	------	1	8	------	8	3	5	------	------
Texas	13	9	4	300	266	34	113	187	------	60.4
Mountain:										
Montana	1	1	------	10	10	------	4	6	------	------
Idaho	1	1	------	9	9	------	5	4	------	------
Colorado	6	4	2	152	133	19	66	86	------	------
New Mexico	2	2	------	17	17	------	8	9	------	------
Arizona	1	1	------	11	11	------	6	5	------	------
Pacific:										
Washington	12	9	3	537	477	60	224	313	------	71.6
Oregon	2	1	1	154	140	14	69	85	------	------
California	17	17	------	1,014	1,014	------	429	585	------	73.3

1 Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PLYMOUTH BRETHREN II

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**307**	**129**	**128**	**13,497**	**5,928**	**4,752**	**77**	**13,380**	**40**	**0.6**
Massachusetts	19	9	8	857	576	415	1	856	-------	0.1
Rhode Island	3	1	4	251	154	195	------	251	-------	-------
Connecticut	7	3	2	307	91	24	5	302	-------	1.6
New York	31	11	15	1,613	571	728	8	1,605	-------	0.5
New Jersey	34	19	10	1,526	903	440	11	1,515	-------	0.7
Pennsylvania	21	10	11	1,215	475	465	4	1,211	-------	0.3
Ohio	7	3	5	438	117	218	1	437	-------	0.2
Indiana	7	6	4	165	97	53	------	165	-------	-------
Illinois	16	9	8	1,054	670	539	2	1,052	-------	0.2
Michigan	25	7	9	1,273	434	286	11	1,262	-------	0.9
Minnesota	7	4	5	184	119	158	1	183	-------	0.5
Iowa	18	9	6	720	347	114	6	714	-------	0.8
Missouri	15	7	5	736	318	309	16	720	-------	2.2
North Dakota	2	------	3	32	---------	22	------	32	-------	-------
Nebraska	3	------	2	77	---------	25	------	77	-------	-------
Kansas	10	6	11	237	117	215	5	232	-------	2.1
Maryland	3	------	------	66	---------	---------	------	66	-------	-------
Virginia	5	3	1	189	84	40	------	189	-------	-------
Florida	6	------	------	138	---------	---------	------	138	-------	-------
Texas	13	4	3	300	178	84	1	299	-------	0.3
Colorado	6	2	2	152	25	64	------	152	-------	-------
Washington	12	4	1	537	95	20	5	532	-------	0.9
California	17	6	7	1,014	384	210	------	1,014	-------	-------
Other States	20	6	6	416	173	128	------	376	40	-------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PLYMOUTH BRETHREN II

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**307**	**108**	**108**	**$909,952**	**46**	**$188,031**
Massachusetts	19	8	8	79,250	4	27,700
New York	31	10	10	179,579	6	70,945
New Jersey	34	10	10	97,500	7	22,360
Pennsylvania	21	8	8	90,000	3	9,785
Ohio	7	5	5	49,500	------	-------
Illinois	16	8	8	53,500	3	8,200
Michigan	25	5	5	47,000	1	300
Iowa	18	10	10	35,350	4	1,825
Missouri	15	8	8	80,475	2	12,500
Virginia	5	4	4	13,000	------	-------
Colorado	6	3	3	7,700	1	250
Washington	12	5	5	33,500	3	5,050
California	17	8	8	45,480	4	10,196
Other States	81	16	16	98,118	8	18,920

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PLYMOUTH BRETHREN II

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**307**	**286**	**$369,416**	**$197,881**	**$170,463**	**$1,072**	**239**	**1,340**	**13,634**
Massachusetts	19	18	23,135	13,481	9,654	----	15	91	742
Connecticut	7	7	10,118	6,522	3,596	----	7	41	342
New York	31	31	59,589	38,204	21,385	----	23	171	1,516
New Jersey	34	32	56,549	28,084	28,465	----	29	176	1,748
Pennsylvania	21	21	30,754	17,296	13,458	----	18	106	1,016
Ohio	7	6	11,691	3,869	7,822	----	6	38	457
Indiana	7	7	2,716	1,680	1,036	----	6	23	205
Illinois	16	16	41,910	25,678	16,232	----	15	112	1,257
Michigan	25	23	25,540	11,612	13,691	237	18	85	961
Minnesota	7	6	5,464	2,835	2,314	315	5	28	308
Iowa	18	17	9,903	3,996	5,907	----	15	51	856
Missouri	15	14	19,113	10,700	8,413	----	11	76	948
Nebraska	3	3	1,707	514	1,193	----	2	11	88
Kansas	10	10	3,470	1,263	2,207	----	7	19	299
Maryland	3	3	1,481	884	597	----	3	8	120
Virginia	5	5	4,782	2,239	2,543	----	4	26	235
Florida	6	6	4,615	2,198	2,417	----	4	22	194
Texas	13	9	6,933	2,860	4,073	----	6	24	270
Colorado	6	6	2,798	1,419	1,379	----	4	14	174
Washington	12	10	8,867	4,765	4,102	----	11	62	623
California	17	15	27,385	13,677	14,188	----	12	85	703
Other States	25	21	10,416	4,105	5,791	520	18	71	572

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

Plymouth Brethren II comprise those known as "Open" Brethren, though this designation is not accepted by themselves. In 1848 a teacher at Plymouth was charged with heretical doctrines concerning the Person of Christ. The other assemblies were in accord in condemning the teaching and in refusing fellowship to the false teacher. But a sharp divergence of principle and practice developed in the matter of fellowship with individual Christians coming from Plymouth. Some assemblies, thereafter known as "Exclusive," put under a ban not only Plymouth but any other assembly that received anyone who had sat under the unsound teaching. Bethesda (Bristol) Assembly received into fellowship from Plymouth those who had not themselves imbibed the evil doctrine. Thereupon the "Exclusive" Assemblies put under the same ban as Plymouth not only all the members of the Bethesda Assembly, but all the members of any assembly that did not repudiate fellowship with Bethesda, as well as with Plymouth. Thus, successively, throughout the world many thereafter known as "Open" Assemblies were declared outside the "Exclusive" circle of fellowship. Generally speaking, the "Open" Brethren, in receiving fellow believers, put emphasis on the question, "What does the person himself hold?" They are "open" to receive Christians that are personally sound in the faith, unless there is clear

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Charles Bellinger, 75 Maiden Lane, New York City, and approved by him in its present form.

evidence of intentional association with known evil. They reject the theory that ecclesiastical position is in itself disqualifying; but intercommunication with assemblies tolerating heresy has never been contemplated nor allowed.

The "Open" Brethren, inasmuch as they are for the most part "congregational" in government, do not form a homogeneous body. Within the limits of evangelical orthodoxy there is a great variety of teaching and practice among them. As to the preaching and teaching functions, some claim that the open ministry is preferable but not obligatory, others that it is obligatory but of secondary importance. Some are on terms of friendly equality with evangelical Christians of every name. Others again are intolerant of any divergence of view. While all divisions of the Brethren look upon discipline in general as reformative rather than punitive, the Open Brethren are more apt to judge of individual cases by themselves than to undertake to apply to each offender general principles of universal application.

WORK

This branch has entered heartily into missionary work, scores of missionaries having gone out from the United States. In addition, there are between 700 and 800 from other countries who represent the Open Brethren in foreign missionary work, besides those laboring in the home fields. While the Plymouth Brethren have no humanly ordained ministry, there is a considerable number of persons who give their entire time to evangelistic work, either in connection with local congregations or in general missionary work.

PLYMOUTH BRETHREN III

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Plymouth Brethren III for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Plymouth Brethren churches, or assemblies, comprises those persons who have been admitted to fellowship upon their application, after careful examination as to the reality of their faith and evidence of a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PLYMOUTH BRETHREN III

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	24	16	8		
Members	684	591	93	86.4	13.6
Average per church	29	37	12		
Membership by sex:					
Male	294	251	43	85.4	14.6
Female	390	340	50	87.2	12.8
Males per 100 females	75.4	73.8	[3]		
Membership by age:					
Under 13 years	1	1			
13 years and over	683	590	93	86.4	13.6
Per cent under 13 years	0.1	0.2			
Church edifices:					
Number	1	1			
Value—Churches reporting	1	1			
Amount reported	$5,000	$5,000		100.0	
Debt—Churches reporting	1	1			
Amount reported	$4,000	$4,000		100.0	
Expenditures during year:					
Churches reporting	20	15	5		
Amount reported	$11,931	$10,899	$1,032	91.4	8.6
Current expenses and improvements	$6,694	$6,544	$150	97.8	2.2
Benevolences, missions, etc	$5,237	$4,355	$882	83.2	16.8
Average expenditure per church	$597	$727	$206		
Sunday schools:					
Churches reporting	14	9	5		
Officers and teachers	32	25	7		
Scholars	352	248	104	70.5	29.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 24 active assemblies of Plymouth Brethren III, with 684 members. The classification of membership by sex and by age was reported by all of the 24 assemblies, including, however, only 1 which reported any members under 13 years of age. There are no regular ministers in the Brethren assemblies, hence there are no parsonages.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this religious body for the censuses of 1926, 1916, 1906, and 1890. The branch now classified as Plymouth Brethren V was, prior to 1916, a part of this body.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PLYMOUTH BRETHREN III

ITEM	1926	1916	1906 [3]	1890 [3]
Churches (local organizations)	24	17	81	86
Increase [1] over preceding census:				
Number	7	−64	−5	----
Per cent [2]	----	----	----	----
Members	684	476	1,724	1,235
Increase [1] over preceding census:				
Number	208	−1,248	489	----
Per cent	43.7	−72.4	39.6	----
Average membership per church	29	28	21	14
Church edifices:				
Number	1	----	1	----
Value—Churches reporting	1	----	1	----
Amount reported	$5,000	----	$700	$200
Debt—Churches reporting	1	----	----	----
Amount reported	$4,000	----	----	----
Expenditures during year:				
Churches reporting	20	13	----	----
Amount reported	$11,931	$3,723	----	----
Current expenses and improvements	$6,694	$2,560	----	----
Benevolences, missions, etc	$5,237	$1,163	----	----
Average expenditure per church	$597	$286	----	----
Sunday schools:				
Churches reporting	14	5	28	----
Officers and teachers	32	27	72	----
Scholars	352	333	720	----

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Plymouth Brethren V separated from this branch in 1914.

State tables.—Tables 3, 4, and 5 present the statistics for the Plymouth Brethren III, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 gives the data for Sunday schools. Separate presentation, by States, of the value of church property and the debt on such property, and also of the amount expended for current expenses and improvements, are omitted, for the reason that these statistics are very incompletely recorded in the local assemblies.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN III

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	24	16	8	684	591	93	294	390	75.4
New England:									
Connecticut	2	1	1	10	5	5	4	6	----
Middle Atlantic:									
New York	1	1	----	35	35	----	12	23	----
New Jersey	2	2	----	201	201	----	93	108	86.1
Pennsylvania	2	2	----	87	87	----	32	55	----
East North Central:									
Ohio	3	1	2	30	17	13	10	20	----
Illinois	2	2	----	51	51	----	22	29	----
Michigan	2	1	1	63	24	39	28	35	----
Wisconsin	2	2	----	129	129	----	55	74	----
West North Central:									
Iowa	2	----	2	23	----	23	12	11	----
South Dakota	1	----	1	9	----	9	5	4	----
Nebraska	1	----	1	4	----	4	2	2	----
South Atlantic:									
Maryland	1	1	----	12	12	----	5	7	----
Georgia	1	1	----	14	14	----	7	7	----
East South Central:									
Alabama	1	1	----	2	2	----	2	----	----
Pacific:									
Oregon	1	1	----	14	14	----	5	9	----

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PLYMOUTH BRETHREN III

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13 [1]
United States	24	17	81	684	476	1,724	1	683	0.1
New York	1	2	7	35	43	184	----	35	----
New Jersey	2	3	5	201	147	148	----	201	----
Pennsylvania	2	2	7	87	110	222	----	87	----
Ohio	3	1	4	30	10	71	----	30	----
Illinois	2	2	7	51	36	182	----	51	----
Michigan	2	1	3	63	21	70	----	63	----
Wisconsin	2	1	4	129	35	27	----	129	----
Minnesota	----	----	3	----	----	21	----	----	----
Iowa	2	1	5	23	26	150	----	23	----
Missouri	----	----	3	----	----	101	----	----	----
Kansas	----	1	3	----	2	33	----	----	----
Florida	----	----	5	----	----	42	----	----	----
Washington	----	----	3	----	----	60	----	----	----
Oregon	1	----	3	14	----	51	1	13	----
California	----	----	5	----	----	175	----	----	----
Other States	7	3	14	51	46	187	----	51	----

[1] Per cent not shown where base is less than 100.

TABLE 5.—SUNDAY SCHOOLS, BY STATES, 1926: PLYMOUTH BRETHREN III

STATE	SUNDAY SCHOOLS		
	Churches reporting	Officers and teachers	Scholars
United States	**14**	**32**	**352**
New Jersey	2	8	78
Pennsylvania	1	5	35
Ohio	2	2	26
Michigan	2	4	59
Wisconsin	2	4	55
Iowa	2	3	47
Nebraska	1	1	7
Georgia	1	4	30
Oregon	1	1	15

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The third branch of Brethren includes those who adopted in full the views of the English leaders referred to in the statement for the first branch. They represent the extreme high-church principle of Brethrenism and hold that absolute power of a judicial kind has been delegated by Christ to the Christian assembly, so that any decision of the assembly in entire accordance with the Scriptures must be accepted. Accordingly, they advocate the absolute disfellowshiping of any person whose life or doctrinal views are not in accord with the principles of the Christian faith as laid down in the Scriptures.

[1] This statement is the same as that published in Part II of the Report on Religious Bodies, 1916.

PLYMOUTH BRETHREN IV

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Plymouth Brethren IV for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Plymouth Brethren churches, or assemblies, comprises those persons who have been admitted to fellowship upon their application, after careful examination as to the reality of their faith and evidence of a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PLYMOUTH BRETHREN IV

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	47	34	13		
Members	1,663	1,407	256	84.6	15.4
Average per church	35	41	20		
Membership by sex:					
Male	651	543	108	83.4	16.6
Female	962	814	148	84.6	15.4
Sex not reported	50	50			
Males per 100 females	67.7	66.7	73.0		
Membership by age:					
Under 13 years					
13 years and over	1,555	1,331	224	85.6	14.4
Age not reported	108	76	32	70.4	29.6
Expenditures during year:					
Churches reporting	41	30	11		
Amount reported	$41,578	$38,025	$3,553	91.5	8.5
Current expenses and improvements	$22,376	$20,097	$2,279	89.8	10.2
Benevolences, missions, etc	$16,926	$15,652	$1,274	92.5	7.5
Not classified	$2,276	$2,276		100.0	
Average expenditure per church	$1,014	$1,268	$323		
Sunday schools:					
Churches reporting	5	2	3		
Officers and teachers	9	4	5		
Scholars	132	57	75	43.2	56.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 47 active assemblies of Plymouth Brethren IV, with 1,663 members. The classification of membership by sex was reported by 46 assemblies, and the classification by age was reported by 42 assemblies, none of which reported any members under 13 years of age. No church edifices were reported; and, since there are no regular ministers in the Brethren assemblies, there are no parsonages.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this religious body for the censuses of 1926, 1916, 1906, and 1890. Plymouth Brethren VI separated from this branch between 1906 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PLYMOUTH BRETHREN IV

ITEM	1926	1916	1906 [3]	1890 [3]
Churches (local organizations)	47	72	60	31
Increase [1] over preceding census:				
Number	—25	12	29	----
Per cent [2]	----	----	----	----
Members	1,663	1,389	1,157	718
Increase over preceding census:				
Number	274	232	439	----
Per cent	19.7	20.1	61.1	----
Average membership per church	35	19	19	23
Expenditures during year:				
Churches reporting	41	47	----	----
Amount reported	$41,578	$17,630	----	----
Current expenses and improvements	$22,376	$10,273	----	----
Benevolences, missions, etc	$16,926	$7,357	----	----
Not classified	$276	----	----	----
Average expenditure per church	$1,014	$375	----	----
Sunday schools:				
Churches reporting	5	6	----	----
Officers and teachers	9	13	----	----
Scholars	132	194	----	----

[1] A minus sign (—) denotes decrease. [3] Plymouth Brethren VI separated from this branch in 1906.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Plymouth Brethren IV, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as 13 years of age and over, so far as reported. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN IV

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	47	34	13	1,663	1,407	256	651	962	50	67.7
New England:										
Massachusetts	1	1	----	50	50	----	----	----	50	----
Connecticut	2	1	1	23	6	17	10	13	----	----
Middle Atlantic:										
New York	8	7	1	615	599	16	251	364	----	69.0
New Jersey	5	4	1	143	112	31	56	87	----	----
Pennsylvania	1	1	----	27	27	----	7	20	----	----
East North Central:										
Ohio	2	2	----	25	25	----	11	14	----	----
Indiana	2	1	1	90	87	3	29	61	----	----
Illinois	2	2	----	25	25	----	8	17	----	----
Michigan	1	1	----	76	76	----	33	43	----	----
Wisconsin	1	1	----	13	13	----	6	7	----	----

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN IV—Continued

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
West North Central:										
Minnesota	3	1	2	60	25	35	25	35	-------	-------
Iowa	2	2	------	101	101	-------	39	62	-------	-------
Missouri	1	1	------	4	4	-------	2	2	-------	-------
North Dakota	1	------	1	12	-------	12	5	7	-------	-------
Nebraska	5	1	4	81	9	72	35	46	-------	-------
South Atlantic:										
Delaware	1	1	------	5	5	-------	2	3	-------	-------
Maryland	1	1	------	30	30	-------	14	16	-------	-------
District of Columbia	1	1	------	10	10	-------	4	6	-------	-------
West Virginia	1	1	------	1	1	-------	1	-------	-------	-------
East South Central:										
Tennessee	2	------	2	70	-------	70	30	40	-------	-------
Pacific:										
Washington	1	1	------	31	31	-------	12	19	-------	-------
California	3	3	------	171	171	-------	71	100	-------	71.0

(1) Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PLYMOUTH BRETHREN IV

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926	
	1926	1916	1906	1926	1916	1906	13 years and over	Age not reported
United States	**47**	**72**	**60**	**1,663**	**1,389**	**1,157**	**1,555**	**108**
Connecticut	2	4	3	23	27	25	17	6
New York	8	8	6	615	344	239	615	-------
New Jersey	5	5	4	143	105	78	143	-------
Ohio	2	5	4	25	51	30	25	-------
Indiana	2	3	2	90	87	67	90	-------
Illinois	2	6	2	25	85	87	5	20
Michigan	1	2	3	76	46	14	76	-------
Minnesota	3	3	3	60	53	41	38	22
Iowa	2	2	4	101	57	48	101	-------
Nebraska	5	10	9	81	112	147	81	-------
Tennessee	2	3	4	70	76	75	60	10
California	3	4	3	171	127	73	171	-------
Other States	10	17	13	183	219	233	133	50

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PLYMOUTH BRETHREN IV

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**47**	**41**	**$41,578**	**$22,376**	**$16,926**	**$2,276**	**5**	**9**	**132**
New York	8	8	17,273	8,153	9,120	----------	1	2	40
New Jersey	5	4	6,630	2,897	3,733	----------	----------	----------	----------
Minnesota	3	3	734	420	314	----------	1	2	49
Nebraska	5	4	550	330	220	----------	----------	----------	----------
Other States	26	22	16,391	10,576	3,539	2,276	3	5	43

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The body classified as Plymouth Brethren IV disclaim any designation whatever save those that the Scriptures apply to all believers, as Christians, brethren, etc. To accept any specific title would imply that they are a sect, which they deny, sects or divisions being condemned in I Cor. i, 10–15. Nevertheless, they do not consider that all the doctrines or practices of brethren in religious denominations, from whom they have separated, are those of Christ or his Apostles.

This division among the Plymouth Brethren was due to a cleavage occurring in 1890 from doctrinal differences in England and partly reproduced in the United States, in regard to the great subject of eternal life. These Brethren hold that, save in the sense that they recognize the principles and commandments given in the Scriptures as governing believers who form the house of God, they have no doctrines peculiar to themselves. They believe that all Scripture is the written Word of God, is profitable for teaching, and should be followed in its entirety by Christians, as regulating doctrine and conduct. From it they have learned that Christ's death and resurrection alone suffice for salvation; that, having ascended into heaven, He has sent down the Holy Ghost to indwell all true believers; that, as thus indwelt by the Spirit, believers form the one church, or body of Christ, of which He is the head; that, according to Thessalonians iv, the Lord is coming personally to take His people to be with Himself.

They have meeting rooms and regular hours for coming together to partake of the Lord's Supper, for prayer, reading the Scriptures, and preaching. They provide, through collections regularly made, for persons in need, for those who preach the gospel, and for those who minister amongst them. These meetings are scattered mostly through the Northern States. Very few are found in the South. They are much more numerous in the British Empire.

[1] This statement, which differs somewhat from that published in Part II of the Report on Religious Bodies, 1916, was prepared from information furnished by the Gospel Book and Tract Depot, 65 Bible House, Astor Place, New York City.

PLYMOUTH BRETHREN V

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Plymouth Brethren V for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Plymouth Brethren churches, commonly called "gatherings" or "assemblies," comprises those persons who have been admitted to fellowship upon their application, after careful examination as to the reality of their faith and evidence of a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PLYMOUTH BRETHREN V

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	83	56	27		
Members	2,152	1,710	442	79.5	20.5
Average per church	26	31	16		
Membership by sex:					
Male	892	703	189	78.8	21.2
Female	1,249	1,001	248	80.1	19.9
Sex not reported	11	6	5		
Males per 100 females	71.4	70.2	76.2		
Membership by age:					
Under 13 years	32	29	3		
13 years and over	2,103	1,676	427	79.7	20.3
Age not reported	17	5	12		
Per cent under 13 years [3]	1.5	1.7	0.7		
hurch edifices:					
Number	3	1	2		
Value—Churches reporting	3	1	2		
Amount reported	$5,200	$4,500	$700	86.5	13.5
Average per church	$1,733	$4,500	$350		
xpenditures during year:					
Churches reporting	69	48	21		
Amount reported	$45,825	$41,236	$4,589	90.0	10.0
Current expenses and improvements	$21,129	$20,041	$1,088	94.9	5.1
Benevolences, missions, etc	$24,696	$21,195	$3,501	85.8	14.2
Average expenditure per church	$664	$859	$219		
Sunday schools:					
Churches reporting	45	33	12		
Officers and teachers	133	111	22	83.5	16.5
Scholars	1,332	1,051	281	78.9	21.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 83 active assemblies of Plymouth Brethren V, with 2,152 members. The classification of membership by sex was reported by 81 churches, and the classification by age was reported by 80 churches, including, however, only 10 which reported any members under 13 years of age.

Comparative data, 1916–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this religious body for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: PLYMOUTH BRETHREN V

ITEM	1926	1916
Churches (local organizations)	83	80
Increase over preceding census:		
Number	3	----
Per cent [1]	----	----
Members	2,152	1,820
Increase over preceding census:		
Number	332	----
Per cent	18.2	----
Average membership per church	26	23
Church edifices:		
Number	3	1
Value—Churches reporting	3	1
Amount reported	$5,200	$1,200
Average per church	$1,733	$1,200
Expenditures during year:		
Churches reporting	69	57
Amount reported	$45,825	$17,899
Current expenses and improvements	$21,129	$8,130
Benevolences, missions, etc.	$24,696	$9,769
Average expenditure per church	$664	$314
Sunday schools:		
Churches reporting	45	41
Officers and teachers	133	114
Scholars	1,332	1,109

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Plymouth Brethren V by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN V

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	83	56	27	2,152	1,710	442	892	1,249	11	71.4
New England:										
Massachusetts	3	3	----	53	53	----	21	32	----	----
Middle Atlantic:										
New York	7	5	2	210	146	64	86	124	----	69.4
New Jersey	2	1	1	40	14	26	21	19	----	----
Pennsylvania	4	4	----	207	207	----	104	103	----	101.0

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN V—Continued

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
East North Central:										
Ohio	4	4	------	82	82	-------	28	54	------	-------
Illinois	8	5	3	220	176	44	87	128	5	68.0
Michigan	4	3	1	58	48	10	28	30	------	-------
Wisconsin	2	------	2	7	-------	7	4	3	------	-------
West North Central:										
Minnesota	4	1	3	46	25	21	24	22	------	-------
Iowa	6	4	2	279	222	57	114	165	------	69.1
Missouri	2	2	------	110	110	-------	45	65	------	-------
North Dakota	1	------		2	-------	2	1	1	------	-------
South Atlantic:										
District of Columbia	1	1	------	20	20	-------	8	12	------	-------
Virginia	1	1	------	10	10	-------	5	5	------	-------
Georgia	2	2	1	81	81	-------	31	50	------	-------
Florida	5	4		40	37	3	16	24	------	-------
East South Central:										
Kentucky	1	------		55	-------	55	24	31	------	-------
Tennessee	1	1	------	6	6	-------	-------	-------	6	-------
West South Central:										
Texas	1	------	1	28	-------	28	10	18	------	-------
Mountain:										
Idaho	3	------	3	22	-------	22	9	13	------	-------
Colorado	2	2	------	73	73	-------	26	47	------	-------
New Mexico	1	1	------	12	12	-------	6	6	------	-------
Pacific:										
Washington	7	5	2	165	131	34	69	96	------	-------
Oregon	3	1	2	36	5	31	15	21	------	-------
California	8	6	2	290	252	38	110	180	------	61.1

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: PLYMOUTH BRETHREN V

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**83**	**80**	**2,152**	**1,820**	**32**	**2,103**	**17**	**1.5**
Massachusetts	3	3	53	38	-------	53	------	-------
New York	7	7	210	233	-------	210	------	-------
Pennsylvania	4	4	207	96	21	186	------	10.1
Ohio	4	3	82	47	2	80	------	-------
Illinois	8	8	220	254	5	210	5	2.3
Michigan	4	3	58	29	-------	58	------	-------
Minnesota	4	4	46	17	1	45	------	-------
Iowa	6	9	279	268	-------	272	7	-------
Missouri	2	4	110	105	1	109	------	0.9
Kansas	-------	3	-------	20	-------	-------	------	-------
Florida	5	2	40	31	1	39	------	-------
Idaho	3	1	22	11	-------	22	------	-------
Washington	7	7	165	102	-------	165	------	-------
Oregon	3	3	36	85	-------	31	5	-------
California	8	6	290	226	-------	290	------	-------
Other States	15	13	334	258	1	333	------	0.3

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PLYMOUTH BRETHREN V

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**83**	**69**	**$45,825**	**$21,129**	**$24,696**	**45**	**133**	**1,332**
New York	7	7	3,799	2,289	1,510	2	5	55
Pennsylvania	4	3	3,961	2,126	1,835	4	7	103
Ohio	4	4	2,015	857	1,158	2	9	45
Illinois	8	6	5,996	2,529	3,467	5	19	144
Michigan	4	3	1,853	600	1,253	2	5	65
Minnesota	4	3	371	252	119	1	2	20
Iowa	6	5	5,653	3,189	2,464	2	19	226
Florida	5	3	727	300	427	2	2	36
Idaho	3	3	289	20	269	3	3	32
Washington	7	7	2,236	786	1,450	5	14	130
California	8	7	6,897	3,572	3,325	6	14	144
Other States	23	18	12,028	4,609	7,419	11	34	332

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

About 1914 a cleavage occurred in England over a question of discipline, resulting in the separation of the "Lowe Party," or, as they were known in this country, the "Continental Brethren." The remaining body of Brethren, as constituted in the United States, have for convenience been designated Plymouth Brethren V; in common with the other groups they claim no denominational name or creed except that of Christians or Brethren; they believe and maintain, however, that they stand upon the same ground, as to principles and practice, which was taken by the original company with whom the movement began 100 years ago.

Their meetings (commonly called "gatherings") are most numerous in the United States and Canada, though a few companies remain in England and in France.

They are strictly orthodox in their views and look with suspicion upon cults which depart from the simple interpretation of Scripture. They claim that the Lord Jesus Christ was God and man in one Person; that His work upon the cross is the sinners' only hope; that in the performance of this work He glorified God, and that, by reason of so doing, He Himself was and is glorious.

The ordinances of baptism and of the Lord's Supper are observed, and the true church is held to consist of all those who repose faith in the Person and the work of Christ, wherever they may be found. They believe in the premillennial coming of the Lord and cherish the hope that the day of His advent is near.

They do not ordain or appoint evangelists or teachers, but individuals who feel led to undertake service of this kind usually receive support and fellowship as they go about in the different gatherings, as enjoined by the Scriptures; but no

[1] This statement, which differs somewhat from that published in Part II of the Report on Religious Bodies, 1916, was prepared from information furnished by John R. Gill, Seattle, Wash.

guaranties are given them. They are held to be responsible to the Lord for their movements and the precise character of their ministry. In such matters the gatherings do not interfere.

WORK

In some meetings there is considerable activity along the lines of missionary and evangelistic work, visiting of jails, hospitals, etc.

This body has three tract depots and publishing houses, one in St. Louis, Mo., and two in Canada—one in Toronto, Ontario, and another in Montreal, Quebec. From these centers large quantities of evangelical and other literature are distributed. Thousands of almanacs, tracts, etc., are sent without charge to mission workers and tract distributors, the expense being met by voluntary contributions. "The Young Christian," a monthly magazine, is published in St. Louis, as is also a weekly paper, "Messages of Love," for Sunday school use. A Spanish edition of the same is published in Pasadena, Calif.

PLYMOUTH BRETHREN VI

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Plymouth Brethren VI for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Plymouth Brethren churches, or assemblies, comprises those persons who have been admitted to fellowship upon their application, after careful examination as to the reality of their faith and evidence of a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PLYMOUTH BRETHREN VI

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	6	5	1		
Members	88	62	26		
Average per church	15	12	26		
Membership by sex:					
Male	38	27	11		
Female	50	35	15		
Membership by age:					
Under 13 years	4	4			
13 years and over	77	51	26		
Age not reported	7	7			
Church edifices:					
Number	1		1		
Value—Churches reporting	1		1		
Amount reported	$6,000		$6,000		100.0
Average per church					
Debt—Churches reporting	1		1		
Amount reported	$1,800		$1,800		100.0
Expenditures during year:					
Churches reporting	6	5	1		
Amount reported	$2,311	$1,414	$897	61.2	38.8
Current expenses and improvements	$1,073	$556	$517	51.8	48.2
Benevolences, missions, etc	$1,238	$858	$380	69.3	30.7
Average expenditure per church	$385	$283	$897		
Sunday schools:					
Churches reporting	2	1	1		
Officers and teachers	5	1	4		
Scholars	38	8	30		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent six active assemblies of the Plymouth Brethren VI with 88 members. The classification of membership by sex was reported by all of the six assemblies, and the classification by age was reported by five assemblies, including, however, only one which reported any members under 13 years of age. As in other Plymouth Brethren bodies, no parsonages are reported.

Comparative data, 1916–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this religious body for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916, PLYMOUTH BRETHREN VI

ITEM	1926	1916
Churches (local organizations)	6	10
Increase [1] over preceding census:		
Number	−4	
Per cent [2]		
Members	88	208
Increase [1] over preceding census:		
Number	−120	
Per cent	−57.7	
Average membership per church	15	21
Church edifices:		
Number	1	
Value—Churches reporting	1	
Amount reported	$6,000	
Debt—Churches reporting	1	
Amount reported	$1,800	
Expenditures during year:		
Churches reporting	6	10
Amount reported	$2,311	$2,978
Current expenses and improvements	$1,073	$1,664
Benevolences, missions, etc	$1,238	$1,314
Average expenditure per church	$385	$298
Sunday schools:		
Churches reporting	2	3
Officers and teachers	5	6
Scholars	38	64

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the Plymouth Brethren VI by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for the State of Connecticut, and for all other States in combination, the number and membership of the churches for the censuses of 1916 and 1926, together with the membership of 1926 classified as under 13 years of age and 13 years of age and over, and also give the data for Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PLYMOUTH BRETHREN VI

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX	
	Total	Urban	Rural	Total	Urban	Rural	Male	Female
United States	6	5	1	88	62	26	38	50
New England:								
Connecticut	1		1	26		26	11	15
Middle Atlantic:								
New York	1	1		13	13		8	5
East North Central:								
Michigan	2	2		25	25		12	13
Pacific:								
California	2	2		24	24		7	17

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE AND SUNDAY SCHOOLS, 1926, BY STATES: PLYMOUTH BRETHREN VI

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			SUNDAY SCHOOLS		
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Churches reporting	Officers and teachers	Scholars
United States	6	10	88	208	4	77	7	2	5	38
Connecticut	1	3	26	53	------	26	------	1	4	30
Other States	5	7	62	155	4	51	7	1	1	8

HISTORY, DOCTRINE, AND ORGANIZATION [1]

Another company of Brethren began a separate existence in the year 1906. The reason for this separation was not doctrinal but ecclesiastical. A question of church order arose between meetings in Alnwick and Glanton, Northumberland, England, identified with the company known as Plymouth Brethren IV. The local meeting in Alnwick had been in a divided state for years, and experienced Brethren in Glanton sought to introduce harmony, with the entire concurrence of many meetings in their locality. Failing in this, they at length began to receive into their fellowship those in Alnwick whom they considered worthy and repentant for their share in the confusion. The action of Glanton was repudiated by leading men in London, and after many conferences on the subject neither would submit. London regarded Glanton as having interfered with local responsibility. As a consequence, a world-wide division ensued, which affected many in the United States. As stated above, it is purely an ecclesiastical question, and neither doctrine nor practice is involved in it.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by James Lamb and approved by him in its present form.

RIVER BRETHREN

GENERAL STATEMENT

In the latter part of 1750 about 30 Mennonite families in Canton Basel, Switzerland, after a long period of persecution, during which they suffered both imprisonment and loss of property, decided to emigrate westward. They went first to England, and in the fall of 1751 set sail for America. The voyage across the Atlantic was disastrous, one of the ships, with all their goods, being lost, and they landed poor and destitute. One company, including John and Jacob Engle, and others whose names are uncertain, settled near the Susquehanna, in the western part of Lancaster County, Pa., in the spring of 1752.

In 1770, as a result of the labors of some members of the Lutheran, Mennonite, and Baptist churches, who were grieved at what they considered the formalism which then characterized the churches, there was, in that region, a notable revival, which was attended by many conversions. It was conducted principally by Messrs. Otterbein, Boehm, Bochran, and the Engles, representing the different bodies. Subsequently difference of views arose in regard to the form of baptism, some holding that the applicant should make choice of the method, while others claimed that trine immersion was the only proper form. The result was that they mutually agreed to work independently, in accordance with their various interpretations of the Scriptures.

The believers in trine immersion had no regular organization, but were in the habit of designating the various communities as brotherhoods. There was thus the Brotherhood down by the River, meaning in the southern part of Lancaster County; also the Brotherhood in the North, the Brotherhood in Dauphin, the Brotherhood in Lebanon, the Brotherhood in Bucks and Montgomery, etc. The outlying brotherhoods looked to the brotherhood in the southern part of Lancaster County as the home of the organization, and it was probably due to this fact that the general term "River Brethren" was given to the entire body. Another explanation has been given by some, namely, that they were in the habit of baptizing in the river. With the development of these brotherhoods it seemed advisable to select some one to perform the duties of the ministerial office, and the choice fell upon Jacob Engle, who thus became their first minister.

In course of time dissensions arose concerning what would now be called minor points, which ultimately caused divisions. In 1843 the body known as "Yorker" or, as some have termed them, "Old Order" Brethren, withdrew, and in 1853 the body known as "Brinsers," but later as "United Zion's Children," also withdrew.

The three bodies grouped under the name River Brethren, in 1926, 1916, and 1906, are listed in the following table, with the principal statistics as reported for the three years.

Summary of Statistics for the River Brethren, 1926, 1916, and 1906

Denomination and census year	Total number of churches	Number of members	Value of church edifices		Expenditures during year		Sunday schools	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**119**	**5,697**	**94**	**$426,860**	**98**	**$99,084**	**70**	**5,444**
Brethren in Christ	81	4,320	72	348,860	74	92,901	63	5,057
Old Order or Yorker Brethren	10	472			6	500		
United Zion's Children	28	905	22	78,000	18	5,683	7	387
1916								
Total for the group	**112**	**5,389**	**91**	**$286,000**	**102**	**$34,752**	**67**	**5,453**
Brethren in Christ	72	3,805	64	218,875	69	31,841	58	4,631
Old Order or Yorker Brethren	9	432			3	400		
United Zion's Children	31	1,152	27	67,125	30	2,511	9	827
1906								
Total for the group	**110**	**4,569**	**92**	**$165,850**	------	----------	**41**	**2,812**
Brethren in Christ	73	3,397	72	143,000	------	----------	39	2,695
Old Order or Yorker Brethren	9	423			------	----------		
United Zion's Children	28	749	20	22,850	------	----------	2	117

BRETHREN IN CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Brethren in Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been admitted to the local churches upon profession of faith. Baptism is by trine immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: BRETHREN IN CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	81	19	62		
Members	4,320	1,036	3,284	24.0	76.0
Average per church	53	55	53		
Membership by sex:					
Male	1,862	446	1,416	24.0	76.0
Female	2,458	590	1,868	24.0	76.0
Males per 100 females	75.8	75.6	75.8		
Membership by age:					
Under 13 years	174	23	151	13.2	86.8
13 years and over	3,776	771	3,005	20.4	79.6
Age not reported	370	242	128	65.4	34.6
Per cent under 13 years [3]	4.4	2.9	4.8		
Church edifices:					
Number	78	20	58		
Value—Churches reporting	72	18	54		
Amount reported	$348,860	$146,460	$202,400	42.0	58.0
Average per church	$4,845	$8,137	$3,748		
Debt—Churches reporting	2	1	1		
Amount reported	$5,172	$4,872	$300	94.2	5.8
Churches reporting "no debt" on church edifice	61	14	47		
Parsonages:					
Value—Churches reporting	4	3	1		
Amount reported	$12,750	$11,750	$1,000	92.2	7.8
Expenditures during year:					
Churches reporting	74	17	57		
Amount reported	$92,901	$39,682	$53,219	42.7	57.3
Current expenses and improvements	$39,179	$22,568	$16,611	57.6	42.4
Benevolences, missions, etc	$53,722	$17,114	$36,608	31.9	68.1
Average expenditure per church	$1,255	$2,334	$934		
Sunday schools:					
Churches reporting	63	16	47		
Officers and teachers	694	177	517	25.5	74.5
Scholars	5,057	1,492	3,565	29.5	70.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 81 active churches of the Brethren in Christ, with 4,320 members. The classification of membership by sex was reported by all of the 81 churches and the classification by age was reported by 73 churches, including 41 which reported members under 13 years of age.

Of the four local organizations reporting parsonages, none reported debt on such parsonages.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: BRETHREN IN CHRIST

ITEM	1926	1916	1906	1890
Churches (local organizations)	81	72	73	78
Increase [1] over preceding census:				
Number	9	−1	−5	----
Per cent [2]	----	----	----	----
Members	4,320	3,805	3,397	2,688
Increase over preceding census:				
Number	515	408	709	----
Per cent	13.5	12.0	26.4	----
Average membership per church	53	53	47	34
Church edifices:				
Number	78	64	73	45
Value—Churches reporting	72	64	72	----
Amount reported	$348,860	$218,875	$143,000	$73,050
Average per church	$4,845	$3,420	$1,986	----
Debt—Churches reporting	2	1	3	----
Amount reported	$5,172	$215	$475	----
Parsonages:				
Value—Churches reporting	4	4	4	----
Amount reported	$12,750	$9,000	$8,000	----
Expenditures during year:				
Churches reporting	74	69	----	----
Amount reported	$92,901	$31,841	----	----
Current expenses and improvements	$39,179	$15,479	----	----
Benevolences, missions, etc.	$53,722	$16,362	----	----
Average expenditure per church	$1,255	$461	----	----
Sunday schools:				
Churches reporting	63	58	39	----
Officers and teachers	694	617	455	----
Scholars	5,057	4,631	2,695	----

[1] A minus sign (−) denotes decrease.

[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Brethren in Christ by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: BRETHREN IN CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**81**	**19**	**62**	**4,320**	**1,036**	**3,284**	**1,862**	**2,458**	**75.8**
Middle Atlantic:									
New York	1	-------	1	38	-------	38	16	22	-------
Pennsylvania	45	9	36	2,775	574	2,201	1,194	1,581	75.5
East North Central:									
Ohio	10	4	6	348	116	232	136	212	64.2
Indiana	2	-------	2	86	-------	86	40	46	-------
Illinois	2	1	1	92	37	55	34	58	-------
Michigan	3	-------	3	97	-------	97	40	57	-------
West North Central:									
Iowa	3	2	1	60	46	14	25	35	-------
Kansas	8	1	7	436	100	336	211	225	93.8
South Atlantic:									
Maryland	1	-------	1	16	-------	16	7	9	-------
West South Central:									
Oklahoma	2	-------	2	171	-------	171	72	99	-------
Pacific:									
California	4	2	2	201	163	38	87	114	76.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**81**	**72**	**73**	**4,320**	**3,805**	**3,397**	**174**	**3,776**	**370**	**4.4**
Pennsylvania	45	34	32	2,775	2,275	1,872	130	2,468	177	5.0
Ohio	10	12	11	348	406	517	5	343	-------	1.4
Indiana	2	3	3	86	138	138	-------	86	-------	-------
Illinois	2	3	3	92	47	93	2	90	-------	-------
Michigan	3	3	3	97	77	61	-------	61	36	-------
Iowa	3	2	3	60	31	47	3	57	-------	-------
Kansas	8	7	10	436	498	450	18	418	-------	4.1
Oklahoma	2	2	3	171	136	67	16	155	-------	9.4
California	4	2	1	201	114	51	-------	44	157	-------
Other States	2	4	4	54	83	101	-------	54	-------	-------

[1] Based on membership with age classification reported; not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

At first the organization of the River Brethren was simple, but as their numbers increased a more permanent form became necessary, and about 1820 the present ecclesiastical organization was adopted. During the Civil War some of the members, although proclaiming the doctrine of nonresistance, were

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. H. K. Kreider, secretary of the general executive board, Church of the Brethren in Christ, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**81**	**78**	**72**	**$348,860**	**2**	**$5,172**	**4**	**$12,750**
Pennsylvania	45	41	37	160,900	-------	----------	-------	(1)
Ohio	10	11	9	28,360	1	300	-------	(1)
Michigan	3	3	3	4,600	-------	----------	-------	(1)
Iowa	3	3	3	29,500	-------	----------	-------	(1)
Kansas	8	8	8	35,000	-------	----------	-------	----------
California	4	4	4	34,000	1	4,872	-------	----------
Other States [2]	8	8	8	56,500	-------	----------	4	12,750

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for churches in Pennsylvania, Ohio, Michigan, and Iowa.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**81**	**74**	**$92,901**	**$39,179**	**$53,722**	**63**	**694**	**5,057**
Pennsylvania	45	41	40,144	13,013	27,131	37	457	3,120
Ohio	10	8	7,689	3,947	3,742	6	43	329
Michigan	3	3	1,438	316	1,122	1	9	60
Kansas	8	8	10,085	4,549	5,536	7	66	535
California	4	4	17,555	9,098	8,457	2	13	104
Other States	11	10	15,990	8,256	7,734	10	106	909

drafted for military service, and it became evident that the denomination must secure legal recognition as a religious organization holding that doctrine. Steps to secure such recognition were taken at a private council held in Lancaster, Pa., as early as 1862, at which time those who remained after the separation of the other two branches, and who constituted the great majority of the Brethren, decided to adopt the name "Brethren in Christ" instead of "River Brethren," which was done the following year. In 1904 the organization was incorporated according to the laws of the State of Pennsylvania as "a religious body for the worship of Almighty God," with headquarters at Harrisburg.

DOCTRINE

The Brethren in Christ have not accepted any historical creed or confession, but have certain generally recognized doctrines to which they adhere. They believe that the church is "built on faith in an almighty, triune, eternal, self-existent God—Father, Son, and Holy Spirit." They accept the doctrines of

the immortality of the soul; redemption through Jesus Christ as the Son of God, who makes atonement for the sins of the world; and regeneration through the influence of the Holy Spirit, developing into holy living. They hold that trine immersion is the only proper form of baptism, practice confession of sins to God and man, and observe the sacrament of the Eucharist, accompanying it by the ceremony of feet washing. The recognition of Christ, not only as Savior, but as Lord and Master and King, involves, in their view, the acceptance of the tenets and principles of His government. Accordingly, they believe that, inasmuch as He is Prince of Peace, His kingdom is of peace, and as His subjects, they should abstain from the employment of carnal forces which involve the taking of human life. For this reason the doctrine of nonresistance, in a qualified sense, is a feature of their belief. They consider Freemasonry and all other secret societies to be anti-Christian; they believe in prayer veiling for women, and they advocate the wearing of modest apparel, with nonconformity to the fashions of the world.

ORGANIZATION

The ecclesiastical organization of the denomination includes the local church, a system of district councils, and a general conference. The officers of the church are bishops, ministers, and deacons. The bishops preside at all council meetings, officiate at marriages and in the observance of the sacraments, and exercise all functions of the ministry. The ministers are specifically the teaching body, but also do parish visiting, and by request of the bishop, in his absence, administer the sacraments. No salaries are paid, and whatever is necessary for their support is raised by voluntary contributions. The deacons have charge of the business affairs of the churches, serve at the communion table, look after the poor, and also do some visiting in the parish. Officers are elected by the congregations or the councils, but are ordained by a bishop. The membership of the district councils and of the general conference, which meets annually, includes laymen as well as ministers.

WORK

The activities of the church are under the care of a general executive board of 5 persons, appointed by the annual general conference. The home missionary work, under the immediate direction of the home missionary board of 7 persons, was carried on in 1926 by 46 workers, who conducted general evangelistic services and cared for 16 missions, while $15,888 was contributed for their support.

The foreign missionary work is under the immediate direction of the foreign missionary board of 7 persons, carried on in the South African and India fields by 35 workers, at 7 stations, while $30,535 was contributed for the support of this work during 1926.

The value of mission property in the United States is approximately $45,000.

The educational interests of the denomination in the United States are represented by three schools—Messiah Bible College, Grantham, Pa., with an enrollment of 100 students and property value of $40,000, and an endowment of $70,000; Beulah College, Upland, Calif., with an enrollment of 80 students and property value of $20,000; and Bethany Bible School, at Thomas, Okla. There are 4 philanthropic institutions with about 100 inmates, holding property valued at $70,000, which are supported mainly by contributions from the members of the church, and an endowment of $70,000.

In Southern Rhodesia there are 40 missionary outschools and 8 in Northern Rhodesia, with about 1,100 converts to the Christian faith.

OLD ORDER OR YORKER BRETHREN

STATISTICS

The data given for 1926 represent 10 active churches of the Old Order or Yorker Brethren, all reported as being in rural territory. The total membership was 472, comprising 176 males and 296 females. The classification of membership by sex and by age was reported by all of the 10 churches, none of which reported any members under 13 years of age.

The membership of this denomination consists of those persons who have been admitted to the local churches upon profession of faith and baptism by immersion.

There were no church edifices, parsonages, nor Sunday schools reported, and the churches in the State of Pennsylvania were the only ones reporting expenditures during the year.

Comparative data, 1890–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 1.—COMPARATIVE SUMMARY, 1890 TO 1926: OLD ORDER OR YORKER BRETHREN

ITEM	1926	1916	1906	1890
Churches (local organizations)	10	9	9	8
Increase over preceding census:				
Number	1		1	
Per cent [1]				
Members	472	432	423	214
Increase over preceding census:				
Number	40	9	209	
Per cent	9.3	2.1	97.7	
Average membership per church	47	48	47	27
Expenditures during year:				
Churches reporting	6	3		
Amount reported	$500	$400		
Current expenses and improvements		$250		
Benevolences, missions, etc	$200	$150		
Not classified	$300			
Average expenditure per church	$83	$133		

[1] Per cent not shown where base is less than 100.

State table.—Table 2 presents the statistics of the Yorker Brethren by States, giving the number and membership of the churches for the three censuses from 1906 to 1926 and the total membership for 1926 classified by sex.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY SEX, 1926, BY STATES: OLD ORDER OR YORKER BRETHREN

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX, 1926		
	1926	1916	1906	1926	1916	1906	Male	Female	Males per 100 females (1)
United States	10	9	8	472	432	423	176	296	59.5
Pennsylvania	8	6	5	406	351	356	151	255	59.2
Ohio	1	2	2	28	39	39	8	20	----
Indiana	----	----	1	----	----	5	----	----	----
Iowa	1	1	1	38	42	23	17	21	----

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

In 1843 a number of the River Brethren withdrew from the main body, claiming that the original doctrines of the founders were being departed from, particularly in regard to nonresistance and nonconformity to the world. Most of those who withdrew resided in York County, Pa., whence they received the name of "Yorkers," or "Yorker Brethren." They are also known as the "Old Order Brethren," and thus are sometimes confused with the Old Order German Baptist Brethren. They have no church edifices, and the services are frequently held in large barns.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. Samuel H. Sherer, and approved by him in its present form.

UNITED ZION'S CHILDREN

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the branch of River Brethren known as United Zion's Children, for the year 1926, is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been admitted to the local churches upon profession of faith and are in good standing. Baptism is by trine immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITED ZION'S CHILDREN

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	28	5	23		
Members	905	238	667	26.3	73.7
Average per church	32	48	29		
Membership by sex:					
Male	369	85	284	23.0	77.0
Female	488	118	370	24.2	75.8
Sex not reported	48	35	13		
Males per 100 females	75.6	72.0	76.8		
Membership by age:					
Under 13 years	5		5		
13 years and over	724	151	573	20.9	79.1
Age not reported	176	87	89	49.4	50.6
Per cent under 13 years [3]	0.7		0.9		
Church edifices:					
Number	22	5	17		
Value—Churches reporting	22	5	17		
Amount reported	$78,000	$31,500	$46,500	40.4	59.6
Average per church	$3,545	$6,300	$2,735		
Expenditures during year:					
Churches reporting	18	1	17		
Amount reported	$5,683	$1,437	$4,246	25.3	74.7
Current expenses and improvements	$4,546	$1,012	$3,534	22.3	77.7
Benevolences, missions, etc	$1,137	$425	$712	37.4	62.6
Average expenditure per church	$316	$1,437	$250		
Sunday schools:					
Churches reporting	7	[illegible]	5		
Officers and teachers	48	20	28		
Scholars	387	160	227	41.3	58.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 28 active churches of United Zion's Children, all of them in the State of Pennsylvania, with 905 members. The classification of membership by sex was reported by 26 churches, and the classification by age was reported by 22 churches, including, however, only 3 which reported any members under 13 years of age. No debt on the church edifices and no parsonages were reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNITED ZION'S CHILDREN

ITEM	1926	1916	1906	1890
Churches (local organizations)	28	31	28	25
Increase [1] over preceding census:				
Number	−3	3	3	
Per cent [2]				
Members	905	1,152	749	525
Increase [1] over preceding census:				
Number	−247	403	224	
Per cent	−21.4	53.8	42.7	
Average membership per church	32	37	27	21
Church edifices:				
Number	22	27	20	25
Value—Churches reporting	22	27	20	
Amount reported	$78,000	$67,125	$22,850	$8,300
Average per church	$3,545	$2,486	$1,143	
Debt—Churches reporting		3	1	
Amount reported		$11,550	$1,000	
Expenditures during year:				
Churches reporting	18	30		
Amount reported	$5,683	$2,511		
Current expenses and improvements	$4,546	$1,588		
Benevolences, missions, etc.	$1,137	$923		
Average expenditure per church	$316	$84		
Sunday schools:				
Churches reporting	7	9	2	
Officers and teachers	48	105	18	
Scholars	387	827	117	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

Questions of administration or ceremonial detail, particularly in connection with a church building, arose among the River Brethren in 1852. The next year about 50 persons in Dauphin and Lebanon Counties, Pa., withdrew and in 1855 organized under the leadership of Matthias Brinser as their first bishop. They were thus generally called "Brinsers," but later adopted the name "United Zion's Children." They are found principally in Dauphin, Lancaster, and Lebanon Counties, Pa.

Their doctrine is essentially the same as that of the Brethren in Christ [2], and their confession of faith is about the same. They practice baptism by trine immersion, which must be preceded by "thorough repentance and remission of sins" on the part of the applicant. They also observe the ceremony of foot washing, in connection with the communion services, generally called love feasts, which are held several times during the year.

They have a home for their own aged and poor, as well as for such who do not belong to this church; this is valued at $60,000.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop Henry G. Light, and approved by him in its present form.

[2] See Brethren in Christ, p. 290.

CATHOLIC APOSTOLIC CHURCH

STATISTICS

The data given for 1926 represent 11 active organizations of the Catholic Apostolic Church, all reported as being in urban territory. The total membership was 3,408, comprising 1,427 males and 1,981 females. The classification by sex and age was reported by all of the 11 churches, all of which reported members under 13 years of age. There were no parsonages reported.

The membership comprises those persons who accept the doctrine and authority of the church and are baptized.

Comparative data, 1890–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 1.—COMPARATIVE SUMMARY, 1890 TO 1926: CATHOLIC APOSTOLIC CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	11	13	11	10
Increase [1] over preceding census:				
Number	−2	2	1	----
Per cent [2]				
Members	3,408	2,768	2,907	1,394
Increase [1] over preceding census:				
Number	640	−139	1,513	----
Per cent	23.1	−4.8	108.5	----
Average membership per church	310	213	264	139
Church edifices:				
Number	7	9	7	3
Value—Churches reporting	7	8	7	----
Amount reported	$407,000	$165,000	$153,000	$66,050
Average per church	$58,143	$20,625	$21,857	----
Debt—Churches reporting	1	2	2	----
Amount reported	$1,300	$6,000	$10,000	----
Expenditures during year:				
Churches reporting	10	6	----	----
Amount reported	$119,583	$29,740	----	----
Current expenses and improvements	$88,375	$27,840	----	----
Benevolences, missions, etc	$31,208	$1,900	----	----
Average expenditure per church	$11,958	$4,957	----	----
Sunday schools:				
Churches reporting	3	4	3	----
Officers and teachers	16	16	10	----
Scholars	175	176	170	----

[1] A minus sign (−) denotes decrease.

[2] Per cent not shown where base is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Catholic Apostolic Church by States. Table 2 gives, for 1926, the number and membership of the churches and the classification of the membership by sex. Table 3 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property, for 1926 alone. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to New York, the only State in which as many as three churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: CATHOLIC APOSTOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females[1]
United States	11	3,408	1,427	1,981	7.20
New England:					
Massachusetts	1	115	45	70	
Connecticut	1	163	65	98	
Middle Atlantic:					
New York	3	1,283	528	755	69.9
Pennsylvania	1	254	109	145	75.2
East North Central:					
Illinois	1	1,106	481	625	77.0
Pacific:					
Washington	1	61	22	39	
Oregon	1	31	15	16	
California	2	395	162	233	69.5

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CATHOLIC APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	11	13	11	3,408	2,768	2,907	539	2,869	15.8
Connecticut	1	3	3	163	228	163	11	152	6.7
New York	3	3	4	1,283	1,216	1,096	122	1,161	9.5
Other States	7	7	4	1,962	1,324	1,648	406	1,556	20.7

TABLE 4.—VALUE OF CHURCH PROPERTY, BY STATES, 1926: CATHOLIC APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	11	7	7	$407,000	1	$1,300
New York	3	3	3	195,000	----	----
Other States	8	4	4	212,000	1	1,300

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CATHOLIC APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	11	10	$119,583	$88,375	$31,208	3	16	175
New York	3	3	65,032	47,328	17,704	2	10	75
Other States	8	7	54,551	41,047	13,504	1	6	100

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

This communion does not claim exclusive right to the name of Catholic Apostolic Church, but, maintaining that the one Catholic and Apostolic Church includes everyone who believes in the Lord Jesus and is baptized according to His commandment, whether by sprinkling or immersion, by layman or priest, no matter in what sect or denomination he may be found, the church recognizes no other name than Catholic Apostolic as correctly applicable to it.

The movement which resulted in the formation of this communion had its inception approximately at the beginning of the second quarter of the nineteenth century. The momentous events of the closing years of the eighteenth century and the earlier years of the nineteenth, including the French Revolution and the rise and fall of Napoleon, had aroused in the minds of many devout men a conviction of the nearness of Christ's personal return, which was accompanied by a deep sense of the unreadiness of His church, in its divided condition, to meet Him. At the same time there began to be a realization of the importance of prayer for the coming of the Holy Ghost and an earnest desire for the renewal of the spiritual gifts of apostolic days. As a result of these things, pious people of all denominations began to pray for a general revival and for the outpouring and restoration of such a measure of the Holy Ghost as distinguished the apostolic age.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. H. O. Du Bois, angel (bishop) in chief charge of the churches in New York and other Eastern States, and approved by him in its present form.

About 1830 there appeared among some of those who were engaged in this concert of prayer what were considered as distinct and abundant manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age, taking the form principally of speaking in tongues and prophecy, as at Pentecost. These manifestations continued, and in 1832, as a result of the "prophetic revelations," certain men were regarded as called to the office of apostle. Others were added from time to time, until, in 1835, twelve in all had been chosen, corresponding to the number of the original apostolate. These 12 men were of the highest respectability, of good standing in the Presbyterian and Anglican communions, and several were clergymen or lawyers. Among them were men of some prominence, including Henry Drummond, Esq., a wealthy banker and member of Parliament; the Rev. Nicholas Armstrong, a clergyman of the Church of England, distinguished for eloquence and power as a preacher; and Mr. Perceval, son of a prime minister of England.

The call of these men was held to constitute them a college of apostles, "distinguished from all other ministry by the claim that their call and mission were not by election of the church, but by direct call and mission from the Lord Jesus Christ by the Holy Ghost, making them superior in mission and authority to all other ministry." Their mission was to testify to the personal return of the Lord and to minister to the whole church, if it would receive them, the full apostolic measure of the Holy Ghost and the apostolic gifts and blessings, so that corporate unity might be manifested and the church be prepared to receive her Lord at His coming.

After delivering their testimony personally to the heads of church and State in Christendom, and receiving no recognition from any of the established churches or denominations, the apostles proceeded to ordain and commission evangelists, and to organize in nearly all Christian nations, churches on what they considered the original apostolic pattern, which would show how the Lord would govern His church, if it would permit.

The first church in the United States was organized at Potsdam, N. Y., and the second in New York City in 1851. In England the adherents of this communion are frequently called "Irvingites," from the fact that the celebrated preacher, Edward Irving, was prominent in the movement which resulted in its formation.[2]

DOCTRINE

The standard of doctrine is found in the three historic Catholic creeds—the Apostles', the Nicene, and the Athanasian. The church also includes among its tenets the unquestionable authority and inspiration of the canon of the Holy Scriptures; the "sacramental nature" of the ordinances of baptism, the Lord's Supper, and ordination to the ministry, as recognized by the different denominations of the Christian Church; the indissolubility, except by death, of the sacramental union in marriage; the restoration of the ordinance of the laying on of hands by the apostles for the imparting of the fullness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, as tongues and prophecy, and the other gifts, for the perfecting of the church; the payment of the tithe as due to Christ, the High Priest, in addition to the making of voluntary offerings; and the hope of the Lord's speedy personal coming to raise the dead, translate the living members of His church, and bring in His reign of peace on the earth, commonly spoken of as the millennium.

[2] See New Apostolic Church, p. 1066.

ORGANIZATION

The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the church, is the Lord's only ordinance for supreme rule over the whole church and for revealing His mind. Local churches are each under the charge of a bishop, designated "angel," with a staff of priests and deacons, whose call, consecration, appointment, and rule are subject to the apostles. There is no election of ministers by the clergy or laity, except that deacons, to the number of seven in any one church, may by permission of the apostles be chosen by the people. A call from the Lord by the word of the Holy Ghost through prophets is a prerequisite to admission to the office of priest or angel.

Ordination to the priesthood and diaconate and consecration to the episcopate are exclusive functions of the apostleship. Angels can not in any case consecrate angels, nor can they ordain to the priesthood, except when specially commissioned as apostolic delegates.

Angels and priests, thus called and ordained, are classified and assigned for ministry as elders, prophets, evangelists, or pastors, according to apostolic discernment of their respective gifts and temperaments, this classification following from the recognition of the four kinds of gifts specified in Paul's Epistle to the Ephesians, iv, 11–13.

As appointment to any office belongs exclusively to the apostleship, and as vacancies in the apostleship can be filled only by direct call of Christ, during the absence of an apostle or a vacancy in the apostleship the churches remain in the charge of their angels, with their priests and deacons.

Persons seeking admission to the church are received by the angel of the local church on the certificate of the evangelist angel as to baptism, instruction in doctrine, and acceptance of the authority of the apostles. The orders of priests from the Roman and Anglican or Episcopal communions, taking service under the apostles, are recognized, and they do not receive reordination, but only apostolic confirmation of orders.

The last member of the college of apostles died in 1901, since which time there have been no ordinations to the priesthood or episcopate, or even to the diaconate. The churches remain under the pastoral care of the angels and priests who were ordained prior to 1901, the number of whom is necessarily gradually diminishing. The members describe themselves simply as waiting upon the Lord, for whatever it may please Him to do; and above all waiting for the promised coming of the Lord in visible power and glory.

Worship is conducted according to a liturgy compiled by the apostles in part from the various liturgies of the historic church, the clergy who officiate wearing appropriate vestments. The support of the ministry is provided for solely by the payment of the tithe, in addition to freewill offerings for worship and for the poor.

WORK

As the work of the church has been directed exclusively toward the awakening of the Christian Church to the hope of the Lord's coming and preparation therefor, it has included no foreign missionary, educational, or so-called institutional work, although the different churches care for the poor in their respective localities. The seeming deficiency in Sunday school work is accounted for by the emphasis laid upon the duty of parents to teach their children, and to bring them into contact with the ministry.

CHRISTADELPHIANS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christadelphians for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Christadelphian Ecclesia consists of those persons who have been received into fellowship in a local ecclesia upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHRISTADELPHIANS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	134	93	41	69.4	30.6
Members	3,352	2,658	694	79.3	20.7
Average per church	25	29	17		
Membership by sex:					
Male	1,384	1,096	288	79.2	20.8
Female	1,937	1,537	400	79.3	20.7
Sex not reported	31	25	6		
Males per 100 females	71.5	71.3	72.0		
Membership by age:					
Under 13 years	31	30	1		
13 years and over	3,202	2,520	682	78.7	21.3
Age not reported	119	108	11	90.8	9.2
Per cent under 13 years [3]	1.0	1.2	0.1		
Church edifices:					
Number	20	10	10		
Value—Churches reporting	18	10	8		
Amount reported	$88,100	$74,900	$13,200	85.0	15.0
Average per church	$4,894	$7,490	$1,650		
Debt—Churches reporting	4	3	1		
Amount reported	$17,850	$17,350	$500	97.2	2.8
Churches reporting "no debt" on church edifice	14	7	7		
Expenditures during year:					
Churches reporting	102	77	25	75.5	24.5
Amount reported	$45,740	$42,270	$3,470	92.4	7.6
Current expenses and improvements	$22,636	$21,175	$1,461	93.5	6.5
Benevolences, missions, etc	$21,787	$19,953	$1,834	91.6	8.4
Not classified	$1,317	$1,142	$175	86.7	13.3
Average expenditure per church	$448	$549	$139		
Sunday schools:					
Churches reporting	72	57	15		
Officers and teachers	292	240	52	82.2	17.8
Scholars	1,859	1,519	340	81.7	18.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 134 active Christadelphian churches, or ecclesias, with 3,352 members. The classification of membership by sex was reported by 132 churches, and the classification by age was reported by 127 churches, including, however, only 6 which reported any members under 13 years of age. No parsonages were reported in 1926.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHRISTADELPHIANS

ITEM	1926	1916	1906	1890
Churches (local organizations)	134	145	70	63
Increase [1] over preceding census:				
Number	−11	75	7	----------
Per cent	−7.6	(2)	(2)	----------
Members	3,352	2,922	1,412	1,277
Increase over preceding census:				
Number	430	1,510	135	----------
Per cent	14.7	106.9	10.6	----------
Average membership per church	25	20	20	20
Church edifices:				
Number	20	17	4	4
Value—Churches reporting	18	17	4	----------
Amount reported	$88,100	$19,743	$3,245	$2,700
Average per church	$4,894	$1,161	$811	----------
Debt—Churches reporting	4	3	----------	----------
Amount reported	$17,850	$675	----------	----------
Expenditures during year:				
Churches reporting	102	83	----------	----------
Amount reported	$45,740	$16,340	----------	----------
Current expenses and improvements	$22,636	$12,502	----------	----------
Benevolences, missions, etc	$21,787	$3,838	----------	----------
Not classified	$1,317	----------	----------	----------
Average expenditure per church	$448	$197	----------	----------
Sunday schools:				
Churches reporting	72	78	22	----------
Officers and teachers	292	276	78	----------
Scholars	1,859	1,825	480	----------

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown, base being less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Christadelphians by States. Table 3 gives for each State the number and the membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such edifices, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHRISTADELPHIANS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	134	93	41	3,352	2,658	694	1,384	1,937	31	71.5
New England:										
Maine	2		2	8		8	4	4		
Massachusetts	12	12		426	426		184	242		76.0
Rhode Island	2	2		38	38		17	21		
Connecticut	2	2		44	44		19	25		
Middle Atlantic:										
New York	13	10	3	309	288	21	138	171		80.7
New Jersey	7	7		172	172		79	93		
Pennsylvania	11	8	3	246	206	40	103	143		72.0
East North Central:										
Ohio	4	3	1	57	51	6	25	32		
Indiana	1	1		33	33		14	19		
Illinois	7	6	1	226	216	10	100	126		79.4
Michigan	3	3		88	88		40	48		
Wisconsin	2	1	1	22	14	8	5	17		
West North Central:										
Minnesota	1	1		14	14		3	11		
Iowa	2	1	1	32	28	4	11	21		
Missouri	3	2	1	80	55	25	31	49		
Kansas	3	1	2	19	4	15	11	8		
South Atlantic:										
Maryland	2	2		87	87		19	43	25	
District of Columbia	1	1		30	30		13	17		
Virginia	7	3	4	254	151	103	85	169		50.3
Florida	2	1	1	39	29	10	18	21		
East South Central:										
Kentucky	3	1	2	104	10	94	44	60		
West South Central:										
Arkansas	6	4	2	182	120	62	72	110		65.5
Louisiana	1		1	4		4	3	1		
Oklahoma	1		1	22		22	10	12		
Texas	13	1	12	243	15	228	99	138	6	71.7
Mountain:										
Colorado	1	1		50	50		22	28		
New Mexico	1		1	27		27	13	14		
Pacific:										
Washington	4	3	1	31	29	2	15	16		
Oregon	3	3		45	45		19	26		
California	14	13	1	420	415	5	168	252		66.7

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Among those who identified themselves with the Disciples of Christ in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1844. As he pursued the study of the Bible, his views changed and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept, and practice. He soon began to publish his views and organized a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by G. F. Ane, editor of Bible Truth ,Rutherford N. J., and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHRISTADELPHIANS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**134**	**145**	**70**	**3,352**	**2,922**	**1,412**	**31**	**3,202**	**119**	**1.0**
Massachusetts	12	13	7	426	395	147	------	352	74	------
New York	13	13	7	309	274	132	14	295	------	4.5
New Jersey	7	7	3	172	176	58	3	169	------	1.7
Pennsylvania	11	10	4	246	201	52	------	246	------	------
Ohio	4	4	1	57	42	6	------	57	------	------
Illinois	7	10	7	226	173	180	------	195	31	------
Michigan	3	5	------	88	45	------	------	85	3	------
Missouri	3	6	3	80	106	36	7	73	------	------
Kansas	3	3	3	19	18	58	------	19	------	------
Maryland	2	3	2	87	72	62	------	87	------	------
Virginia	7	9	3	254	308	177	------	254	------	------
Florida	2	3	2	39	34	11	------	39	------	------
Kentucky	3	1	2	104	81	129	------	99	5	------
Arkansas	6	5	3	182	127	74	7	175	------	3.8
Texas	13	20	7	243	240	55	------	237	6	------
Washington	4	1	------	31	10	------	------	31	------	------
Oregon	3	2	1	45	32	33	------	45	------	------
California	14	10	4	420	303	51	------	420	------	------
Other States	17	20	11	324	285	151	------	324	------	------

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHRISTADELPHIANS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**134**	**20**	**18**	**$88,100**	**4**	**$17,850**
Virginia	7	6	5	46,000	1	9,100
Texas	13	3	3	6,100	1	500
Other States	114	11	10	36,000	2	8,250

as preaching the gospel of the Kingdom of God for the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted. They have consistently maintained that their faith prohibited participation in the army or navy of any country, whether in times of peace or times of war, until the return of the Lord Jesus Christ to the earth again.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHRISTADELPHIANS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	134	102	$45,740	$22,636	$21,787	$1,317	72	292	1,859
Massachusetts	12	11	5,519	2,565	1,862	1,092	9	46	242
New York	13	9	5,390	2,545	2,845		8	28	124
New Jersey	7	6	3,187	1,890	1,297		5	24	145
Pennsylvania	11	10	3,732	1,682	2,050		7	23	143
Ohio	4	4	616	363	253		1	4	40
Illinois	7	6	2,520	1,347	1,173		4	10	123
Missouri	3	3	114	25	89		1	3	22
Kansas	3	3	280		230	50			
Virginia	7	6	6,690	5,137	1,553		6	38	270
Kentucky	3	3	730	356	374		2	8	65
Arkansas	6	5	3,570	1,970	1,475	125	4	15	120
Texas	13	7	1,060	655	405		5	18	111
Washington	4	4	422	422			1	1	[illegible]
California	14	10	5,888	925	4,963		7	33	211
Other States	27	15	6,022	2,754	3,218	50	12	41	237

DOCTRINE

The Christadelphians do not accept the doctrine of the Trinity but hold that there is but one God, the Father, and that Christ was the son of God and son of man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that the soul is by nature mortal, and that eternal life is given by God through Jesus Christ only to the righteous; that Christ will shortly come personally to the earth to raise the dead and judge His saints, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the 12 tribes of Israel will be gathered; that Jerusalem will become "the City of the Great King" and there the throne of the Lord over Israel will be reestablished; that Christ and the saints will reign over them and all nations then existing upon earth for 1,000 years; and at the end of that period a second resurrection will take place, and judgment will be pronounced upon all who lived during the thousand years, the just receiving eternal life and the unjust, eternal death.

Admission to fellowship is contingent upon profession of faith in these doctrines and baptism by immersion in the name of Jesus for the remission of sins. Participation in the Lord's Supper is restricted to members of the church.

ORGANIZATION

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "ecclesia." For the management of the affairs of each ecclesia the members elect representatives from among themselves, who are termed presiding brethren, managing brethren, secretary and treasurer, and superintendent of the Sunday school. The duty of the presiding brethren is to conduct the meetings in turn. They are expected to call upon the various members in the exercises of prayer, reading the Scriptures, or addressing the meeting, except when, by previous arrangement,

the preaching or lecturing, as they term it, has been allotted to some one brother. The aim is to have as many as possible take part in the exercises, in order to avoid the appearance of discrimination between clergy and laity. Women take no part in public speaking, although all vote on the questions that come before the ecclesia. The temporal affairs of the ecclesias are cared for by the managing brethren, who arrange the various questions that arise in proper form for final action by the ecclesia. While the duties of these persons are the same as in ordinary societies, the term "serving brethren" is preferred to "officers," to exemplify the words of Scripture, "One is your master, even Christ, and all ye are brethren." The meetings of the ecclesias are generally held in public halls, private houses, and schoolhouses, comparatively few church buildings being occupied.

There are no general associations or conventions of the ecclesias, although they have what are called "fraternal gatherings." These are not legislative bodies, neither do they claim to have power to act in any way for the ecclesias, but are rather for the spiritual upbuilding of the members and their further enlightenment in the Scriptures and for the instruction of the public. They are held in various places in the United States, sometimes annually, and usually occupy from two days to a week.

WORK

The home missionary work of the denomination is carried on by each ecclesia independently of the others, although when it is desired to invite a lecturing brother for special public work a number of ecclesias unite in the invitation, and each does what it considers its part in bearing the expense. Several brethren are engaged in this special work and travel more or less for the purpose of proclaiming the gospel of Christ to the alien and establishing a better understanding of and obedience to the truth among the members of the ecclesias. Salaries are not paid them, but their needs are supplied by the voluntary contributions of the brethren or by ecclesias.

No foreign missionary work is undertaken, Christadelphians believing that their province is to make known the true gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and His apostles. During the past 10 years (1916–1926) the Christadelphians have established ecclesias in Germany, France, Norway, and other European countries. This work has been supported by voluntary contributions of both British and American Christadelphians.

A Christadelphian Fellow Service League was organized in 1910, with headquarters at Rutherford, N. J., for the special purpose of helping brethren in isolation, also the smaller ecclesias in their preaching. In the same year a Christadelphian monthly, Bible Truth, was founded, devoted to spreading the Christadelphian teaching throughout the world.

The denomination pays special attention to the preparation of literature, including a printed statement of its doctrines, and to its distribution at great public gatherings, such as the expositions at Chicago, St. Louis, and Jamestown. For this work funds are sent by individuals and ecclesias to committees appointed by the ecclesia at or near the place of the gathering, and these committees attend to the distribution of the literature and report all receipts and the work that is done.

There are five Christadelphian magazines, the Christadelphian, the Christadelphian Advocate, the Berean-Christadelphian, the Faith, and Bible Truth.

A summer Bible school was established in 1925 in Arkansas and is held during August in each year. The believers and their children from all States of the Union gather at the appointed place to engage in Bible study and other exercises. Arrangements are made for the housing, comfort, and feeding of all who attend.

CHRISTIAN AND MISSIONARY ALLIANCE

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christian and Missionary Alliance for the year 1926 is presented in Table 1, which also shows the distribution of these figures between urban and rural territory.

In the Christian and Missionary Alliance persons are enrolled as members who subscribe to the doctrine and fellowship of the Alliance. The form of baptism is not prescribed.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHRISTIAN AND MISSIONARY ALLIANCE

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	332	221	111	66.6	33.4
Members	22,737	18,988	3,749	83.5	16.5
Average per church	68	86	34		
Membership by sex:					
Male	8,539	7,075	1,464	82.9	17.1
Female	14,043	11,848	2,195	84.4	15.6
Sex not reported	155	65	90	41.9	58.1
Males per 100 females	60.8	59.7	66.7		
Membership by age:					
Under 13 years	743	592	151	79.7	20.3
13 years and over	21,874	18,331	3,543	83.8	16.2
Age not reported	120	65	55	54.2	45.8
Per cent under 13 years [3]	3.3	3.1	4.1		
Church edifices:					
Number	268	187	81	69.8	30.2
Value—Churches reporting	254	176	78	69.3	30.7
Amount reported	$3,565,375	$3,263,775	$301,600	91.5	8.5
Average per church	$14,037	$18,544	$3,867		
Debt—Churches reporting	153	121	32	79.1	20.9
Amount reported	$859,635	$815,703	$43,932	94.9	5.1
Churches reporting "no debt" on church edifice	88	48	40		
Parsonages:					
Value—Churches reporting	102	78	24	76.5	23.5
Amount reported	$566,225	$486,425	$79,800	85.9	14.1
Debt—Churches reporting	47	39	8		
Amount reported	$130,535	$115,835	$14,700	88.7	11.3
Churches reporting "no debt" on parsonage	50	35	15		
Expenditures during year:					
Churches reporting	320	215	105	67.2	32.8
Amount reported	$1,345,434	$1,217,324	$128,110	90.5	9.5
Current expenses and improvements	$837,663	$753,517	$84,146	90.0	10.0
Benevolences, missions, etc	$490,075	$446,111	$43,964	91.0	9.0
Not classified	$17,696	$17,696		100.0	
Average expenditure per church	$4,204	$5,662	$1,220		
Sunday schools:					
Churches reporting	301	206	95	68.4	31.6
Officers and teachers	3,117	2,364	753	75.8	24.2
Scholars	25,930	20,711	5,219	79.9	20.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given herewith for the year 1926 represent 332 churches or branches of the Christian and Missionary Alliance, with 22,737 members. The classification of membership by sex was reported by 328 churches, and the classification by age was reported by 329 churches, including 116 which reported members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: CHRISTIAN AND MISSIONARY ALLIANCE

ITEM	1926	1916
Churches (local organizations)	332	163
Increase over preceding census:		
Number	169	----
Per cent	103.7	----
Members	22,737	9,625
Increase over preceding census:		
Number	13,112	----
Per cent	136.2	----
Average membership per church	68	59
Church edifices:		
Number	268	126
Value—Churches reporting	254	126
Amount reported	$3,565,375	$590,150
Average per church	$14,037	$4,684
Debt—Churches reporting	153	72
Amount reported	$859,635	$137,657
Parsonages:		
Value—Churches reporting	102	31
Amount reported	$566,225	$78,000
Debt—Churches reporting	47	----
Amount reported	$130,535	----
Expenditures during year:		
Churches reporting	329	147
Amount reported	$1,345,434	$232,029
Current expenses and improvements	$837,663	$108,897
Benevolences, missions, etc	$490,075	$110,471
Not classified	$17,696	$12,661
Average expenditure per church	$4,204	$1,578
Sunday schools:		
Churches reporting	301	153
Officers and teachers	3,117	1,342
Scholars	25,930	10,735

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Christian and Missionary Alliance by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHRISTIAN AND MISSIONARY ALLIANCE

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**332**	**221**	**111**	**22,737**	**18,988**	**3,749**	**8,539**	**14,043**	**155**	**60.8**
New England:										
Maine	5	2	3	168	92	76	51	117	-------	43.6
New Hampshire	1	1	-------	29	29	-------	12	17	-------	-------
Massachusetts	9	9	-------	622	622	-------	189	433	-------	43.6
Rhode Island	2	2	-------	124	124	-------	47	77	-------	-------
Connecticut	2	1	1	206	152	54	70	136	-------	51.5
Middle Atlantic:										
New York	35	29	6	2,567	2,455	112	992	1,510	65	65.7
New Jersey	10	8	2	560	494	66	202	358	-------	56.4
Pennsylvania	96	55	41	6,062	4,317	1,745	2,234	3,793	35	58.9
East North Central:										
Ohio	26	21	5	2,612	2,428	184	996	1,616	-------	61.6
Indiana	4	4	-------	228	228	-------	75	153	-------	49.0
Illinois	4	4	-------	265	265	-------	87	178	-------	48.9
Michigan	15	13	2	1,025	992	33	410	615	-------	66.7
Wisconsin	3	1	2	69	30	39	27	42	-------	-------
West North Central:										
Minnesota	20	5	15	609	201	408	246	363	-------	67.8
Iowa	7	3	4	275	161	114	123	152	-------	80.9
Missouri	2	1	1	319	264	55	103	161	55	64.0
North Dakota	4	1	3	108	19	89	47	61	-------	-------
South Dakota	5	1	4	98	20	78	31	67	-------	-------
Nebraska	1	1	-------	93	93	-------	39	54	-------	-------
South Atlantic:										
Delaware	1	1	-------	150	150	-------	56	94	-------	-------
Maryland	1	1	-------	80	80	-------	37	43	-------	-------
Dist. of Columbia	2	2	-------	39	39	-------	14	25	-------	-------
Virginia	3	2	1	255	230	25	104	151	-------	68.9
West Virginia	4	3	1	152	146	6	47	105	-------	44.8
North Carolina	5	4	1	375	350	25	123	252	-------	48.8
Georgia	2	1	1	361	248	113	136	225	-------	60.4
Florida	7	4	3	1,488	1,366	122	617	871	-------	70.8
East South Central:										
Kentucky	1	1	-------	200	200	-------	75	125	-------	60.0
Tennessee	2	1	1	75	42	33	22	53	-------	-------
Alabama	2	-------	2	62	-------	62	28	34	-------	-------
West South Central:										
Oklahoma	3	1	2	96	50	46	40	56	-------	-------
Texas	4	4	-------	155	155	-------	59	96	-------	-------
Mountain:										
Montana	2	1	1	37	24	13	19	18	-------	-------
Colorado	1	1	-------	40	40	-------	10	30	-------	-------
Nevada	1	1	-------	42	42	-------	12	30	-------	-------
Pacific:										
Washington	19	11	8	982	802	180	399	583	-------	68.4
Oregon	7	6	1	606	535	71	241	365	-------	66.0
California	14	14	-------	1,503	1,503	-------	519	984	-------	52.7

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Christian and Missionary Alliance originated in a somewhat informal movement started by the Rev. A. B. Simpson, D. D., in the year 1881. At that time Doctor Simpson was pastor of a Presbyterian church in New York City, but left the pastorate, and also withdrew from the presbytery of New York, for the purpose of conducting a wider evangelistic movement among the unchurched masses. For several years he held services in public halls, theaters, and in the summer in gospel tents. Shortly after the movement was started an independent church was organized in New York City with an independent charter, still known

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. W. S. Poling, general secretary of the Alliance, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHRISTIAN AND MISSIONARY ALLIANCE

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**332**	**163**	**22,737**	**9,625**	**743**	**21,874**	**120**	**3.3**
Maine	5	-------	168	-------	-------	168	-------	-------
Massachusetts	9	5	622	247	7	615	-------	1.1
New York	35	28	2,567	1,274	24	2,478	65	1.0
New Jersey	10	7	560	308	10	550	-------	1.8
Pennsylvania	96	65	6,062	3,857	192	5,870	-------	3.2
Ohio	26	16	2,612	1,344	162	2,450	-------	6.2
Indiana	4	6	228	130	1	227	-------	0.4
Illinois	4	2	265	195	9	256	-------	3.4
Michigan	15	-------	1,025	-------	7	1,018	-------	0.7
Wisconsin	3	-------	69	-------	2	67	-------	-------
Minnesota	20	4	609	133	24	585	-------	3.9
Iowa	7	1	275	41	33	242	-------	12.0
North Dakota	4	1	108	30	15	93	-------	13.9
South Dakota	5	-------	98	-------	-------	98	-------	-------
Virginia	3	-------	255	-------	19	236	-------	7.5
West Virginia	4	1	152	25	-------	152	-------	-------
North Carolina	5	3	375	314	1	374	-------	0.3
Florida	7	1	1,488	15	61	1,427	-------	4.1
Oklahoma	3	-------	96	-------	11	85	-------	-------
Texas	4	-------	155	-------	5	150	-------	3.2
Washington	19	5	982	260	51	931	-------	5.2
Oregon	7	2	606	90	12	594	-------	2.0
California	14	8	1,503	749	64	1,439	-------	4.3
Other States	23	8	1,857	613	33	1,769	55	1.8

[1] Based on membership with age classification reported; not shown where base is less than 100.

as the Gospel Tabernacle Church. The work became more widely known and affiliated throughout the country through many calls for evangelistic services and religious conventions in popular centers, such as Old Orchard Beach, Me., and various other resorts, and a number of local organizations were formed. From the beginning a strong missionary tone characterized the conferences, and in 1887 two societies were organized, respectively, for home and foreign missionary work—one known as the Christian Alliance (incorporated in 1890), for home work, especially among the neglected classes in towns and cities of the United States; the other, the International Missionary Alliance (incorporated in 1889), was for the purpose of planting missions among neglected communities in non-Christian lands. In 1897 the two societies were united in the Christian and Missionary Alliance and since then have labored in the double function of home and foreign evangelism.

DOCTRINE

The Christian and Missionary Alliance is strictly evangelical in its doctrine. It stands firmly for the inspiration of the Scriptures, the atonement of Christ, the supernaturalism of religious experience, and a life of separation and practical holiness. It has no strict creed, but expresses the great essential features of its testimony in a simple formula known as the fourfold Gospel of Christ, as Saviour, Sanctifier, Healer, and Coming Lord. It is not a sectarian body, but allows liberty in the matter of baptism and church government, and is in fraternal union with evangelical Christians of all denominations, accepting missionaries from the various churches, provided they are in full sympathy with the evangelical standards of the Alliance.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHRISTIAN AND MISSIONARY ALLIANCE

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**332**	**268**	**254**	**$3,565,375**	**153**	**$859,635**	**102**	**$566,225**	**47**	**$130,535**
Massachusetts	9	9	8	88,500	5	11,200	------	(1)	------	(1)
New York	35	33	32	691,625	21	167,735	14	63,825	7	14,625
New Jersey	10	9	9	158,600	5	39,175	6	71,000	4	26,535
Pennsylvania	96	71	67	856,100	32	134,875	35	207,400	15	39,250
Ohio	26	22	20	405,600	15	124,102	10	61,000	4	10,500
Indiana	4	4	4	61,500	3	12,250	------	------	------	------
Illinois	4	4	4	51,000	2	24,000	------	(1)	------	(1)
Michigan	15	13	11	144,500	10	47,511	5	14,000	3	5,150
Wisconsin	3	3	3	10,500	3	3,125	------	(1)	------	------
Minnesota	20	18	18	56,800	8	6,590	------	(1)	------	------
Iowa	7	6	6	22,250	1	5,250	------	(1)	------	(1)
Virginia	3	4	3	43,500	2	37,900	------	------	------	------
West Virginia	4	3	3	7,200	------	------	------	------	------	------
North Carolina	5	3	3	42,600	------	------	------	(1)	------	(1)
Florida	7	7	7	289,300	6	101,125	3	33,000	2	17,000
Texas	4	5	3	19,800	2	3,050	------	(1)	------	------
Washington	19	14	14	98,300	11	23,994	7	14,200	5	3,300
Oregon	7	7	7	40,400	5	8,400	------	(1)	------	------
California	14	12	12	290,350	10	61,900	3	15,500	------	------
Other States [2]	40	21	20	186,950	12	47,403	19	86,300	7	14,175

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 12 churches in Massachusetts, Illinois, Wisconsin, Minnesota, Iowa, North Carolina, Texas, and Oregon.

ORGANIZATION

There is no close ecclesiastical organization, though the society has in the United States and Canada about a dozen organized districts with between three and four hundred regular branches. Only a small proportion of these are organized churches, as the society seeks always to avoid a sectarian aspect and therefore is somewhat averse to the establishment of independent churches. Each local branch is entirely self-directing and in most cases is primarily evangelistic in character and a center of missionary conference. An annual council meets in the spring, to which reports are submitted from all branches and fields, and which passes such legislation as may be needed concerning the government and administration of the work. It is to be noted that many of the most liberal and active supporters of this work are still in active membership in various Protestant churches, giving their support to the Alliance in its evangelistic work.

WORK

The territory covered by the home and foreign work of the Alliance embraces the United States, Canada, some of the West Indian Islands, the Republics of Chile, Ecuador, Colombia, Peru, and Argentina in South America, the Philippine Islands, Belgian Congo, French West Africa, and Western Sudan in Africa, the interior of Japan, several provinces in China, French Indo-China, three provinces in India, and several stations in Palestine.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHRISTIAN AND MISSIONARY ALLIANCE

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	332	320	$1,345,434	$837,663	$490,075	$17,696	301	3,117	25,930
Maine	5	5	6,637	2,306	4,331	----	4	23	214
Massachusetts	9	9	49,380	27,458	21,922	----	8	82	558
New York	35	34	168,008	96,492	71,516	----	31	285	1,828
New Jersey	10	10	66,915	44,922	21,993	----	10	97	557
Pennsylvania	96	89	264,471	156,884	107,587	----	83	888	7,304
Ohio	26	26	139,539	88,335	51,204	----	25	348	3,563
Indiana	4	4	17,534	12,298	5,236	----	3	42	315
Illinois	4	4	18,294	10,507	7,787	----	4	55	400
Michigan	15	15	59,791	43,958	15,833	----	14	150	1,570
Wisconsin	3	3	3,926	3,406	520	----	3	22	98
Minnesota	20	20	43,114	21,135	21,979	----	19	149	1,061
Iowa	7	5	6,650	5,250	1,400	----	7	53	346
North Dakota	4	4	3,460	2,480	980	----	4	29	180
South Dakota	5	5	8,940	7,538	1,402	----	5	30	155
Virginia	3	3	8,793	7,780	1,013	----	3	27	203
West Virginia	4	4	7,232	4,051	3,181	----	4	32	223
North Carolina	5	5	19,176	5,260	13,916	----	4	44	412
Florida	7	7	162,226	133,900	28,326	----	6	68	1,020
Oklahoma	3	3	5,676	2,601	3,075	----	3	24	155
Texas	4	4	6,453	4,700	1,753	----	4	35	282
Washington	19	18	52,345	35,115	17,230	----	17	183	1,371
Oregon	7	7	18,404	11,327	7,077	----	7	63	486
California	14	13	110,865	50,078	43,091	17,696	13	152	1,643
Other States	23	23	97,605	59,882	37,723	----	20	236	1,986

The home missionary work consists of a general evangelism, carried on chiefly among those destitute of church privileges, and results frequently in the organization of local branches and in some cases of churches. A feature of the work, also, is, as noted above, the holding of evangelistic services and religious conventions in popular resorts, all of these being characterized by a strong missionary tone. The report for 1925 shows contributions for this work estimated at $219,427. This includes administration expenses of the foreign missionary work.

The foreign missionary activities are more fully organized than those in the United States. They are under the administration of a large and representative board of 24 members, with various committees and heads of departments. The chief executives are 4 foreign secretaries who devote their whole time to the supervision of the missionary work. The report for 1926 shows 157 mission stations and 704 outstations in 20 different mission fields where 36 different languages are employed. The missionary staff is composed of 515 American and British missionaries, with 1,025 native workers. There are 216 organized churches with 18,717 members; numerous day schools and Bible training schools are established; approximately 15,772 pupils are enrolled in 302 Sunday schools. The total amount expended for foreign work exclusive of expenses of administration and including amounts received and expended on the field was, in 1925, $547,895.

The Christian and Missionary Alliance maintains a number of training schools in the United States where workers are equipped for home and foreign service. The Missionary Training Institute at Nyack, N. Y., is the leading institute, and there are district schools at St. Paul, Minn.; Toccoa, Ga.; Seattle, Wash.; Vermilion, Ohio; Pittsburgh, Pa.; and Boston, Mass. There are schools also at Toronto and Edmonton, Canada.

CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christian Church (General Convention of the Christian Church) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Christian Church (General Convention) consists of those persons who have been received into fellowship in the local churches upon their voluntary pledge to live a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	1,044	135	909	12.9	87.1
Members	112,795	28,079	84,716	24.9	75.1
Average per church	108	208	93		
Membership by sex:					
Male	45,157	10,539	34,618	23.3	76.7
Female	62,111	15,602	46,509	25.1	74.9
Sex not reported	5,527	1,938	3,589	35.1	64.9
Males per 100 females	72.7	67.5	74.4		
Membership by age:					
Under 13 years	7,411	2,450	4,961	33.1	66.9
13 years and over	93,500	22,725	70,775	24.3	75.7
Age not reported	11,884	2,904	8,980	24.4	75.6
Per cent under 13 years [3]	7.3	9.7	6.6		
Church edifices:					
Number	988	123	865	12.4	87.6
Value—Churches reporting	976	120	856	12.3	87.7
Amount reported	$7,202,193	$3,457,771	$3,744,422	48.0	52.0
Average per church	$7,379	$28,815	$4,374		
Debt—Churches reporting	103	38	65	36.9	63.1
Amount reported	$581,027	$462,480	$118,547	79.6	20.4
Churches reporting "no debt" on church edifice	697	62	635	8.9	91.1
Parsonages:					
Value—Churches reporting	229	55	174	24.0	76.0
Amount reported	$927,133	$383,650	$543,483	41.4	58.6
Debt—Churches reporting	43	22	21		
Amount reported	$112,685	$69,220	$43,465	61.4	38.6
Churches reporting "no debt" on parsonage	151	27	124	17.9	82.1
Expenditures during year:					
Churches reporting	1,004	135	869	13.4	86.6
Amount reported	$1,353,379	$572,583	$780,796	42.3	57.7
Current expenses and improvements	$1,149,610	$489,184	$660,426	42.6	57.4
Benevolences, missions, etc	$199,990	$82,965	$117,025	41.5	58.5
Not classified	$3,779	$434	$3,345	11.5	88.5
Average expenditure per church	$1,348	$4,241	$898		
Sunday schools:					
Churches reporting	938	131	807	14.0	86.0
Officers and teachers	10,011	2,128	7,883	21.3	78.7
Scholars	85,478	23,298	62,180	27.3	72.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 1,044 active Christian churches, with 112,795 members. The classification of membership by sex was reported by 1,003 churches and the classification by age was reported by 926 churches, including, however, only 539 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

ITEM	1926	1916	1906	1890 [1]
Churches (local organizations)	1,044	1,263	1,354	1,424
Increase [2] over preceding census:				
Number	−219	−91	−70	
Per cent	−17.3	−6.7	−4.9	
Members	112,795	118,737	110,117	103,722
Increase [2] over preceding census:				
Number	−5,942	8,620	6,395	
Per cent	−5.0	7.8	6.2	
Average membership per church	108	94	81	73
Church edifices:				
Number	988	1,171	1,253	1,098
Value—Churches reporting	976	1,162	1,239	
Amount reported	$7,202,193	$3,569,471	$2,740,322	$1,775,202
Average per church	$7,379	$3,072	$2,212	
Debt—Churches reporting	103	107	97	
Amount reported	$581,027	$147,494	$101,561	
Parsonages:				
Value—Churches reporting	229	183	160	
Amount reported	$927,133	$379,750	$256,350	
Debt—Churches reporting	43			
Amount reported	$112,685			
Expenditures during year:				
Churches reporting	1,004	1,103		
Amount reported	$1,353,379	$644,044		
Current expenses and improvements	$1,149,610	$538,444		
Benevolences, missions, etc	$199,990	$101,510		
Not classified	$3,779	$4,090		
Average expenditure per church	$1,348	$584		
Sunday schools:				
Churches reporting	938	1,110	1,136	
Officers and teachers	10,011	11,093	10,510	
Scholars	85,478	91,853	72,963	

[1] Figures for 1890 include the Christian Church, South, reported separately in that year.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Christian Church (General Convention) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Christian Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,044**	**135**	**909**	**112,795**	**28,079**	**84,716**	**45,157**	**62,111**	**5,527**	**72.7**
New England:										
Maine	17	2	15	1,282	233	1,049	478	804	-------	59.5
New Hampshire	16	5	11	1,357	829	528	502	855	-------	58.7
Vermont	2	-------	2	216	-------	216	91	125	-------	72.8
Massachusetts	21	17	4	2,456	2,203	253	799	1,422	235	56.2
Rhode Island	6	5	1	957	942	15	333	624	-------	53.4
Connecticut	1	1	-------	62	62	-------	41	21	-------	-------
Middle Atlantic:										
New York	62	12	50	4,577	1,120	3,457	1,770	2,673	134	66.2
New Jersey	15	4	11	1,945	774	1,171	765	1,180	-------	64.8
Pennsylvania	49	1	48	3,623	93	3,530	1,396	2,095	132	66.6
East North Central:										
Ohio	182	20	162	24,165	6,867	17,298	10,103	13,326	736	75.8
Indiana	174	17	157	17,658	2,260	15,398	6,895	9,224	1,539	74.8
Illinois	88	4	84	6,767	766	6,001	2,681	3,737	349	71.7
Michigan	9	-------	9	628	-------	628	275	353	-------	77.9
Wisconsin	9	-------	9	156	-------	156	47	109	-------	43.1
West North Central:										
Iowa	20	-------	20	2,690	-------	2,690	1,007	1,432	251	70.3
Missouri	22	-------	22	1,485	-------	1,485	679	806	-------	84.2
Nebraska	2	-------	2	297	-------	297	124	173	-------	71.7
Kansas	14	-------	14	1,257	-------	1,257	542	715	-------	75.8
South Atlantic:										
Delaware	3	2	1	660	639	21	301	359	-------	83.8
Maryland	7	5	2	852	802	50	311	541	-------	57.5
Virginia	74	13	61	13,971	5,430	8,541	5,286	6,897	1,788	76.6
West Virginia	19	-------	19	778	-------	778	303	436	39	69.5
North Carolina	161	16	145	19,950	3,585	16,365	8,387	11,333	230	74.0
Georgia	15	5	10	1,362	850	512	587	775	-------	75.7
East South Central:										
Kentucky	26	2	24	1,159	86	1,073	463	602	94	76.9
Alabama	27	4	23	2,347	538	1,809	937	1,410	-------	66.5
West South Central:										
Texas	1	-------	1	69	-------	69	25	44	-------	-------
Pacific:										
Washington	2	-------	2	69	-------	69	29	40	-------	-------

(1) Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The period following the War of the Revolution was characterized by a general spiritual declension. This again was succeeded by a revival period during which, especially in what were then the western and southern sections, denominational lines were frequently ignored, and members of different churches united both in evangelistic and sacramental services. In some cases there were efforts to enforce ecclesiastical discipline, which resulted in revolt, while in others entirely independent movements were started, not so much antagonistic to, as independent of, ecclesiastical organization.

The pioneer in this movement was the Rev. James O'Kelley, a Methodist minister in Virginia. He opposed very earnestly the development of the superintendency into an episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments to charges. He presented his cause in the general conference and elsewhere, but failed to bring about the change he desired, and in 1792, with a number of others, withdrew from the Methodist Episcopal

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. F. G. Coffin, president, the General Convention of the Christian Church, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,044**	**1,263**	**1,354**	**112,795**	**118,737**	**110,117**	**7,411**	**93,500**	**11,884**	**7.3**
Maine	17	24	33	1,282	1,561	2,210	5	1,047	230	0.5
New Hampshire	16	19	19	1,357	1,111	1,303	84	1,273	-------	6.2
Vermont	2	2	5	216	301	266	-------	53	163	------
Massachusetts	21	24	27	2,456	1,846	2,114	50	2,231	175	2.2
Rhode Island	6	7	7	957	951	769	28	929	-------	2.9
New York	62	77	86	4,577	4,818	5,492	192	3,827	558	4.8
New Jersey	15	12	13	1,945	1,678	1,406	55	1,525	365	3.5
Pennsylvania	49	53	63	3,623	4,517	4,019	156	3,168	299	4.7
Ohio	182	224	247	24,165	26,123	24,706	2,299	20,086	1,780	10.3
Indiana	174	197	224	17,658	20,253	21,397	1,171	14,500	1,987	7.5
Illinois	88	106	112	6,767	8,391	8,654	366	6,007	394	5.7
Michigan	9	16	16	628	1,023	1,018	42	548	38	7.1
Wisconsin	9	8	21	156	585	470	4	152	-------	2.6
Iowa	20	33	40	2,690	3,501	3,568	176	2,092	422	7.8
Missouri	22	27	27	1,485	2,157	1,177	33	1,452	-------	2.2
North Dakota	-------	-------	5	-------	-------	137	-------	-------	-------	------
Kansas	14	17	26	1,257	1,033	1,034	80	1,177	-------	6.4
Delaware	3	1	------	660	17	-------	25	635	-------	3.8
Maryland	7	1	1	852	32	51	46	766	40	5.7
Virginia	74	106	74	13,971	13,558	8,266	1,021	10,142	2,808	9.1
West Virginia	19	23	21	778	650	708	34	739	5	4.4
North Carolina	161	184	190	19,950	18,299	15,909	1,228	16,827	1,895	6.8
Georgia	15	12	9	1,362	902	657	81	1,000	281	7.5
Kentucky	26	52	46	1,159	2,424	2,310	6	924	229	0.6
Alabama	27	26	25	2,347	2,140	1,890	198	1,934	215	9.3
Arkansas	-------	-------	5	-------	-------	157	-------	-------	-------	------
Wyoming	-------	3	------	-------	244	-------	-------	-------	-------	------
Washington	2	3	5	69	138	103	2	67	-------	------
Other States	4	6	7	428	484	326	29	399	-------	6.8

[1] Based on membership with age classification reported; not shown where base is less than 100.

Church. A little later they organized under the name of "Republican Methodists," but in 1794 resolved to be known as "Christians" only, taking the Bible as their guide and discipline, and accepting no test of church fellowship other than Christian character.

A little later a similar movement arose among the Baptists of New England. Dr. Abner Jones, of Vermont, became convinced that "sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the test of Christian fellowship and communion." On this basis he organized a church at Lyndon, Vt., in 1800. He was soon joined by Elias Smith, a Baptist minister of Portsmouth, N. H., and by many others.

In 1800 the "Great Revival," as it came to be known, was started in the Cumberland Valley of Tennessee and Kentucky.[2] It was confined to no denomination and in the preaching no attention was given to the doctrines which had divided the churches. In the Presbyterian Church, especially, this seeming neglect of fundamental doctrines was viewed with concern, and resulted in charges being preferred against two ministers, Richard McNemar and John Thompson, for preaching doctrines contrary to the confession of faith. As a consequence, these men, with a number of others, among whom were John Dunlavy, Robert Marshall, and Barton W. Stone, withdrew from the Synod of Kentucky and, in 1803,

[2] See Cumberland Presbyterian Church, p. 1142.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	1,044	988	976	$7,202,193	103	$581,027	229	$927,133	43	$112,685
Maine	17	17	17	144,500	2	6,152	9	30,500	----	----
New Hampshire	16	16	16	154,500	2	7,000	10	30,200	3	5,500
Massachusetts	21	21	21	329,500	1	4,000	10	53,500	3	4,800
Rhode Island	6	5	5	141,200	----	----	3	24,600	1	4,400
New York	62	59	56	465,050	5	20,950	39	100,400	1	1,200
New Jersey	15	15	13	225,000	3	3,898	9	61,000	2	10,000
Pennsylvania	49	47	47	142,358	3	2,943	11	26,233	1	2,200
Ohio	182	180	176	1,433,450	18	121,017	38	165,850	5	10,600
Indiana	174	173	171	982,085	17	34,883	28	109,800	8	17,825
Illinois	88	86	86	346,800	5	5,650	15	48,700	3	5,200
Michigan	9	9	9	52,854	----	----	3	11,500	----	----
Wisconsin	9	8	8	12,800	----	----	----	(1)	----	(1)
Iowa	20	19	19	82,600	----	----	9	25,100	2	700
Missouri	22	19	19	28,000	----	----	----	----	----	----
Kansas	14	12	12	83,700	2	1,600	4	13,300	----	----
Delaware	3	3	3	259,500	2	14,675	----	(1)	----	(1)
Maryland	7	4	4	96,000	1	16,500	----	(1)	----	----
Virginia	74	74	73	1,188,800	15	218,926	19	100,650	8	24,820
West Virginia	19	8	8	19,000	----	----	----	----	----	----
North Carolina	161	154	154	829,296	22	120,843	9	63,500	3	13,740
Georgia	15	12	12	72,800	1	100	----	(1)	----	----
Kentucky	26	17	17	32,900	1	150	----	----	----	----
Alabama	27	25	25	61,000	3	1,740	----	----	----	----
Other States [2]	8	5	5	18,500	----	----	13	62,300	3	11,700

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics for individual churches.

[2] The figures for parsonages (value and debt) include data for 7 churches in Wisconsin, Delaware, Maryland, and Georgia.

organized the Springfield Presbytery. Shortly afterwards this body was dissolved, and its members adopted practically the same position as that held by James O'Kelley in the South and by Abner Jones in New England.

General meetings, the first step toward organization, were held in New England as early as 1809, but it was not until 1819 that the first general conference met at Portsmouth, N. H., on the call of Frederick Plummer, of Pennsylvania, and Edward B. Rollings, of New Hampshire. The conference met again at Windham, Conn., in 1820, and regularly until 1832, when it was dissolved; but the following year, by the action of several conferences, a general convention was organized. In 1834, by direction of the convention, the Christian General Book Association was formed, and thereafter met once in four years in connection with the convention, the same persons being delegates to both bodies. This form of organization continued until after 1860, when the two bodies became entirely separated. In 1886 the general convention, then called the "American Christian Convention," and the publication board, then called the "Christian Publishing Association," were again made identical in membership.

In the year 1829 Alexander Campbell and his followers separated from the Baptists of Pennsylvania and Ohio.[3] Their teaching spread rapidly to Kentucky, and in 1832 Barton W. Stone, one of the most prominent of the original leaders of the Christians in that section, united with them, on the condition that the Bible alone should be the basis of the union. A large number of the Christians in Kentucky and Ohio followed Mr. Stone in this action, but even in these

[3] See Disciples of Christ, p. 472.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**1,044**	**1,004**	**$1,353,379**	**$1,149,610**	**$199,990**	**$3,779**	**938**	**10,011**	**85,478**
Maine	17	16	22,704	20,603	2,101	----	12	147	1,158
New Hampshire	16	15	27,029	25,163	1,866	----	14	139	1,260
Massachusetts	21	21	49,410	42,219	7,191	----	19	259	2,121
Rhode Island	6	6	14,675	12,588	2,087	----	6	82	611
New York	62	61	101,049	90,325	10,724	----	55	537	3,820
New Jersey	15	14	62,925	56,706	5,785	434	15	231	2,104
Pennsylvania	49	47	33,592	25,921	7,281	390	42	436	2,901
Ohio	182	176	235,289	198,061	37,153	75	167	2,133	18,987
Indiana	174	167	235,137	205,405	28,915	817	168	1,943	14,621
Illinois	88	83	66,318	55,079	10,309	930	81	774	5,750
Michigan	9	9	10,531	9,738	793	----	8	71	699
Wisconsin	9	9	2,021	1,792	127	102	7	42	246
Iowa	20	19	20,201	18,062	2,139	----	19	233	1,942
Missouri	22	22	3,140	2,851	289	----	14	93	526
Kansas	14	14	70,297	68,316	1,981	----	14	182	1,655
Maryland	7	7	21,241	20,591	650	----	6	50	478
Virginia	74	74	194,270	155,515	38,755	----	70	808	9,504
West Virginia	19	13	1,733	1,179	546	8	11	86	611
North Carolina	161	159	131,358	96,727	34,215	416	147	1,213	12,102
Georgia	15	15	9,311	7,195	2,116	----	11	71	740
Kentucky	26	20	2,531	1,785	289	457	17	102	724
Alabama	27	27	11,457	8,656	2,701	100	24	174	1,849
Other States	11	10	27,160	25,133	1,977	50	11	115	1,069

States the greater part remained with the original body, while the eastern and southern churches were not affected. Out of this movement, however, some confusion of names has arisen, since many of the churches of the Disciples are still known as "Christian" churches.

In the report for 1890 the denomination was listed as "Christians (Christian Connection)," and the same name was used in 1906. This did not prove entirely satisfactory, and after some conference the name "Christian Church (American Christian Convention)" the title already officially chosen by the church, was adopted for the 1916 report, as identifying the denomination with its general business organization. This title was in 1922 changed to "Christian Church (General Convention of the Christian Church)."

In 1854, on account of the adoption of resolutions condemning slavery, the southern delegates to the general convention withdrew and formed a separate organization, which continued until 1890, when the delegates from the South resumed their seats in the convention.

DOCTRINE

The principles upon which its first churches were organized continue to characterize the denomination. No general organization has ventured to set forth any "creed" or statement of doctrine other than the Bible itself. Christian character is the only test of church fellowship, and, while their interpretation of the teachings of the Bible is generally in accord with that of most evangelical denominations, they do not bar any follower of Christ from membership because of difference in theological belief. This same liberty extends to the ordinances of the church. Baptism is not made a requisite to membership, although it is often urged upon believers as a duty. While immersion is generally practiced, no one

mode is insisted upon. The churches practice open communion and labor to promote the spirit of unity among all Christians.

ORGANIZATION

The general polity of the denomination is congregational, and each local church is independent in its organization, but at a very early period conferences were organized which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences at first were advisory only, but have largely developed into administrative bodies. They have the oversight of the ministry, but do not interfere with the discipline of the churches. Ordination of ministers is usually by action of the conference, often upon request of some church. Churches and ministers are expected to report annually to the conference, and to cooperate in carrying out its recommendations. Besides the local conferences, there are a number of State conferences and associations for administrative work and five regional conventions for the entire United States and Canada. Nearly all these bodies are incorporated, and hold property for denominational use, sometimes holding in trust the property of local churches.

The General Convention of the Christian Church meets quadrennially. Its affairs are administered ad interim by "The General Board of the Christian Church" composed of 50 members representing the several departments of the church, with a few members at large. The convention maintains six departments—Home Missions, Foreign Missions, Christian Education, Publications, Evangelism and Life Service, and Ministerial Relief. In addition there are a number of permanent commissions, as Christian Unity, International Relief, etc.; these are primarily agents of the churches for the conduct of their general work. The Convention sessions are occasions for the consideration of topics affecting church life and for ecclesiastical fellowship. The membership includes delegates from the several local conferences, each conference being entitled to one ministerial and one lay delegate for each 700 members of the churches within it; the presidents of the conferences, State associations, district and regional conventions; the presidents of the colleges controlled by the denomination; and the officers chosen at the previous session. It elects a secretary of each department, and these secretaries, with the president and vice president of the convention, constitute an executive board, whose duty it is to carry out the measures adopted by the Convention, and to act as a board of trustees to conduct its corporate interests and manage its property.

WORK

The mission work of the Convention is carried on in two departments, home and foreign, under the direction of a board of 10 members, elected by the Convention, two of the members acting as secretaries of the departments. In the home field, assistance is given to needy churches, and missionaries are employed in the newly settled and in some of the older sections. In 1926, 53 churches and missions in 36 cities and towns were assisted, frontier work was carried on in Washington and Wyoming, and help was given in two eastern conferences, 37 missionaries being employed. The board holds missionary conferences, rallies, and institutes; publishes missionary literature; and in other ways promotes missionary interests throughout the conferences and local churches. The total amount raised for home missions and church extension during the quadrennium 1923–1926 was $272,270, of which $68,280 was raised in 1926.

Foreign missionary work is carried on in Japan, with headquarters at Tokyo, and in Porto Rico, with headquarters at Ponce. Less pretentious work is conducted cooperatively in South America and Africa. The churches in Japan are organized in a conference, independent of any control by the denomination in the United States. A corporation effected by the missionaries under the laws

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND CONFERENCES, 1926: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)

CONVENTION AND CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,044**	**112,795**	**976**	**$7,202,193**	**103**	**$581,027**	**1,004**	**$1,353,379**	**938**	**85,478**
New England Convention:										
Maine	8	713	8	102,500	2	6,152	8	14,342	7	827
Rockingham	15	1,144	15	134,000	2	6,000	13	27,601	12	1,156
Merrimack	8	961	8	103,000	1	5,000	8	12,950	8	767
York and Cumberland	7	362	7	26,000	----	----------	7	4,566	4	115
Rhode Island and Massachusetts	24	3,088	23	415,700	----	----------	24	56,424	22	2,385
Metropolitan Convention:										
New York Eastern	30	2,334	29	245,400	1	1,300	29	40,947	26	1,677
New York Western	7	458	7	33,500	1	1,500	7	8,131	6	477
New York Central	10	689	10	41,150	----	----------	10	12,856	10	738
New Jersey	23	2,788	23	340,933	5	13,331	22	91,254	23	2,965
Tioga River	8	737	8	55,200	----	----------	8	16,435	8	614
Rays Hill and Southern Pennsylvania	29	2,288	28	50,825	----	----------	28	11,891	26	1,595
Southwestern West Virginia	4	109	-----	(1)	----	----------	4	320	2	80
Western Pennsylvania	5	74	4	5,500	1	60	4	705	2	90
West Virginia	11	257	4	6,500	----	----------	6	394	7	378
Central Convention:										
Erie	8	907	8	64,400	2	6,700	8	12,837	7	728
Miami, Ohio	54	11,843	54	898,600	9	105,088	53	142,425	53	9,912
Mount Vernon	13	1,112	13	68,500	----	----------	13	9,256	11	808
Northwestern Ohio	22	3,443	21	142,650	3	5,400	21	33,666	21	3,116
Ohio	5	235	3	4,800	1	347	4	890	3	186
Ohio Central	18	1,873	18	125,800	2	650	18	21,116	18	1,379
Ohio Eastern	23	1,374	22	30,000	----	----------	21	4,586	20	903
Southern Ohio	25	2,299	24	56,800	----	----------	25	9,057	24	1,275
Kentucky, Dist. No. 1	4	101	-----	(1)	----	----------	-----	(1)	1	50
Kentucky, Dist. No. 2	2	93	-----	(1)	----	(1)	-----	(1)	2	118
Kentucky Christian	22	1,153	14	37,400	1	4,000	18	2,000	14	556
Central Indiana	9	821	9	24,500	----	----------	9	4,238	9	551
Eastern Indiana	64	6,212	64	384,035	6	15,382	61	84,443	61	5,635
Eel River	28	3,795	28	225,650	4	8,680	27	77,035	28	3,649
Western Indiana	35	3,958	33	192,500	2	4,600	34	33,901	33	2,554
Indiana Miami Reserve	20	1,483	19	51,200	3	2,953	19	9,359	20	1,207
Northwestern Indiana	23	2,141	23	111,100	3	3,600	23	27,810	22	1,779
Southern Indiana	6	574	6	50,800	----	----------	5	6,541	6	415
Michigan	5	312	5	34,854	----	----------	5	7,228	5	306
Western Michigan and Northern Indiana	4	204	4	7,000	----	----------	4	2,453	3	128
Illinois	14	800	13	16,300	1	500	13	5,010	11	438
Central Illinois	21	2,189	21	181,300	3	3,650	20	33,134	21	2,120
Northern Illinois	3	166	3	8,000	----	----------	3	2,492	3	191
Southern Illinois	10	519	10	16,700	----	----------	9	2,910	8	335
Southern Wabash, Illinois	33	2,709	32	106,800	1	1,500	32	19,334	32	2,326
Richland Union	9	156	8	12,800	----	----------	9	2,021	7	246
Salt Creek	6	145	5	5,600	----	----------	4	465	3	63
Scioto Valley	4	129	4	5,000	----	----------	4	643	3	126
Western Convention:										
Western Illinois	7	384	7	17,700	----	----------	6	3,438	6	340
Central Iowa	5	607	5	20,500	----	----------	5	8,810	5	506
North Missouri	6	342	5	8,200	----	----------	6	933	5	141
Osage (eastern division)	9	669	8	9,700	----	----------	9	915	3	120
Western Osage	4	274	3	5,600	----	----------	4	594	3	102
Union Iowa	7	616	7	13,400	----	----------	7	2,721	7	426
Western Iowa	11	1,667	10	53,200	----	----------	10	9,468	10	1,173
Eastern Kansas	3	203	-----	(1)	----	----------	3	976	3	199
Northern Kansas and Nebraska	5	734	4	14,700	1	600	5	7,508	5	780
Northwestern Kansas	5	278	4	11,000	1	1,000	5	1,779	5	569
Southern Kansas	3	339	3	57,500	----	----------	3	63,469	3	412
Western Washington	2	69	-----	(1)	----	----------	-----	(1)	2	80

Footnotes at end of table.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND CONFERENCES, 1926: CHRISTIAN CHURCH (GENERAL CONVENTION OF THE CHRISTIAN CHURCH)—Continued

CONVENTION AND CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Southern Convention:										
Alabama	27	2,030	24	$43,000	3	$1,740	27	$8,724	24	1,631
Georgia and Alabama	16	1,748	13	90,800	1	100	16	12,094	12	1,008
Eastern North Carolina	46	5,322	44	304,621	5	108,442	44	33,283	41	3,293
North Carolina and Virginia	37	6,090	35	232,075	5	9,206	37	48,446	35	4,168
Western North Carolina	33	3,660	32	125,000	----	----	33	30,718	29	2,947
Eastern Virginia	47	11,121	47	1,368,800	17	247,995	46	207,623	44	7,556
Virginia Valley Central	24	2,582	22	101,500	----	----	24	11,106	20	1,715
Afro Convention:										
Baltimore	4	619	----	(1)	----	----	4	7,568	4	308
New York, New Jersey, and Pennsylvania	9	392	----	(1)	----	(1)	9	9,547	7	358
North Carolina	37	4,201	36	85,800	6	2,251	37	18,894	35	1,787
North Carolina (southern division)	18	2,100	17	120,800	7	3,050	18	9,730	18	895
Combinations [2]	----	----	12	95,000	3	10,250	6	1,369	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value, debt, and expenditures represent data for churches in Southwestern West Virginia, Kentucky Districts No. 1 and No. 2, Eastern Kansas, Western Washington, Baltimore, and New York, New Jersey, and Pennsylvania Conferences.

of Japan holds, for the mission board, the greater part of the property, which is valued at $178,000. The reports for 1926 show, for both fields, 16 stations, occupied by 14 missionaries, with the assistance of 27 native helpers; and 23 churches, with 2,390 members. There are also in Porto Rico eight Sunday schools, with 1,129 members. The entire property in both missions is valued at $238,000, and $278,085 was contributed for the conduct of the work during the past quadrennium.

There are two women's boards, one for home and the other for foreign missions, which cooperate with the mission board in raising funds.

The receipts of the mission board have advanced steadily from $84,228, 1902–1906, and $144,216, 1913–1916, to $550,355 in the period 1922–1926.

Under the control of the denomination, or affiliated with it, are seven institutes and colleges, two (one Negro) in North Carolina, and one each in Ohio, New York, Indiana, Missouri, and Wyoming. Reports for 1926 show 2,038 students in these institutions; $115,100 contributed by churches and individuals toward their support; property valued at $2,190,063; and a total endowment of $1,211,873.

A home for aged Christian ministers is maintained at Lakemont, N. Y., and an orphanage at Elon College, N. C. The property of these institutions is valued at $129,000 and their endowment at $34,000. In 1926 there were 371 young people's societies, with 12,176 members.

"The Herald of Gospel Liberty," the denominational organ, was founded by Elias Smith, at Portsmouth, N. H., in 1808, and is the oldest religious newspaper in the United States published in the English language. It is now published at Dayton, Ohio, by the Christian Publishing Association, which also issues the Sunday school literature. The association furnishes offices for the denominational societies in its buildings at Dayton, and the "Christian Missionary," the organ of the mission board, is also issued there. The value of the plant is estimated at $248,000.

THE CHRISTIAN SCIENCE PARENT CHURCH

(THE CHURCH OF THE TRANSFORMING COVENANT)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for The Christian Science Parent Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In order to be eligible for membership in The Christian Science Parent Church, applicants must be consistent adherents of Christian Science and be free from all other denominational connections.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: THE CHRISTIAN SCIENCE PARENT CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	29	28	1		
Members	582	574	8	98.6	1.4
Average per church	20	21	8		
Membership by sex:					
Male	144	143	1	99.3	0.7
Female	438	431	7	98.4	1.6
Males per 100 females	32.9	33.2			
Membership by age:					
Under 13 years	4	4			
13 years and over	578	570	8	98.6	1.4
Per cent under 13 years	0.7	0.7			
Church edifices:					
Number	1	1			
Value—Churches reporting	1	1			
Amount reported	$4,000	$4,000		100.0	
Debt—Churches reporting	1	1			
Amount reported	$2,100	$2,100		100.0	
Expenditures during year:					
Churches reporting	23	22	1		
Amount reported	$50,341	$50,143	$198	99.6	0.4
Current expenses and improvements	$38,244	$38,184	$60	99.8	0.2
Benevolences, missions, etc	$9,099	$8,961	$138	98.5	1.5
Not classified	$2,998	$2,998		100.0	
Average expenditure per church	$2,189	$2,279			
Sunday schools:					
Churches reporting	15	14	1		
Officers and teachers	48	43	5		
Scholars	149	144	5	96.6	3.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

The report given for 1926 shows that there were 728 members of The Christian Science Parent Church at that time. The tabulated number of members of branch churches and local members of The Parent Church at headquarters, which

latter, for statistical purposes is considered a branch, is 582. This leaves 146 members of the church in various parts of the Western Hemisphere who are not members of branch churches.

The classification of membership by sex and age was reported by all of the 29 churches, including, however, only 3 which reported any members under 13 years of age. There were no parsonages reported.

No comparable data are available, as this body, though organized in 1912, was not established in the United States until 1924.

State tables.—Tables 2, 3, and 4 present the statistics for The Christian Science Parent Church by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives figures for the State of Texas, and combined figures for all other States, showing the number and membership of the churches for the census of 1926, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 4 is also limited to the State of Texas, the only one in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: THE CHRISTIAN SCIENCE PARENT CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**29**	**28**	**1**	**582**	**574**	**8**	**144**	**438**	**32.9**
New England:									
Massachusetts	1	1		18	18		5	13	
Middle Atlantic:									
New York	2	2		73	73		15	58	
New Jersey	1	1		10	10		2	8	
East North Central:									
Ohio	1	1		44	44		14	30	
Indiana	2	2		27	27		9	18	
Illinois	1	1		23	23		11	12	
West North Central:									
Minnesota	1	1		5	5		1	4	
Iowa	1	1		9	9		1	8	
Missouri	2	2		22	22		6	16	
South Atlantic:									
District of Columbia	1	1		75	75		10	65	
West Virginia	1	1		10	10		2	8	
Georgia	1	1		2	2		1	1	
East South Central:									
Tennessee	1	1		34	34		11	23	
Alabama	1	1		12	12		7	5	
West South Central:									
Louisiana	1	1		6	6		1	5	
Texas	5	5		106	106		19	87	
Mountain:									
Colorado	1	1		20	20		10	10	
Arizona	2	1	1	31	23	8	4	27	
Pacific:									
Washington	1	1		4	4		1	3	
California	2	2		51	51		14	37	

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: THE CHRISTIAN SCIENCE PARENT CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE		
			Under 13 years	13 years and over	Per cent under 13
United States	29	582	4	578	0.7
Texas	5	106	----	106	----
Other States	24	476	4	472	0.8

TABLE 4.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: THE CHRISTIAN SCIENCE PARENT CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	29	23	$50,341	$38,244	$9,099	$2,998	15	48	149
Texas	5	5	4,419	4,027	392	----	2	11	52
Other States	24	18	45,922	34,217	8,707	2,998	13	37	97

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The foundation of The Christian Science Parent Church was laid in England, by Mrs. Annie C. Bill, on December 18, 1912. The church organized at that time passed through successive stages of development until it became firmly established in London as a parent church, with branches in other parts of England.

On June 8, 1924, this church was also established in the United States, at Boston, Mass., by Mrs. Bill. Shortly afterwards a publishing society was organized to serve the entire field in Europe and America, and The Christian Science Watchman was founded as the official organ of the church. Immediately branch churches began to be formed in various parts of the United States.

Special circumstances relating to the development of the movement soon showed the advisability of removing the American headquarters to Washington, D. C., which was done on January 1, 1926.

[1] This statement was furnished by Miss Mabel Kelly, clerk of The Christian Science Parent Church, and has been approved by her in its present form.

DOCTRINE

The doctrine of the church is expressed in its "Foundational Statement," as follows: "This church is founded on Christian Science as contained in the Bible, and in Science and Health with Key to the Scriptures, by Mary Baker Eddy, and on the demonstration of Christian Science through higher discernment of the Science and Truth therein contained, and further unfolded in the writings of Annie C. Bill." This "further unfoldment" is the exposition of a universal law evolved in a sevenfold progressive order, as illustrated in the symbolic account of spiritual creation in the first chapter of Genesis, and it leads to the acceptance of the doctrine of immortality. The "unfoldment" includes further the principles that immortality can be brought about only in accordance with the Covenant plan inaugurated by the people of Israel, and that the English-speaking people are the present-day representatives of that people. It also shows that embodied in the Church Manual, written by Mrs. Eddy, and especially in the statement that Christian Science "restores the lost Israel," is the implication that obedience to the Covenant is essential for this purpose because of the Covenant's unchanging scientific basis. The "further unfoldment" also expresses the belief that Science and Religion, when both are understood and correctly demonstrated, work unitedly to bring to human perception the new heaven and the new earth foretold in Bible prophecy.

ORGANIZATION

In organization, the European and American headquarters are of equal rank. Each has a board of directors, president, clerk, treasurer, and two readers. The business jurisdiction of the one is the Eastern Hemisphere; that of the other is the Western Hemisphere. There is one Leader, who, assisted by a Deputy Leader, gives unremitting care and attention to whatever best promotes the welfare of the entire movement.

Uniform Sunday Lessons are furnished to the whole field, consisting of selections from the Bible, from Science and Health, and from Science, Evolution, and Immortality, the last-named a book written by Annie C. Bill. These lessons are studied during the week by the members and are read at the Sunday services by the two readers in each of the 29 churches. Sunday schools are maintained by the individual churches. Provision is also made for holding testimony meetings on one or more Thursday evenings of each month.

It is specified that "no sanatoriums, hospitals, homes for the aged, or similar institutions for Christian Science treatment of physical disease shall be established by members of this church." True mental healing demands that discordant physical conditions shall be treated individually and not collectively.

The church maintains, both in Europe and in America, an educational department, called "The Central School of The Christian Science Parent Church," in which instruction is given. Reading rooms are maintained for the use of the public by the individual churches, and provision is also made for public lectures.

WORK

The work of the church is to demonstrate its doctrine. It recognizes the need of healing physical disease, but it holds that a greater and far more important work is the prevention of disease, and this the church is doing by the healing of sin on the unseen mental plane, before it becomes manifest as disease, war, or pestilence.

Furthermore, the moral law is, step by step, to meet the need of the hour, worked out on a higher plane of thought made possible by the spiritual discovery which occurred, as it always must, in the seventh or rest day following the six days of labor. The discovery of this spiritual truth identifies the discoverer and determines the center of the new church, while the adherents of the truth form its circumference. This center and circumference constitute the scientific "system of government" described in Mrs. Eddy's Manual and rediscovered by Mrs. Bill. Organized effort is made, therefore, during the six stages or "days" of labor, by demonstrating and publishing, until dominion over the new idea has been gained, when the seventh or rest day recurs, and the common desire for life impels the discovery of the next spiritual fact of life.

In this era the new spiritual discovery is the universal design followed in the law of mental formation, impelling scientific unfoldment; and the specific error or sin to be overcome is the denial of the specific good discovered. This idea is thoroughly expounded in the book written by Mrs. Bill called "The Universal Design of Life."

That this spiritual evolution by conscious direct intent closes the door to mortality and opens it wide to immortality is explained as follows:

"Material history inevitably closes when the scientific formula given to the world by Mrs. Eddy, and further unfolded in the living church, provides the proof that material resistance is practically dissolved by spiritual power organized in conformity with the universal design of Life."

The active part taken by this church in the issues of the day is indicated by its appeal to the public for the abolition of age limits, "that the moral might of State laws shall not be utilized to legalize official limitations of man's normal existence," and a strong public stand against prohibition.

Annual business meetings are held simultaneously at the European and American headquarters.

The publishing of the good news, the gospel, of the facts of Life, discovery of which is periodically impelled by the Manual (Covenant) system of government, must go on eternally. This phase of the work of The Christian Science Parent Church is emphasized by its subtitle, "The Church of the Transforming Covenant."

CHRISTIAN UNION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christian Union for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Christian Union comprises those persons whose names have been placed on the roll of communicants in the local churches upon profession of faith. The form of baptism is not prescribed.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHRISTIAN UNION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	137	13	124	9.5	90.5
Members	8,791	1,382	7,409	15.7	84.3
Average per church	64	106	60		
Membership by sex:					
Male	3,784	588	3,196	15.5	84.5
Female	4,857	794	4,063	16.3	83.7
Sex not reported	150		150		100.0
Males per 100 females	77.9	74.1	78.7		
Membership by age:					
Under 13 years	492	138	354	28.0	72.0
13 years and over	6,653	1,106	5,547	16.6	83.4
Age not reported	1,646	138	1,508	8.4	91.6
Per cent under 13 years [3]	6.9	11.1	6.0		
Church edifices:					
Number	123	11	112	8.9	91.1
Value—Churches reporting	118	11	107	9.3	90.7
Amount reported	$370,784	$83,000	$287,784	22.4	77.6
Average per church	$3,142	$7,545	$2,690		
Debt—Churches reporting	4		4		
Amount reported	$3,360		$3,360		100.0
Churches reporting "no debt" on church edifice	96	9	87		
Parsonages:					
Value—Churches reporting	11	2	9		
Amount reported	$24,500	$6,000	$18,500	24.5	75.5
Debt—Churches reporting	1		1		
Amount reported	$1,500		$1,500		100.0
Churches reporting "no debt" on parsonage	10	2	8		
Expenditures during year:					
Churches reporting	122	12	110	9.8	90.2
Amount reported	$65,209	$15,531	$49,678	23.8	76.2
Current expenses and improvements	$56,414	$13,924	$42,490	24.7	75.3
Benevolences, missions, etc	$6,310	$890	$5,420	14.1	85.9
Not classified	$2,485	$717	$1,768	28.9	71.1
Average expenditure per church	$535	$1,294	$452		
Sunday schools:					
Churches reporting	101	11	90	10.9	89.1
Officers and teachers	926	114	812	12.3	87.7
Scholars	6,789	1,329	5,460	19.6	80.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 137 active Christian Union churches, with 8,791 members. The classification of membership by sex was reported by 133 churches, and the classification by age was reported by 112 churches, including, however, only 56 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHRISTIAN UNION

ITEM	1926	1916	1906	1890
Churches (local organizations)	137	220	216	294
Increase [1] over preceding census:				
Number	−83	4	−78	----------
Per cent	−37.7	1.9	−26.5	----------
Members	8,791	13,692	13,905	18,214
Increase [1] over preceding census:				
Number	−4,901	−213	−4,309	----------
Per cent	−35.8	−1.5	−23.7	----------
Average membership per church	64	62	64	62
Church edifices:				
Number	123	193	188	184
Value—Churches reporting	118	191	185	----------
Amount reported	$370,784	$341,510	$299,250	$234,450
Average per church	$3,142	$1,788	$1,618	----------
Debt—Churches reporting	4	15	13	----------
Amount reported	$3,360	$9,169	$5,288	----------
Parsonages:				
Value—Churches reporting	11	8	3	----------
Amount reported	$24,500	$11,000	$2,200	----------
Debt—Churches reporting	1	----------	----------	----------
Amount reported	$1,500	----------	----------	----------
Expenditures during year:				
Churches reporting	122	176	----------	----------
Amount reported	$65,209	$47,079	----------	----------
Current expenses and improvements	$56,414	$43,579	----------	----------
Benevolences, missions, etc	$6,310	$3,500	----------	----------
Not classified	$2,485	----------	----------	----------
Average expenditure per church	$535	$267	----------	----------
Sunday schools:				
Churches reporting	101	172	168	----------
Officers and teachers	926	1,479	1,514	----------
Scholars	6,789	11,582	9,234	----------

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Christian Union by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each council in the Christian Union, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHRISTIAN UNION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**137**	**13**	**124**	**8,791**	**1,382**	**7,409**	**3,784**	**4,857**	**150**	**77.9**
East North Central:										
Ohio	78	7	71	3,971	666	3,305	1,735	2,126	110	81.6
Indiana	12	1	11	1,170	62	1,108	514	656	-------	78.4
West North Central:										
Iowa	8	2	6	897	168	729	395	502	-------	78.7
Missouri	17	3	14	1,706	486	1,220	720	986	-------	73.0
Nebraska	1	-------	1	40	-------	40	21	19	-------	-------
Kansas	1	-------	1	14	-------	14	8	6	-------	-------
East South Central:										
Kentucky	2	-------	2	78	-------	78	40	38	-------	-------
Tennessee	2	-------	2	58	-------	58	25	33	-------	-------
West South Central:										
Arkansas	6	-------	6	149	-------	149	38	71	40	-------
Oklahoma	10	-------	10	708	-------	708	288	420	-------	68.6

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHRISTIAN UNION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**137**	**220**	**216**	**8,791**	**13,692**	**13,905**	**492**	**6,653**	**1,646**	**6.9**
Ohio	78	123	117	3,971	7,678	8,184	227	2,899	845	7.3
Indiana	12	13	15	1,170	1,366	1,488	85	946	139	8.2
Illinois	-------	4	4	-------	155	123	-------	-------	-------	-------
Iowa	8	14	15	897	1,048	655	98	731	68	11.8
Missouri	17	39	33	1,706	2,382	2,433	38	1,143	525	3.2
Kansas	1	1	4	14	25	99	-------	14	-------	-------
Kentucky	2	5	5	78	55	139	-------	78	-------	-------
Arkansas	6	5	-------	149	96	-------	-------	109	40	-------
Oklahoma	10	11	17	708	721	541	37	642	29	5.4
Colorado	-------	-------	5	-------	-------	190	-------	-------	-------	-------
Other States	3	5	1	98	166	53	7	91	-------	-------

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHRISTIAN UNION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	137	123	118	$370,784	4	$3,360	11	$24,500	1	$1,500
Ohio	78	69	69	185,884	3	2,160	6	8,500	----	----
Indiana	12	12	12	49,200	----	----	----	[1]	----	----
Iowa	8	8	8	48,000	1	1,200	----	[1]	----	----
Missouri	17	22	17	59,200	----	----	----	[1]	----	----
Oklahoma	10	7	7	23,200	----	----	----	----	----	----
Other States [2]	12	5	5	5,300	----	----	5	16,000	1	1,500

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in Indiana, Iowa, and Missouri.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHRISTIAN UNION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	137	122	$65,209	$56,414	$6,310	$2,485	101	926	6,789
Ohio	78	70	29,689	24,818	2,941	1,930	62	565	3,547
Indiana	12	12	9,224	8,580	644	----	11	107	913
Iowa	8	8	5,639	5,209	410	20	7	71	565
Missouri	17	13	10,077	8,998	794	285	9	72	970
Arkansas	6	3	115	10	105	----	1	6	21
Oklahoma	10	10	9,795	8,494	1,251	50	7	82	660
Other States	6	6	670	305	165	200	4	23	113

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY COUNCILS, 1926: CHRISTIAN UNION

COUNCIL	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	137	8,791	118	$370,784	4	$3,360	122	$65,209	101	6,789
Arkansas	6	149	1	1,000	----	----	3	115	1	21
Indiana	9	971	9	40,700	----	----	9	7,739	8	673
Iowa	9	937	9	51,000	1	1,200	9	5,849	8	610
Kentucky and Tennessee	4	136	3	1,300	----	----	4	260	2	58
Missouri	18	1,720	17	59,200	----	----	14	10,277	10	980
North Ohio	37	2,270	37	130,284	1	1,760	36	20,889	34	2,334
South Ohio	44	1,900	35	64,100	2	400	37	10,285	31	1,453
Oklahoma	10	708	7	23,200	----	----	10	9,795	7	660

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The churches forming the organization called Christian Union trace their origin to a number of independent movements, from 1795 to 1864, for a larger liberty in religious thought and worship, a greater freedom from ecclesiastical domination, and a closer affiliation of men and women of different creeds and beliefs. A number of these independent churches sprang up in various parts of the country, the leaders having no knowledge of the existence of the other or their efforts to bring about a closer union of believers.

Rev. James O'Kelley led one effort in North Carolina, Rev. Abner Jones one in Vermont, and Rev. Barton W. Stone led another in Kentucky. From 1835 to 1857 independent organizations were also formed in Clay and Ray Counties, Mo., under the leadership of Rev. John Walker and Reverend Livingstone; and in 1857 several organizations were formed in Monroe County, Ind., by Rev. Eli P. Farmer, which were known as the Evangelical Christian Union. During the Civil War Mr. Farmer entered the Army as a chaplain and a number of his followers volunteered, and as a result most of the organizations were disbanded for lack of a ministerial leader. Mr. Farmer united with the Christian Union organization later, however, when he returned from the war. Several independent churches were organized in Michigan under the leadership of Rev. Hiram Rathbun, but later they were disbanded. Of the seven Missouri churches six were formally merged with the Christian Union organization in 1868, under the leadership of Rev. J. V. B. Flack, and are still identified with the movement.

The intensity of the political strife during the Civil War became very bitter, and was manifest in extremely intolerant partisan preaching. The war spirit entered into the church services to such an extent that many ministers and laymen who were strongly opposed to the presentation of such questions from the pulpit withdrew from the different denominations. Others, who refused to indorse war and countenance what they termed "an unwarrantable meddling of both North and South, which was the culmination of the great injustice and insane haste on the part of the extreme leaders of both sections," were expelled from the churches or socially ostracized, and many of them joined the ranks of those who were impatient under the restrictions of ecclesiastical rule.

Christian Union became a distinct church organization in 1864. Rev. J. F. Given, of Columbus, Ohio, began the publication of a paper known as the Christian Witness, in which he gave expression to the sentiment of those who desired freedom from political and ecclesiastical interference in religious worship. This agitation finally resulted in a convention being called for those favorable to "forming a new church organization" on broader lines than those of the already existing denominations. This convention was held at Columbus, Ohio, February 3, 1864. After the representatives from several of the more prominent denominations had conferred together, both in private and in public convention, the following declaration was adopted as a basis of union:

Having a desire for more perfect fellowship in Christ and a more satisfactory enjoyment of the means of religious edification and comfort, we do solemnly form ourselves into a religious society under the style of the "Christian Union," in which we do avow our true and hearty faith in the received Scriptures of the Old and New Testaments as the Word of God and the only and sufficient rule of faith and practice, and pledge ourselves "through Christ who strengtheneth us" to "keep and observe all things whatsoever He hath commanded us."

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. J. W. Hyder, Excelsior Springs, Mo., secretary of the Christian Union General Council, and approved by him in its present form.

A second convention was held in Columbus, Ohio, June 1–2, 1864, composed of delegates from different local organizations which had been formed in the interim and also of other persons favorable to the new movement. There were present at this meeting some who had formerly been members of the Methodist Episcopal, Methodist Protestant, United Brethren, Presbyterian, New School, and Freewill Baptist Churches. A third convention was held at Lancaster, Ohio, November 19, 1864.

In 1865 a general convention was held in Terre Haute, Ind., attended by delegates from different States in which organizations had been formed. The action of the three former conventions was reaffirmed and a complete summary of principles was declared. These have been revised by later State and general councils, and, as now officially adopted, are as follows: (1) The oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship; (5) Christian union without controversy; (6) each local church governs itself; (7) partisan political preaching discountenanced.

The movement spread very rapidly, and among the more prominent early leaders, in addition to those already mentioned, were Rev. M. T. Bowman, Rev. K. D. Wolf, Rev. Ira Norris, Rev. Joseph Goode, Rev. J. W. Klise, Rev. Charles Dorrell, Rev. Joseph Richmond, Rev. John Iams, and Rev. A. T. Cunningham.

The local groups now differ somewhat in name. Those in Ohio, where the organization had its beginning as a distinctive church movement, use the original name, the "Christian Union," for both local and State organizations; in nearly all the other sections the local organization is called the "Church of Christ in Christian Union," and the State organizations are called the "Churches of Christ in Christian Union"; but while thus differing somewhat in name, the several State organizations affiliate and recognize one another as parts of the same general movement, and the general council of all the States is known as the "General Council of Christian Union of the United States."

DOCTRINE

Apart from the brief summary already given, Christian Union can scarcely be said to have a system of doctrine. Its members believe in the generally accepted doctrines of all evangelical churches, making no distinction between Arminian and Calvinist. They require no special creed, but say, as did Paul, "Let every man be fully persuaded in his own mind." Each individual has the right to his own interpretation of the Scriptures without controversy on disputed theological questions, and on admission to membership is expected to make a public confession of Christ as his personal Savior, to accept the Bible as the revealed Word of God, and give his promise to read and study it and to follow its teaching, thus "keeping and observing whatsoever He hath commanded us," as set forth in the basis of union adopted at the first convention in Columbus, Ohio.

The Lord's Supper, baptism, and, in rare instances, foot washing, are observed among the churches, but none of these is required as a condition of fellowship, "good fruits" or Christian character being the only test of fellowship. The various modes of water baptism are practiced, each individual choosing the method by which he wishes the ordinance administered.

The ordination of ministers is in the hands of the State councils and follows recommendation from the local church of which the candidate is a member, but the candidate is generally required to preach under a license for two or more years and to pass certain examinations by the board of ordination. Men and women alike are ordained to the ministry and are admitted to the charge, district, State, and general councils on an equality.

ORGANIZATION

The local church or congregation is absolutely self-governing in all things pertaining to its individual affairs. For purposes of fellowship, however, and for the transaction of such business as pertains to the general movement in their territory, various councils have been organized. Charge councils, composed of contiguous churches employing the same pastor, usually meet quarterly, all members and church officers participating. District councils are composed of a number of counties and generally meet semiannually, with the church officers, ministers, and sometimes delegates, taking part. State councils meet annually, and are composed of all licensed and ordained ministers together with church officers or delegates. The general council meets every four years and is composed of an equal number of ministerial and lay delegates from the different State councils, although some States have more delegates than others, because of their larger number of churches and membership.

WORK

Christian Union is engaged in a small way in missionary activities, local, home, and foreign. The local activities are in the hands of the State missionary boards, while the home and foreign work is in the hands of a general mission board appointed by the general council. The local mission work consists of evangelistic efforts among the local churches that have become run down and unable to carry on the work with regular pastoral services or to go into neglected and needy communities and minister to their spiritual needs. What is known as home mission work is carried on through the Chicago Tract Society and is confined chiefly to Americanizing and Christianizing the foreign-speaking people in our large cities. What is designated as foreign mission work is carried on through the Ceylon and India General Mission. An accurate statement of the amount contributed to these departments of the work can not be given for the reason that until recently no definite work had been undertaken by regularly constituted boards. For this reason many have been contributing through various denominational boards and others have made their offerings direct. Official and unofficial records, however, show that approximately $2,500 was contributed during 1926 to the local, home, and foreign work, most of which was sent direct to the workers and did not pass through the treasury of the mission board.

Christian Union has no educational institutions at present. Sunday schools and Christian Endeavor societies are maintained in most of the local churches and several of the States are making special efforts to promote the work among the young people of the churches.

A home for aged ministers is being maintained on the individual cottage plan, depending solely upon freewill offerings. It is known as Christian Union Home and is located at Excelsior Springs, Mo.

CHURCH OF ARMENIA IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of Armenia in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All persons baptized in the church are considered members thereof.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF ARMENIA IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	29	26	3		
Members	28,181	26,822	1,359	95.2	4.8
Average per church	972	1,032	453		
Membership by sex:					
Male	14,147	13,402	745	94.7	5.3
Female	10,956	10,342	614	94.4	5.6
Sex not reported	3,078	3,078		100.0	
Males per 100 females	129.1	129.6	121.3		
Membership by age:					
Under 13 years	7,395	6,841	554	92.5	7.5
13 years and over	17,422	16,617	805	95.4	4.6
Age not reported	3,364	3,364		100.0	
Per cent under 13 years [3]	29.8	29.2	40.8		
Church edifices:					
Number	18	15	3		
Value—Churches reporting	17	14	3		
Amount reported	$476,000	$459,000	$17,000	96.4	3.6
Average per church	$28,000	$32,786	$5,667		
Debt—Churches reporting	12	11	1		
Amount reported	$136,600	$135,200	$1,400	99.0	1.0
Churches reporting "no debt" on church edifice	4	2	2		
Parsonages:					
Value—Churches reporting	5	4	1		
Amount reported	$43,500	$41,000	$2,500	94.3	5.7
Debt—Churches reporting	1	1			
Amount reported	$10,000	$10,000		100.0	
Churches reporting "no debt" on parsonage	3	2	1		
Expenditures during year:					
Churches reporting	23	20	3		
Amount reported	$114,793	$108,824	$5,969	94.8	5.2
Current expenses and improvements	$98,780	$94,280	$4,500	95.4	4.6
Benevolences, missions, etc	$9,444	$8,544	$900	90.5	9.5
Not classified	$6,569	$6,000	$569	91.3	8.7
Average expenditure per church	$4,991	$5,441	$1,990		
Sunday schools:					
Churches reporting	13	10	3		
Officers and teachers	57	52	5		
Scholars	1,134	1,000	134	88.2	11.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

[3] Based on membership with age classification reported.

The data given for 1926 represent 29 active organizations of the Church of Armenia in America, with 28,181 members. The classification of membership by sex was reported by 25 churches and the classification by age was reported by 24 churches, all of which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF ARMENIA IN AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	29	34	73	6
Increase [1] over preceding census:				
Number	−5	−39	67	
Per cent [2]				
Members	28,181	27,450	19,889	335
Increase over preceding census:				
Number	731	7,561	19,554	
Per cent	2.7	38.0	5,837.0	
Average membership per church	972	807	272	56
Church edifices:				
Number	18	10	3	
Value—Churches reporting	17	10	3	
Amount reported	$476,000	$142,500	$38,000	
Average per church	$28,000	$14,250	$12,667	
Debt—Churches reporting	12	7	1	
Amount reported	$136,600	$31,300	$4,000	
Parsonages:				
Value—Churches reporting	5		1	
Amount reported	$43,500		$2,500	
Debt—Churches reporting	1			
Amount reported	$10,000			
Expenditures during year:				
Churches reporting	23	24		
Amount reported	$114,793	$32,440		
Current expenses and improvements	$98,780	$15,778		
Benevolences, missions, etc	$9,444	$4,421		
Not classified	$6,569	$12,241		
Average expenditure per church	$4,991	$1,352		
Sunday schools:				
Churches reporting	13	6	4	
Officers and teachers	57	17	9	
Scholars	1,134	665	340	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of Armenia in America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF ARMENIA IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**29**	**26**	**3**	**28,181**	**26,822**	**1,359**	**14,147**	**10,956**	**3,078**	**129.1**
New England:										
Maine	1	1	------	269	269	--------	155	114	--------	136.0
Massachusetts	3	3	------	4,786	4,786	--------	2,536	2,250	--------	112.7
Rhode Island	1	1	------	3,500	3,500	--------	2,000	1,500	--------	133.3
Connecticut	2	2	------	1,100	1,100	--------	600	500	--------	120.0
Middle Atlantic:										
New York	5	5	------	3,917	3,917	--------	2,263	1,654	--------	136.8
New Jersey	1	1	------	3,000	3,000	--------	1,900	1,100	--------	172.7
Pennsylvania	2	2	------	1,888	1,888	--------	980	908	--------	107.9
East North Central:										
Ohio	1	1	------	78	78	--------	--------	--------	78	--------
Illinois	3	3	------	2,678	2,678	--------	50	28	2,600	--------
Michigan	1	1	------	655	655	--------	375	280	--------	133.9
Wisconsin	2	2	------	570	570	--------	100	70	400	--------
South Atlantic:										
Virginia	1	1	------	250	250	--------	130	120	--------	108.3
Pacific:										
California	6	3	3	5,490	4,131	1,359	3,058	2,432	--------	125.7

1 Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF ARMENIA IN AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 1
United States	**29**	**34**	**73**	**28,181**	**27,450**	**19,889**	**7,395**	**17,422**	**3,364**	**29.8**
Maine	1	------	4	269	--------	318	78	191	--------	29.0
New Hampshire	------	------	4	--------	--------	465	--------	--------	--------	--------
Massachusetts	3	11	29	4,786	9,285	6,960	1,050	3,450	286	23.3
Rhode Island	1	1	4	3,500	4,000	2,103	1,400	2,100	--------	40.0
Connecticut	2	1	3	1,100	112	579	275	825	--------	25.0
New York	5	4	10	3,917	2,693	3,295	929	2,988	--------	23.7
Illinois	3	3	5	2,678	245	1,446	35	43	2,600	--------
Michigan	1	5	2	655	5,000	168	80	575	--------	12.2
Wisconsin	2	3	3	570	165	154	30	140	400	17.6
California	6	4	4	5,490	3,347	2,134	2,658	2,832	--------	48.4
Other States	5	2	5	5,216	2,603	2,267	860	4,278	78	16.7

1 Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF ARMENIA IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	29	18	17	$476,000	12	$136,600	5	$43,500	1	$10,000
Massachusetts	3	4	3	72,000	3	19,800	------	(1)	------	----------
California	6	5	5	107,000	2	5,400	------	(1)	------	----------
Other States [2]	20	9	9	297,000	7	111,400	5	43,500	1	10,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 4 churches in Massachusetts and California.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF ARMENIA IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	29	23	$114,793	$98,780	$9,444	$6,569	13	57	1,134
Massachusetts	3	3	23,420	17,800	5,620	----------	1	3	80
New York	5	4	18,724	17,800	924	----------	1	2	50
California	6	5	11,569	9,800	1,200	569	4	17	354
Other States	15	11	61,080	53,380	1,700	6,000	7	35	650

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

From general history the Armenians appear as a strong, vigorous, intellectual, and progressive people in Asia Minor, whose fame had spread throughout the civilized world long prior to the days of Caesar and the dawn of the Christian period. During the ministry of St. Paul, immediately after the ascension of the Lord, it is claimed that the Armenians were visited by Apostles Thaddeus and Bartholomew, who introduced Christianity among them early in the first century. The new faith spread throughout the land, and in 301 A. D. it was accepted by the King of Armenia, Tiridates the Great, by the evangelizing of St. Gregory the Illuminator, and thus the new faith became the state religion of Armenia. From that time on the Armenian race has persevered in its adherence to the Christian faith, and no persecution has been sufficient to alienate it. The Armenians were imbued with the fact that they were the very guardians of immortal truth and were to be ambassadors of the risen Lord for the salvation of man. The literature and art of Armenia reveal how strongly their lives were influenced by Christianity. During the early centuries of the Christian era an

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by the Most Reverend Archbishop Tirayre, primate, Church of Armenia in America, and approved by him in its present form.

Armenian alphabet was developed, the Bible was translated into the vernacular of the people, as were also the great works of the fathers of the church and the Greek philosophers. They erected thousands of churches which exhibited the most beautiful forms of architectural design and testified to the religious devotion and spiritual aspirations of the people.

St. Gregory became the first bishop of the church which he had organized, and from him a regular succession of supreme patriarchs, who bear the title of "Catholicos," has come down without interruption to the present time. The residence of the Catholicos, which is at the same time the headquarters of the Armenian Church, is at Etchmiadzine, a famous monastery at the foot of Mount Ararat in Armenia, near the cathedral of the "Only Begotten" (Miadzine), which is one of the oldest Christian edifices in the world, founded and built by St. Gregory himself.

Until the time of the fourth General Council, held at Chalcedon, 451 A. D., the Armenian Church was in full communion with all sections of the Church. Owing to a conflict with the Persian king, who was seeking to force Mazdaism upon the people, the Armenian Church was not represented at that council and did not receive the report of its action for some time. When the report came, there was apparently some misunderstanding as to its meaning, and at a general synod held in 491 A. D., the decrees of the Council of Chalcedon were formally denounced, although the general doctrine of the Armenian Church continued to be in substantial accord with that of the Greek Church. As a result of a bitter controversy with the Greek Church over this matter, in which misrepresentation and misunderstanding played a large part, the Armenian Church took no part in subsequent general councils but maintained its independence under its own autocephalous hierarchy.

The establishment of the Ottoman Empire and the adoption by the Turks of the principle of the absolute identity of church and state, so that the ecclesiastics of the different Christian churches became also the civil heads of Christian communities, resulted in emphasizing the separation between the churches and in intensifying national and churchly loyalty. As certain sections of the Ottoman Empire acquired independence, the Armenians developed a desire for similar freedom, and, at the Congress of Berlin, in 1878, presented a plea for Armenian autonomy, emphasizing it in the claim of their national church upon the sympathy of Christendom. This effort was unsuccessful; nevertheless it aroused the suspicion of the Turkish Government, and, after some years of general disturbance, successive outbreaks occurred in the years 1894–1896, in which thousands of Armenians lost their lives.

For many years, as a result largely of the influence of schools established by Americans, the attention of the people had been turned to the United States, and a number of young men had come to this country, chiefly for education. With the increase of political disturbances and the disappointment of political hopes, others followed until there were several large communities of Armenians. Some of these had belonged to the Protestant Armenian Church, and, on coming to America, identified themselves with either the Congregational or Presbyterian denominations. The greater number, however, especially as the immigration grew, belonged to the national church and felt the need of special services.

In 1889 Rev. Hovsep Sarajian, a priest from Constantinople, was sent to minister to a few hundred Armenians, most of them living in the State of Massachusetts; and in 1891 a church was built in Worcester, Mass., which was, until recently, the headquarters of the Armenian Church in the United States. The great increase of Armenian immigrants made it necessary for him to have several assistants, and the still greater influx of Armenians during and after the outbreaks in 1894 and later induced the Catholicos to raise the

United States to a missionary diocese, Father Sarajian being consecrated as first bishop. Since then the Armenians have increased so rapidly, in both the United States and Canada, that the Catholicos found it necessary in 1902 to grant a special constitution and in 1903 to invest the bishop with archiepiscopal authority. The mission was then reorganized and divided into pastorates—the nuclei of future dioceses—over each of which a pastor in priest's orders was appointed. All places outside these pastorates are regarded as mission stations under the direct management of the archbishop, who either visits them or sends missionaries to them from time to time.

Pending the building of churches, arrangements have frequently been made with the rectors of Episcopal churches for weekly services, to be conducted by Armenian pastors for their congregations. In other places halls have been rented and fitted up as churches, and regular weekly services have been conducted in them. Besides these regular weekly services, the pastors have biweekly, monthly, or quarterly services in different places, while occasional services, such as baptisms, marriages, and other devotional exercises, are frequently conducted in private houses.

On the outbreak of the World War the Turkish Government allied itself with Germany and asked the aid of the Armenians for the Central Powers, promising to establish them in their homeland under their own government in return for that aid. Only those in Turkish Armenia were able to respond, since those under Russian rule were already in the war on the other side. Claiming that Armenia was helping the Allies, Turkey annulled the constitution granted in 1862 to Turkish Armenia and began a policy of extermination which continued until 1918. During this time 1,500,000 were slain and 250,000 more were driven into the Arabian desert to starve or perish. The atrocities committed by governmental orders aroused great indignation in this country and the Near East Relief was organized to care for the refugees.

Prior to this war practically every Armenian in the United States had some one in Turkey dependent upon him, and large sums of money were sent annually for the relief of these dependent persons. In most cases the money was sent through the State Department at Washington and was distributed by the United States consuls, the American missionaries, or other persons known to the Government. Under war conditions and afterwards many of these channels were closed though the need for relief grew constantly greater as persecutions increased.

In September, 1922, Smyrna was sacked and burned. The major portion of the entire Christian population of Asia Minor was packed into Smyrna and the ships of Smyrna harbor, and the city was filled to overflowing with frightened humanity—about 700,000 all told. After a reign of terror for several days a fire was started which wiped out two-thirds of the town, including the Armenian, Greek, and French quarters. In this debacle 100,000 people were massacred and 160,000 able-bodied men were torn from their families and deported into the interior never to be seen again. The American Relief Committee, the Near East Relief, and the United States Navy succeeded in rescuing 300,000 persons. The Greek Government did all in its power to help in the work and opened wide its doors to take the homeless in. During the series of persecutions culminating at Smyrna more than 1,150,000 refugees were driven from their homes and belongings and expelled from the land on which they had lived for centuries, to find what haven they could in Greece and on the islands of the Aegean.

As soon as the disaster at Smyrna became known to the American public the United States rang with the desire to be of service. As always in such an emergency, there was a great overlapping and duplication on the part of those wishing to aid, and in consequence the Red Cross stepped in and offered to take charge of the situation. In the more than 9 months that it remained in the field the Red Cross

fed an average of 600,000 refugees per month and expended $3,000,000. The Near East Relief was assigned to Asiatic territory, yet it did much for the child refugees in Greece, and the Greek Government strained every resource to deal with the situation. The medical work was carried by the American Women's Hospitals, and other agencies like the Young Men's Christian Association, the Young Women's Christian Association, and the American Collegiate Institute of Smyrna gave much assistance.

The pages of history, perhaps, do not record a more courageous and valorous people than the Armenians nor one with a more tragic fate. In the eddy of the great contending forces of the East and the West, from a once powerful nation of some 30,000,000 souls in early times, it has been reduced to 1,000,000 in the Republic of Erivan, under the suzerainty of the Union of Soviet Republics. Here the Armenian Church still has its headquarters and is allowed some measure of freedom. Besides the Armenians in Erivan—the historic home of the race—there is a scattered remnant permanently settled in Russia, Western Europe, and the New World, and others, perhaps another million altogether, existing under conditions of exile in the Near East, Syria, and Greece. All the others have perished, a sacrifice to religious persecution and the passions of war.

DOCTRINE

The doctrinal system of the Armenian Church is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son as well as from the Father. It has also a longer creed peculiar to itself, and accepts the canons of the first three General Councils of the Primitive Church, held at Nicea, Constantinople, and Ephesus, as well as the writings of the recognized fathers of the church of the period of those councils. While it has "not adopted the formula of the Council of Chalcedon with respect to the two natures of Christ," it is "explicit in teaching that Christ was perfect God and perfect man." The authorized version of the Scriptures is the translation made early in the fifth century (432 A. D.) by the Catholicos St. Sahak and St. Mesrob and other fathers of the Armenian Church. In both the interpretation of the Bible and ecclesiastical ordinances the tradition of the church is regarded as of paramount importance. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally eight days after birth, and is followed immediately by the sacrament of confirmation, which is administered by anointing with the chrism or sacred oil, and by laying on of the hands of the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant.

Auricular confession is practiced and priestly absolution is given. Every communicant is required to present himself to the priest, even if he has no specific sins to confess, and to obtain individual absolution, before he can receive the Holy Communion.

Prayers for the dead are offered without any definite teaching as to the intermediate state. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not taught as a part of the creed.

ORGANIZATION

The government of the Armenian Church is democratic, inasmuch as every officer of the church, from the lowest to the highest, is chosen by the people. It is at the same time strictly hierarchical, inasmuch as every minister has to be ordained by a bishop who can trace his own commission to the Apostles through bishops in apostolic succession. No bishop may ordain a man to the diaconate or priesthood before the members of the church at which he is to officiate have

given their consent, and the objection of the humblest member of such a congregation must be taken into consideration. Similarly, a candidate for the episcopate must be duly elected by representatives of the whole diocese, each church or congregation having one or more votes according to the number of parishioners, and he must be furnished with proper credentials from the diocesan synod before he can be consecrated by the Catholicos in Etchmiadzine. According to a late ruling of the Catholicos, women may vote in affairs of the parish churches, though they are not eligible for the higher orders of the church. There are, however, in some places deaconesses who are equal in rank with deacons, and who, besides devoting themselves to general works of mercy and of education, are allowed to take a limited part in the public services of the church and to assist the priest in performing the liturgy. But this institution has not found general favor with the Armenians, and in all other places where women are engaged in works of mercy they do not take prominent part in the public services of the church, nor are they invested with any sacerdotal orders.

The Catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world. He is elected by both lay and ecclesiastical representatives of all the Armenian dioceses and once was subject to approval by the Czar of Russia. It is his exclusive privilege to consecrate bishops and to bless the chrism, or sacred oil, used for baptism, confirmation, ordination, and other rites.

Next in rank come the patriarchs of Jerusalem and Constantinople, the titular Catholicos of Sis, and the titular Catholicos of Agthamar, each with archiepiscopal jurisdiction, archbishops of other provinces, and bishops of dioceses. The patriarchs are elected by their synods and were formerly subject to approval by the Sultan. There are altogether 80 dioceses in Turkey and Transcaucasia and 4 missionary dioceses in Persia, India, Europe, and America. Many of the dioceses in Turkey are vacant and are governed by vicars general in priests' orders.

Although the government of the church is under the general supervision of the Catholicos, and in certain cases of ecclesiastical ordinances and discipline his decision is indispensable, each province is allowed to have a constitution of its own suited to its special needs, provided that such constitution has been previously ratified by the Catholicos. Thus, in Russia a code of laws known as the "Palajenia" was in use from 1836 to the recent revolution, and in Turkey the constitution of 1861 is in force; while a constitution, drawn up at a general convention of representatives of all the Armenians in the United States, was duly ratified by the Catholicos in 1902 for the government of the church in this country.

The Armenian clergy in the United States includes the following grades: Archbishop, resident pastors, missionary priests, and deacons. Missionary priests and deacons hold no fixed appointments, but assist the archbishop generally in supplying, so far as possible, the needs of the numerous mission stations. In each place a committee, or an agent, is appointed who is responsible for bringing to the notice of the church authorities any matter requiring their attention and for raising the funds necessary for carrying on the work of the church.

The principal divine service is the Holy Sacrifice, or Mass, which is generally celebrated on Sundays and holy days and is conducted with as much ritual solemnity as possible. On week days all churches hold public services, including hymns, psalms, and selections of Scripture, both morning and evening, and sometimes at noon and at midnight. In this way practically the whole Bible is read in public at least once a year, while certain portions of it, such as the Gospels and the Psalms, are read more often. The services of the church are held wholly in the classical Armenian language, the grammatical construction of

which varies considerably from the modern colloquial dialect. The vocabularies, however, are very similar, so that most educated Armenians can follow the services easily.

The Armenians, like other Orientals, used the ancient Julian calendar, which, in the present century, is 13 days behind the new, or Gregorian calendar; but, since November 13, 1925, by a special bull of the Catholicos, they have used the Gregorian calendar.

WORK

Wherever Armenians have church edifices of their own, and in a few other places, efforts are made to teach the children their native tongue, so as to make the services of the church and the teaching in the Sunday schools intelligible to them, and to instruct them in the language, history, and literature of their race. The schools are held in the halls or rooms of their churches or in the rooms rented for religious and social work, and the teaching is absolutely gratuitous. There are also a number of libraries in different places, well supplied with the works of standard Armenian authors and with Armenian newspapers and periodicals, in order to offer the readers an opportunity to study their national literature and history. Frequently, in connection with the libraries, courses of lectures on various educational and scientific subjects are given in the Armenian language or in English, a small fee being charged. The current expenses are small, as the books are mostly presents, kept generally in the parish hall or in whatever other place is rented for church services.

Numerous educational societies exist which before the World War contributed to the support of Armenian schools in Turkey. It is claimed that there is an Armenian educational society named for each place in Armenia from which enough Armenians have come to this country to support a school in their native place, but the activities of these have all been temporarily suspended since the outbreak of the World War.

CHURCH OF CHRIST (HOLINESS) U. S. A.

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of Christ (Holiness) U. S. A. for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of Christ (Holiness) U. S. A. consists of persons who have declared their experience of salvation, their belief in the doctrines of this church, and their willingness to submit to its government.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF CHRIST (HOLINESS) U. S. A.

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	82	46	36		
Members	4,919	3,002	1,917	61.0	39.0
Average per church	60	65	53		
Membership by sex:					
Male	1,589	978	611	61.5	38.5
Female	2,942	1,864	1,078	63.4	36.6
Sex not reported	388	160	228	41.2	58.8
Males per 100 females	54.0	52.5	56.7		
Membership by age:					
Under 13 years	422	237	185	56.2	43.8
13 years and over	3,990	2,486	1,504	62.3	37.7
Age not reported	507	279	228	55.0	45.0
Per cent under 13 years [3]	9.6	8.7	11.0		
Church edifices:					
Number	69	37	32		
Value—Churches reporting	68	36	32		
Amount reported	$326,850	$274,750	$52,100	84.1	15.9
Average per church	$4,807	$7,632	$1,628		
Debt—Churches reporting	20	13	7		
Amount reported	$79,224	$76,153	$3,071	96.1	3.9
Churches reporting "no debt" on church edifice	36	16	20		
Parsonages:					
Value—Churches reporting	11	10	1		
Amount reported	$30,500	$29,000	$1,500	95.1	4.9
Debt—Churches reporting	6	6			
Amount reported	$4,222	$4,222		100.0	
Churches reporting "no debt" on parsonage	4	3	1		
Expenditures during year:					
Churches reporting	64	33	31		
Amount reported	$48,968	$36,006	$12,962	73.5	26.5
Current expenses and improvements	$36,532	$27,776	$8,756	76.0	24.0
Benevolences, missions, etc	$8,191	$4,718	$3,473	57.6	42.4
Not classified	$4,245	$3,512	$733	82.7	17.3
Average expenditure per church	$765	$1,091	$418		
Sunday schools:					
Churches reporting	72	40	32		
Officers and teachers	460	249	211	54.1	45.9
Scholars	2,511	1,482	1,029	59.0	41.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 82 active organizations of the Church of Christ (Holiness) U. S. A. with 4,919 members. The classification of membership by sex was reported by 74 churches and the classification by age was reported by 71 churches, including, however, only 49 which reported any members under 13 years of age.

Although this denomination has been in existence for some years prior to the 1926 census of religious bodies, it has not been reported, and comparative data are not available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Church of Christ (Holiness) by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF CHRIST (HOLINESS) U. S. A.

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**82**	**46**	**36**	**4,919**	**3,002**	**1,917**	**1,589**	**2,942**	**388**	**54.0**
Middle Atlantic:										
New York	1	1	------	74	74	--------	22	52	--------	--------
East North Central:										
Ohio	1	1	------	60	60	--------	--------	--------	60	--------
Indiana	2	2	------	110	110	--------	28	82	--------	--------
Illinois	3	3	------	571	571	--------	208	363	--------	57.3
West North Central:										
Missouri	3	3	------	189	189	--------	70	94	25	--------
Nebraska	1	1	------	25	25	--------	5	20	--------	--------
South Atlantic:										
Virginia	17	8	9	733	493	240	276	457	--------	60.4
North Carolina	1	1	------	18	18	--------	5	13	--------	--------
East South Central:										
Tennessee	4	2	2	123	90	33	35	55	33	--------
Alabama	3	3	------	130	130	--------	39	91	--------	--------
Mississippi	25	7	18	1,632	346	1,286	523	875	234	59.8
West South Central:										
Arkansas	7	4	3	287	229	58	75	212	--------	35.4
Louisiana	6	3	3	393	103	290	115	278	--------	41.4
Texas	1	1	------	36	36	--------	--------	--------	36	--------
Pacific:										
California	7	6	1	538	528	10	188	350	--------	53.7

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: CHURCH OF CHRIST (HOLINESS) U. S. A.

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**82**	**4,919**	**422**	**3,990**	**507**	**9.6**
Illinois	3	571	37	534	----	6.5
Missouri	3	189	30	134	25	18.3
Virginia	17	733	44	669	20	6.2
Tennessee	4	123	10	80	33	----
Alabama	3	130	4	126	----	3.1
Mississippi	25	1,632	135	1,263	234	9.7
Arkansas	7	287	15	272	----	5.2
Louisiana	6	393	67	326	----	17.0
California	7	538	59	479	----	11.0
Other States	7	323	21	107	195	16.4

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 4.—VALUE OF CHURCH PROPERTY AND CHURCH DEBT, BY STATES, 1926: CHURCH OF CHRIST (HOLINESS) U. S. A.

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**82**	**69**	**68**	**$326,850**	**20**	**$79,224**	**11**	**$30,500**	**6**	**$4,222**
Virginia	17	13	13	64,850	8	28,197	----	(1)	----	----
Alabama	3	4	3	18,000	2	2,153	----	(1)	----	(1)
Mississippi	25	25	25	80,750	3	1,274	3	12,500	1	200
Arkansas	7	7	7	14,750	2	975	3	5,000	2	1,069
Louisiana	6	6	6	20,700	----	----	----	(1)	----	----
California	7	4	4	12,700	2	1,850	----	(1)	----	(1)
Other States [2]	17	10	10	115,100	3	44,775	5	13,000	3	2,953

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 4 churches in Virginia, Alabama, Louisiana, and California.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

This church was organized in 1894 by Dr. C. P. Jones, a pastor of the Tabernacle Baptist Church, of Selma, Ala. He was dissatisfied with his own spiritual experiences and longed for a new faith which would make him one of wisdom's true sons and, like Abraham, "a friend of God." After fasting and prayer, he had a new inspiration in his work and accepted a call to another Baptist church at Jackson, Miss., where he called a Holiness convention, inviting men who appeared to be interested in his purposes.

[1] This statement was furnished by Dr. W. H. Dunn, secretary, and approved by him in its present form.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF CHRIST (HOLINESS) U. S. A.

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	82	64	$48,968	$36,532	$8,191	$4,245	72	460	2,511
Virginia	17	17	18,074	15,205	2,744	125	15	76	396
Alabama	3	3	1,249	1,197	52	----	3	24	82
Mississippi	25	21	11,245	7,730	2,815	700	21	161	867
Arkansas	7	7	4,758	3,811	664	283	7	50	205
Louisiana	6	6	4,089	2,588	1,501	----	6	45	230
California	7	6	5,766	5,451	315	----	7	47	325
Other States	17	4	3,787	550	100	3,137	13	57	406

The movement was at first interdenominational and antisectarian, but its mission was misunderstood, and it finally developed into a new denomination in 1898, the original church at Jackson, Miss., being joined by others in Virginia and North Carolina, under the National Convention of the Church of Christ (Holiness), U. S. A.

DOCTRINE

This denomination stresses belief in original sin, the atonement, repentance, justification, regeneration, sanctification, the resurrection, the second coming of Christ, baptism by immersion, the Lord's Supper as a New Testament ordinance, the gift of the Holy Ghost, foot washing, and divine healing. The membership consists of persons who have declared their experience of salvation and their belief in the doctrines of this denomination and willingness to submit to its government.

ORGANIZATION AND WORK

The supreme authority for expressing the doctrine and making the laws of this denomination is vested in the National Convention, which meets annually. This body is composed of its regular and elected officers, district superintendents, ordained elders, and both elected and general delegates. It elects five bishops, one of whom is designated senior bishop and is the executive of the National Convention. The national work is divided into four dioceses, Northern, Southern, Eastern, and Western, each of which is under the supervision of a junior bishop. This convention also elects four secretaries, a treasurer, one or more missionaries and evangelists, a general board of education, a general mission board, and a general board of publications.

The district convention is composed of representatives of the local churches and of their various auxiliaries, as well as all elders and licensed ministers in its jurisdiction. It meets semiannually.

Each local church may elect a pastor, clerk, treasurer, deacons, deaconesses, trustees, and such other officers as are necessary. The auxiliaries of the church are the Sunday school, the Holiness Young People's Union, and the Christian Women's Willing Workers.

Mission work, both home and foreign, is under the supervision of the general mission board.

The general board of education has charge of all matters pertaining to education. Boydton Institute, at Boydton, Va., is under the care of this denomination.

CHURCH OF CHRIST, SCIENTIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of Christ, Scientist, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Church of Christ, Scientist, the term "member" denotes persons who have applied for membership and have been admitted and enrolled as members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF CHRIST, SCIENTIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	1,913	1,504	409	78.6	21.4
Members	[2] 202,098	131,657	8,424	94.0	6.0
Average per church [3]	73	88	21		
Membership by sex:					
Male	33,700	31,645	2,055	93.9	6.1
Female	103,578	97,286	6,292	93.9	6.1
Sex not reported	[2] 64,820	2,726	77	[3] 97.3	[3] 2.7
Males per 100 females	32.5	32.5	32.7		
Membership by age:					
Under 13 years					
13 years and over	[2] 202,098	131,657	8,424	[3] 94.0	[3] 6.0
Church edifices:					
Number	1,206	1,004	202	83.3	16.7
Value—Churches reporting	1,185	985	200	83.1	16.9
Amount reported	$69,416,744	$68,142,292	$1,274,452	98.2	1.8
Average per church	$58,580	$69,180	$6,372		
Debt—Churches reporting	411	352	59	85.6	14.4
Amount reported	$9,638,400	$9,447,789	$190,611	98.0	2.0
Churches reporting "no debt" on church edifice	772	633	139	82.0	18.0
Expenditures during year: [4]					
Churches reporting	1,859	1,467	392	78.9	21.1
Amount reported	$14,202,116	$13,662,643	$539,473	96.2	3.8
Current expenses and improvements	$11,809,738	$11,358,434	$451,304	96.2	3.8
Benevolences, missions, etc	$2,312,540	$2,229,176	$83,364	96.4	3.6
Not classified	$79,838	$75,033	$4,805	94.0	6.0
Average expenditure per church	$7,640	$9,313	$1,376		
Sunday schools:					
Churches reporting	1,655	1,347	308	81.4	18.6
Officers and teachers	27,439	25,729	1,710	93.8	6.2
Scholars	140,566	133,145	7,421	94.7	5.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Includes 62,017 persons, members of The Mother Church but not affiliated with any local church or society and therefore not distributed geographically and not reported by sex and age.

[3] Based upon the membership of local organizations.

[4] Figures include the expenditures of The Mother Church and therefore contain some duplications. This is particularly true of the figures for benevolences and denominational support, resulting from the fact that certain contributions made by the local organizations to The Mother Church are again counted in the expenditures of The Mother Church.

The data given for 1926 represent 1,913 active organizations of the Church of Christ, Scientist, with 202,098 members. The classification of membership by sex was reported by 1,896 churches and the classification by age was reported by all of the 1,913 churches, none of which, however, reported any members under 13 years of age. No parsonages were reported in 1926.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1906, and 1890. Figures for 1916 are not available.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF CHRIST, SCIENTIST

ITEM	1926	1906	1890
Churches (local organizations)	1,913	635	221
Increase over preceding census:			
Number	1,278	414	
Per cent	201.3	187.3	
Members	[1] 202,098	[2] 65,717	8,724
Increase over preceding census:			
Number	136,381	56,993	
Per cent	207.5	653.3	
Average membership per church [3]	73	103	39
Church edifices:			
Number	1,206	253	7
Value—Churches reporting	1,185	253	
Amount reported	$69,416,744	$8,806,441	$40,666
Average per church	$58,580	$34,808	
Debt—Churches reporting	411	88	
Amount reported	$9,638,400	$391,338	
Expenditures during year: [4]			
Churches reporting	1,859		
Amount reported	$14,202,116		
Current expenses and improvements	$11,809,738		
Benevolences, missions, etc	$2,312,540		
Not classified	$79,838		
Average expenditure per church	$7,640		
Sunday schools:			
Churches reporting	1,655	550	
Officers and teachers	27,439	3,155	
Scholars	140,566	16,116	

[1] Includes 62,017 persons, members of The Mother Church but not affiliated with any local church or society.
[2] Exclusive of persons (estimated at about 20,000) who were reported both as members of local organizations and also as members of The Mother Church.
[3] Based upon the membership of local organizations.
[4] See footnote 4, Table 1.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of Christ, Scientist, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the two censuses, 1926 and 1906. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is limited to those States in which three or more churches reported value and debt on edifices, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF CHRIST, SCIENTIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,913**	**1,504**	**409**	**[2] 202,098**	**131,657**	**8,424**	**33,700**	**103,578**	**[2] 64,820**	**32.5**
New England:										
Maine	23	11	12	911	675	236	201	710		28.3
New Hampshire	22	16	6	702	623	79	168	534		31.5
Vermont	12	9	3	310	256	54	60	250		24.0
Massachusetts	72	68	4	8,536	8,419	117	1,587	4,738	2,211	33.5
Rhode Island	5	5		580	580		129	416	35	31.0
Connecticut	26	20	6	1,517	1,382	135	406	1,111		36.5
Middle Atlantic:										
New York	141	127	14	11,530	11,238	292	3,010	8,500	20	35.4
New Jersey	54	43	11	3,190	2,715	475	839	2,351		35.7
Pennsylvania	64	59	5	4,776	4,438	338	1,437	3,339		43.0
East North Central:										
Ohio	90	86	4	9,477	9,412	65	2,421	6,971	85	34.7
Indiana	80	68	12	5,514	5,310	204	1,313	4,034	167	32.5
Illinois	123	107	16	16,763	16,471	292	4,450	12,238	75	36.4
Michigan	87	68	19	6,338	5,999	339	1,459	4,824	55	30.2
Wisconsin	70	62	8	4,035	3,912	123	1,018	3,017		33.7
West North Central:										
Minnesota	43	35	8	4,430	4,244	186	1,162	3,268		35.6
Iowa	60	50	10	3,171	3,023	148	775	2,396		32.3
Missouri	57	50	7	5,979	5,887	92	1,402	4,577		30.6
North Dakota	15	11	4	411	363	48	114	297		38.4
South Dakota	16	12	4	528	467	61	108	420		25.7
Nebraska	38	23	15	2,085	1,848	237	507	1,578		32.1
Kansas	63	49	14	2,719	2,460	259	619	2,081	19	29.7
South Atlantic:										
Delaware, Maryland	7	6	1	990	981	9	284	706		40.2
Dist. of Columbia	4	4		1,257	1,257		242	1,015		23.8
Virginia	12	10	2	616	575	41	129	487		26.5
West Virginia	8	8		477	477		126	351		35.9
North Carolina	14	13	1	492	484	8	130	362		35.9
South Carolina	4	4		124	124		35	89		
Georgia	12	11	1	809	795	14	206	603		34.2
Florida	37	18	19	2,024	1,371	653	551	1,473		37.4
East South Central:										
Kentucky	15	15		844	844		177	667		26.5
Tennessee	9	9		1,064	1,064		256	808		31.7
Alabama	13	12	1	542	525	17	102	384	56	26.6
Mississippi	11	11		263	263		62	201		30.8
West South Central:										
Arkansas	15	12	3	506	430	76	110	396		27.8
Louisiana	8	8		788	788		163	625		26.1
Oklahoma	37	33	4	2,118	2,060	58	461	1,646	11	28.0
Texas	53	47	6	3,296	3,217	79	708	2,588		27.4
Mountain:										
Montana	21	15	6	926	827	99	235	691		34.0
Idaho	23	16	7	771	641	130	161	610		26.4
Wyoming	12	7	5	359	275	84	68	291		23.4
Colorado	41	27	14	2,948	2,722	226	685	2,263		30.3
New Mexico	9	6	3	228	184	44	46	182		25.3
Arizona	12	10	2	335	317	18	85	238	12	35.7
Utah	5	4	1	601	575	26	125	476		26.3
Nevada	9	4	5	180	105	75	40	140		28.6
Pacific:										
Washington	78	40	38	4,773	4,076	697	1,020	3,753		27.2
Oregon	48	29	19	2,893	2,582	311	599	2,294		26.1
California	235	146	89	16,355	14,376	1,979	3,709	12,589	57	29.5

[1] Ratio not shown where number of females is less than 100.
[2] Includes 62,017 members of The Mother Church, not affiliated with any local church or society, and therefore not distributed geographically and not reported by sex.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, BY STATES, 1926 AND 1906: CHURCH OF CHRIST, SCIENTIST

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1906]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS	
	1926	1906	1926	1906
United States	**1,913**	**635**	[1] 202,098	[2] 65,717
Maine	23	14	911	384
New Hampshire	22	7	702	431
Vermont	12	6	310	144
Massachusetts	72	33	8,536	[2] 23,547
Rhode Island	5	3	580	234
Connecticut	26	10	1,517	521
New York	141	51	11,530	5,671
New Jersey	54	12	3,190	540
Pennsylvania	64	25	4,776	1,551
Ohio	90	34	9,477	2,582
Indiana	80	25	5,514	1,931
Illinois	123	54	16,763	5,675
Michigan	87	33	6,338	1,580
Wisconsin	70	29	4,035	1,704
Minnesota	43	20	4,430	2,387
Iowa	60	34	3,171	1,485
Missouri	57	20	5,979	2,644
North Dakota	15	3	411	139
South Dakota	16	8	528	237
Nebraska	38	18	2,085	994
Kansas	63	31	2,719	1,131
Delaware, Maryland	7	3	990	297
District of Columbia	4	1	1,257	347
Virginia	12	2	616	175
West Virginia	8	3	477	74
North Carolina	14	4	492	110
South Carolina	4	1	124	23
Georgia	12	7	809	397
Florida	37	6	2,024	171
Kentucky	15	4	844	137
Tennessee	9	5	1,064	337
Alabama	13	3	542	94
Mississippi	11	2	263	92
Arkansas	15	3	506	82
Louisiana	8	1	788	63
Oklahoma	37	10	2,118	391
Texas	53	16	3,296	796
Montana	21	6	926	213
Idaho	23	3	771	119
Wyoming	12		359	
Colorado	41	20	2,948	1,489
New Mexico	9		228	
Arizona	12	3	335	78
Utah	5	5	601	452
Nevada	9		180	
Washington	78	14	4,773	924
Oregon	48	8	2,893	591
California	235	35	16,355	2,753

[1] Includes 62,017 persons, members of The Mother Church, not distributed by States.
[2] Exclusive of persons, (estimated at about 20,000), who were reported both as members of a local church or society and also as members of The Mother Church.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF CHRIST, SCIENTIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**1,913**	**1,206**	**1,185**	**$69,416,744**	**411**	**$9,638,400**
Maine	23	15	15	252,304	4	14,577
New Hampshire	22	10	10	931,327	3	16,337
Vermont	12	5	5	82,000	1	10,550
Massachusetts	72	49	49	7,569,851	20	328,335
Connecticut	26	15	15	616,409	5	53,085
New York	141	87	82	12,964,212	41	2,619,388
New Jersey	54	34	31	1,379,944	14	276,950
Pennsylvania	64	33	32	1,836,135	13	173,750
Ohio	90	51	50	5,371,018	22	1,047,975
Indiana	80	53	52	1,300,639	16	97,764
Illinois	123	75	74	7,367,478	20	555,740
Michigan	87	54	54	2,400,716	15	124,479
Wisconsin	70	43	43	1,599,522	12	184,653
Minnesota	43	24	24	1,340,903	3	99,750
Iowa	60	35	35	795,339	4	48,583
Missouri	57	38	36	3,288,761	12	628,047
North Dakota	15	9	8	108,458	1	1,200
South Dakota	16	12	12	129,800	2	6,000
Nebraska	38	26	26	741,172	8	52,898
Kansas	63	43	43	545,231	12	15,365
Maryland	6	4	4	503,080	3	70,400
District of Columbia	4	3	3	700,000	2	137,000
Virginia	12	8	8	136,973	3	12,323
North Carolina	14	6	6	218,893	1	7,000
South Carolina	4	3	3	22,500	1	3,600
Georgia	12	6	6	71,506		
Florida	37	24	24	1,210,227	7	365,850
Kentucky	15	10	10	918,138	4	308,500
Tennessee	9	6	6	257,000	2	11,200
Alabama	13	4	4	96,753	3	17,740
Mississippi	11	4	4	47,000	2	8,800
Arkansas	15	11	10	97,500	1	13,691
Louisiana	8	7	7	219,770	4	41,500
Oklahoma	37	32	32	580,323	8	25,984
Texas	53	36	36	1,133,789	18	133,948
Montana	21	12	12	131,124	2	5,944
Idaho	23	19	19	97,005	5	17,050
Wyoming	12	6	6	42,500	1	2,250
Colorado	41	33	32	860,919	6	57,800
New Mexico	9	3	3	30,981	2	6,227
Arizona	12	6	6	170,353	2	52,394
Utah	5	5	5	132,855	1	7,000
Washington	78	50	49	1,145,060	21	320,815
Oregon	48	36	36	943,039	17	196,343
California	235	156	153	7,670,082	65	1,395,115
Other States	23	5	5	1,358,155	2	64,500

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF CHRIST, SCIENTIST

STATE	Total number of churches	EXPENDITURES DURING YEAR [1]					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**1,913**	**1,859**	**$14,202,116**	**$11,809,738**	**$2,312,540**	**$79,838**	**1,655**	**27,439**	**140,566**
Maine	23	22	49,203	45,351	2,907	945	20	141	564
New Hampshire	22	21	33,252	29,149	3,343	760	17	91	241
Vermont	12	12	15,585	13,577	2,008	-------	9	33	95
Massachusetts	72	70	1,429,308	829,941	596,213	3,154	65	1,146	5,349
Rhode Island	5	5	40,791	33,562	7,229	-------	5	72	393
Connecticut	26	26	116,786	98,797	16,218	1,771	23	268	1,175
New York	141	139	1,508,807	1,286,699	215,333	6,775	129	1,975	9,862
New Jersey	54	52	344,300	310,149	33,249	902	51	615	3,017
Pennsylvania	64	62	485,777	387,961	94,525	3,291	56	706	3,720
Ohio	90	89	783,558	691,020	88,654	3,884	80	1,537	8,539
Indiana	80	78	257,924	228,056	25,985	3,883	71	877	3,744
Illinois	123	120	1,587,411	1,358,184	228,327	900	108	2,886	14,412
Michigan	87	83	556,437	442,786	108,697	4,954	70	1,635	6,220
Wisconsin	70	68	266,410	219,074	46,792	544	57	878	4,702
Minnesota	43	40	231,226	203,532	26,889	805	36	747	3,581
Iowa	60	58	169,938	151,127	18,811	-------	48	437	2,105
Missouri	57	54	985,204	852,943	131,013	1,248	48	1,129	6,593
North Dakota	15	15	21,007	17,462	3,145	400	12	72	527
South Dakota	16	16	25,504	22,286	3,218	-------	13	116	437
Nebraska	38	35	137,945	128,113	8,640	1,192	31	312	1,650
Kansas	63	60	120,812	100,169	20,093	550	52	832	3,136
Delaware	1	1	[2] 77,530	[2] 58,684	[2] 18,846	-------	1	14	85
Maryland	6	6					5	148	866
District of Columbia	4	4	81,449	65,749	15,700	-------	4	183	898
Virginia	12	12	36,588	30,125	5,330	1,133	11	99	437
West Virginia	8	8	56,080	52,966	3,114	-------	8	83	398
North Carolina	14	14	32,140	25,866	4,245	2,029	11	59	227
South Carolina	4	4	7,161	6,413	748	-------	4	18	64
Georgia	12	12	82,967	61,424	4,084	17,459	10	125	576
Florida	37	36	612,698	584,471	25,610	2,617	30	332	1,660
Kentucky	15	15	125,405	113,472	10,227	1,696	14	120	572
Tennessee	9	9	50,520	45,238	5,282	-------	9	115	556
Alabama	13	12	29,245	26,552	2,061	632	8	73	420
Mississippi	11	11	13,837	10,366	3,150	321	9	44	169
Arkansas	15	14	24,239	21,432	2,807	-------	13	79	326
Louisiana	8	8	63,483	50,340	13,143	-------	8	185	808
Oklahoma	37	36	172,763	162,742	9,841	180	30	288	1,355
Texas	53	50	198,022	158,186	36,659	3,177	43	561	2,931
Montana	21	21	61,861	49,543	4,733	7,585	16	194	1,027
Idaho	23	23	31,448	27,927	3,471	50	22	141	684
Wyoming	12	10	13,154	11,280	1,874	-------	12	68	384
Colorado	41	39	188,679	162,598	26,081	-------	32	497	2,725
New Mexico	9	9	11,974	10,931	1,043	-------	8	48	194
Arizona	12	11	89,879	86,838	2,502	544	10	87	452
Utah	5	4	23,176	21,955	1,221	-------	4	112	352
Nevada	9	9	9,933	8,494	1,439	-------	9	43	242
Washington	78	77	340,939	276,215	64,617	107	66	1,232	5,906
Oregon	48	47	243,799	211,117	31,413	1,269	43	647	3,278
California	235	232	2,355,962	2,018,881	332,000	5,081	214	5,339	32,912

[1] Figures include the expenditures of The Mother Church and therefore contain some duplications. This is particularly true of the figures for benevolences and denominational support, resulting from the fact that certain contributions made by the local organizations to The Mother Church are again counted in the expenditures of The Mother Church.

[2] Amount for Delaware combined with figures for Maryland, to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Christian Science is the religion founded by Mary Baker Eddy and represented by the Church of Christ, Scientist. The Christian Science denomination was founded by Mrs. Eddy at Boston in 1879, following her discovery of this religion at Lynn, Mass., in 1866, and her issuing of its textbook, Science and Health with Key to the Scriptures, in 1875.

For many years prior to 1866 Mrs. Eddy observed and studied mental causes and effects. Profoundly religious, she was disposed to attribute causation to God and to regard Him as divine Mind. At Lynn, Mass., in that year, she recovered almost instantly from a severe injury after reading an account of healing in the Gospel according to Matthew. The discovery of what she named Christian Science ensued from this incident. As she has said, "I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy, uplifting faith; but I must know the Science of this healing, and I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health).

At first, Mrs. Eddy did not expect to found a distinct church or denomination; she hoped that her restoration to original Christianity of its healing power would be accepted by existing churches, as her teachings and the results of their practice became known. In a few years, however, it became evident that a distinct church was needed to facilitate cooperation and unity between Christian Scientists, to present Christian Science to all people, and to maintain the purity of its teachings and practice. Accordingly, she and her followers organized the Church of Christ, Scientists, "to commemorate the words and works of our Master" and to "reinstate primitive Christianity and its lost element of healing" (Church Manual, p. 17).

Mrs. Eddy passed away in 1910. Until then, she had initiated every step in the progress of Christian Science. Nothing of moment was done without her approval. Furthermore, although the organic law of the Christian Science movement, its Church Manual, confers extensive and sufficient powers upon an administrative board, The Christian Science Board of Directors, yet this board always had functioned under her immediate supervision. Mrs. Eddy's demise, therefore, immediately tested the adequacy of the Church Manual as an organic law and the loyalty of Christian Scientists to this law, in the absence of its author. In spite of all doubts and predictions, in some instances concomitant with friendly interest, both the law of the Church and the loyalty of its members have fulfilled the most confident expectations, and the period since 1910 has actually been the most fruitful and prosperous in the history of Christian Science.

The primary source of information about Christian Science is Mrs. Eddy's book, Science and Health with Key to the Scriptures, first published in 1875 and occasionally revised "only to give a clearer and fuller expression of its original meaning." This book received from the author its final revision in 1907. Mrs. Eddy was the author of numerous other books on Christian Science, published from 1886 to 1913.

[1] This statement was furnished by The Christian Science Board of Directors, Church of Christ, Scientist.

DOCTRINE

Christian Science is a religious teaching and practice based on the words and works of Christ Jesus, which is applicable to health for the same reasons that the Christian religion originally was. As defined by Mrs. Eddy, the religion she founded is "divine metaphysics"; it is "the scientific system of divine healing"; it is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony" (Science and Health, pp. 111, 123; Rudimental Divine Science, p. 1).

The theology of Christian Science begins with the propositions that God is the only might or mind; that He is the "divine Principle of all that really is." To define God further, it employs frequently the word "good," besides such terms as Life, Truth, Love, and also Soul, Spirit, and Infinite Person. Next to God, the name of Jesus and references to Him occur most frequently in the authorized literature of Christian Science. Concerning Jesus Christ and His relation to God and man, Christian Science distinguishes between what is in the New Testament and what is in the creeds, doctrines, and dogmas of later times. Accordingly, Christian Scientists speak of Him oftenest as the "Way" or the "Way-shower," and they regard the atonement, His chief work, as "the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love" (Science and Health, p. 18).

The most distinctive feature of Christian Science teaching is its absolute distinction between what is real and what is apparent or seeming, but unreal. This distinction Mrs. Eddy explains, for instance, as follows: "All reality is in God and His creation, harmonious and eternal. That which He creates is good, and He makes all that is made. Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise. They are not true, because they are not of God" (Science and Health, p. 472).

Contrary to common misapprehension, Christian Science does not ignore what it regards as unreal. This religion teaches its adherents to forsake and overcome every form of error or evil on the basis of its unreality; that is, by demonstrating the true idea of reality. This it teaches them to do by means of spiritual law and spiritual power.

In this connection, Christian Science maintains that the truth of being—the truth concerning God and man—includes a rule for its practice and a law by which its practice produces effects. To a certain extent Jesus declared this rule and law when he said, "Ye shall know the truth and the truth shall make you free" (John viii, 32). Accordingly, for an individual to gain his freedom from any form of error or evil, he should know the truth, the absolute truth of being, applicable to his case; and Christian Science further teaches that this practice is effective when employed by one individual for another, because such is the unity of real being and such is the law of God. For these reasons, evidently Jesus could and did declare the possibility of Christian healing in unlimited terms. (See Matthew x, 5–10, and xxviii, 16–20; Mark xvi, 14–18; John xiv, 12.)

The practice of Christian Science is not merely mental; it must be also spiritual. Indeed, it is truly mental only as it is absolutely spiritual. The nonspiritual elements in the so-called human mind do not contribute to harmony or to health. The practitioner must know or realize spiritually, and his ability to do this is derived from the divine Mind. Therefore, he must agree with the Teacher and Way-shower, who said, "I can of mine own self do nothing" (John v, 30), and he must prepare for the healing ministry and keep himself in condition for it by living the life of a genuine Christian. The practice of Christian Science is not

limited, as is commonly supposed, to the healing of the sick. On the contrary, Christian Scientists regard their religion as applicable to practically every human need.

Membership in this denomination is limited to those applicants who are at least 12 years of age; not members of any other denomination; of Christian character; and who believe in and understand Christian Science according to the teaching and tenets in its textbook, Science and Health with Key to the Scriptures.

ORGANIZATION

Since its reorganization in 1892, the denomination has consisted of The Christian Science Mother Church, the proper name of which is The First Church of Christ, Scientist, in Boston, Mass., and branch churches or branch societies at all places where there are enough adherents for a local organization. A branch church is called First Church of Christ, Scientist, of its city or town or is called Second Church of Christ, Scientist, of that place and so on. A society is the beginning of a church, and is called Christian Science Society of its locality.

Viewed in another way, The Mother Church consists of members who constitute the local congregation in Boston and of members who reside in other places throughout the world, either where there are branch organizations or where there are not. Thus, on November 30, 1926, The Mother Church had 166,320 members, of whom 149,957 were in the United States (not including Canal Zone, Alaska, Hawaii, and Philippine Islands) and 16,363 were in these possessions and in other countries. At the same time, The Mother Church had 87,940 members in the United States (as defined above) who were members of branch organizations. At approximately the same time, 1,913 of the branch organizations in the United States (eight not reporting) had 140,081 members of whom 87,940 were members of The Mother Church and 52,141 were not. Therefore, at the end of 1926, there were in the United States (as defined above) 202,098 persons who were enrolled as members in the Christian Science denomination, or Church of Christ, Scientist.

At the same time, there were enrolled in the Sunday schools of this denomination in the United States 140,566 pupils not more than 20 years of age, of whom comparatively few were members of the church. Other interesting figures are as follows: Number of branch organizations in the United States at the end of 1926, 1,921; number of Christian Science practitioners listed in the Christian Science Journal (official organ of The Mother Church), 7,559. In a sense, the Christian Science Church can be said to include a large number of persons who believe in Christian Science and attend its services, or study the Bible with Mrs. Eddy's writings, but are not yet admitted to membership; and the number of adherents who are not members is estimated as exceeding the number who are.

The officers of The Mother Church consist of The Christian Science Board of Directors, a president, the first and second readers, a clerk, and a treasurer. The governing body of the denomination is The Christian Science Board of Directors, but each branch church has its own self-government.

The Lesson-sermon which constitutes the principal part of the service, is prepared by a committee connected with The Mother Church and is read in every church by two readers who read alternately, the first reader from Science and Health with Key to the Scriptures, the second reader from the Bible.

A Wednesday evening testimony meeting, led by the first reader, is likewise held, at which are given the testimonies of those who have been healed and reformed by Christian Science.

All of the activities of the Christian Science denomination are intended to promote spiritualization of thought, together with the innumerable results thereof which include Christian healing. In the healing of the sick, practiced for the

benefit of particular persons, the service rendered by healers or practitioners is regarded as an individual ministry, subject only to a degree of regulation by the Church. The efficacy of Christian Science as a practical religion is attested by a constantly increasing multitude of witnesses who can speak from personal experience.

The following are the principal publications of The Christian Science Publishing Society: The Christian Science Journal (a monthly in English including directories of churches and practitioners); the Christian Science Quarterly (containing citations from the Bible and from the Christian Science textbook for Sunday services and study, and published in English, Danish, Dutch, French, German, Norwegian, Swedish, and revised Braille); the Christian Science Sentinel (a weekly in English); Der Herold der Christian Science (a monthly in German); Le Heraut de Christian Science (a monthly in French); and The Christian Science Monitor (an international daily newspaper).

CHURCH OF GOD

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of God consists of those persons, including children, who are enrolled in the local churches upon profession of faith and evidence of a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	644	168	476	26.1	73.9
Members	23,247	7,903	15,344	34.0	66.0
Average per church	36	47	32		
Membership by sex:					
Male	7,358	2,504	4,854	34.0	66.0
Female	15,848	5,374	10,474	33.9	66.1
Sex not reported	41	25	16		
Males per 100 females	46.4	46.6	46.3		
Membership by age:					
Under 13 years	740	269	471	36.4	63.6
13 years and over	20,716	7,190	13,526	34.7	65.3
Age not reported	1,791	444	1,347	24.8	75.2
Per cent under 13 years [3]	3.4	3.6	3.4		
Church edifices:					
Number	379	109	270	28.8	71.2
Value—Churches reporting	373	107	266	28.7	71.3
Amount reported	$718,329	$408,470	$309,859	56.9	43.1
Average per church	$1,926	$3,817	$1,165		
Debt—Churches reporting	119	52	67	43.7	56.3
Amount reported	$85,885	$59,251	$26,634	69.0	31.0
Churches reporting "no debt" on church edifice	199	50	149	25.1	74.9
Parsonages:					
Value—Churches reporting	50	22	28		
Amount reported	$58,075	$40,200	$17,875	69.2	30.8
Debt—Churches reporting	14	9	5		
Amount reported	$11,270	$10,700	$570	94.9	5.1
Churches reporting "no debt" on parsonage	27	8	19		
Expenditures during year:					
Churches reporting	471	129	342	27.4	72.6
Amount reported	$290,981	$145,423	$145,558	50.0	50.0
Current expenses and improvements	$241,505	$123,323	$118,182	51.1	48.9
Benevolences, missions, etc	$44,972	$21,532	$23,440	47.9	52.1
Not classified	$4,504	$568	$3,936	12.6	87.4
Average expenditure per church	$618	$1,127	$426		
Sunday schools:					
Churches reporting	429	131	298	30.5	69.5
Officers and teachers	2,644	884	1,760	33.4	66.6
Scholars	21,377	7,746	13,631	36.2	63.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 644 active organizations of the Church of God, with 23,247 members. The classification of membership by sex was reported by 643 churches and the classification by age was reported by 594 churches, including, however, only 201 which reported any members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916. Although this body existed previously, it was not separately reported until 1916, at which time it was known as the Churches of God, General Assembly.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: CHURCH OF GOD

ITEM	1926	1916
Churches (local organizations)	644	202
Increase over preceding census:		
Number	442	----
Per cent	218.8	----
Members	23,247	7,784
Increase over preceding census:		
Number	15,463	----
Per cent	198.7	----
Average membership per church	36	39
Church edifices:		
Number	379	122
Value—Churches reporting	373	122
Amount reported	$718,329	$73,283
Average per church	$1,926	$601
Debt—Churches reporting	119	31
Amount reported	$85,885	$6,639
Parsonages:		
Value—Churches reporting	50	4
Amount reported	$58,075	$3,000
Debt—Churches reporting	14	----
Amount reported	$11,270	----
Expenditures during year:		
Churches reporting	471	149
Amount reported	$290,981	$32,090
Current expenses and improvements	$241,505	$22,715
Benevolences, missions, etc	$44,972	$5,807
Not classified	$4,504	$3,568
Average expenditure per church	$618	$215
Sunday schools:		
Churches reporting	429	142
Officers and teachers	2,644	740
Scholars	21,377	6,475

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the last two censuses, 1926 and 1916, together with the membership for 1926, classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**644**	**168**	**476**	**23,247**	**7,903**	**15,344**	**7,358**	**15,848**	**41**	**46.4**
Middle Atlantic:										
Pennsylvania	8	5	3	157	97	60	47	85	25	----
East North Central:										
Ohio	20	17	3	847	755	92	292	555	----	52.6
Indiana	4	3	1	299	66	233	93	206	----	45.1
Illinois	24	11	13	1,257	982	275	336	921	----	36.5
Michigan	6	3	3	198	127	71	91	107	----	85.0
West North Central:										
Minnesota	1	----	1	5	----	5	3	2	----	----
Missouri	15	5	10	434	164	270	126	308	----	40.9
North Dakota	2	----	2	109	----	109	49	60	----	----
Kansas	2	2	----	78	78	----	26	52	----	----
South Atlantic:										
Maryland	7	2	5	137	31	106	44	93	----	----
Virginia	27	6	21	647	200	447	227	420	----	54.0
West Virginia	42	5	37	1,226	214	1,012	359	867	----	41.4
North Carolina	33	10	23	949	359	590	314	635	----	49.4
South Carolina	24	5	19	925	327	598	279	646	----	43.2
Georgia	68	14	54	2,435	672	1,763	721	1,698	16	42.5
Florida	84	15	69	2,948	977	1,971	965	1,983	----	48.7
East South Central:										
Kentucky	37	7	30	1,394	370	1,024	419	975	----	43.0
Tennessee	75	23	52	3,391	1,280	2,111	1,098	2,293	----	47.9
Alabama	57	9	48	2,153	447	1,706	675	1,478	----	45.7
Mississippi	32	2	30	1,255	91	1,164	443	812	----	54.6
West South Central:										
Arkansas	25	4	21	823	64	759	252	571	----	44.1
Louisiana	9	5	4	379	163	216	128	251	----	51.0
Oklahoma	8	2	6	216	62	154	58	158	----	36.7
Texas	28	10	18	907	360	547	286	621	----	46.1
Mountain:										
Montana	1	----	1	23	----	23	8	15	----	----
New Mexico	3	2	1	17	7	10	6	11	----	----
Arizona	1	1	----	10	10	----	5	5	----	----
Pacific:										
California	1	----	1	28	----	28	8	20	----	----

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The denomination known as the Church of God had its origin in the conviction of a number of people, in different denominations in Tennessee, that existing bodies with which they were acquainted were not strictly in accord with their views of Scripture, and in the belief that their wishes for a body conforming to their own views must be satisfied. The first organization was formed in August, 1886, in Monroe County, Tenn., under the name "Christian Union." In 1902 there was a reorganization under the name "Holiness Church," and in January, 1907, a third meeting, at Union Grove, Bradley County, Tenn., adopted the name "Church of God," with a membership of 150, representing 5 local churches in North Carolina, Georgia, and Tennessee. From that time the body has grown until it is represented in 28 States and has churches in the British West Indies. The headquarters in 1926 were in Cleveland, Tenn.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. F. J. Lee, general overseer, Church of God, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF GOD

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	644	202	23,247	7,784	740	20,716	1,791	3.4
Pennsylvania	8	------	157	-------	3	86	68	-------
Ohio	20	3	847	58	19	808	20	2.3
Indiana	4	1	299	57	10	289	-------	3.3
Illinois	24	1	1,257	136	40	1,206	11	3.2
Michigan	6	------	198	-------	6	107	85	5.3
Missouri	15	------	434	-------	23	394	17	5.5
Maryland	7	2	137	128	-------	103	34	-------
Virginia	27	13	647	344	2	645	-------	0.3
West Virginia	42	7	1,226	146	42	958	226	4.2
North Carolina	33	8	949	285	19	896	34	2.1
South Carolina	24	2	925	89	12	669	244	1.8
Georgia	68	27	2,435	978	100	2,211	124	4.3
Florida	84	44	2,948	1,294	113	2,761	74	3.9
Kentucky	37	6	1,394	203	11	1,268	115	0.9
Tennessee	75	39	3,391	2,288	102	3,143	146	3.1
Alabama	57	27	2,153	918	49	1,825	279	2.6
Mississippi	32	11	1,255	510	64	1,121	70	5.4
Arkansas	25	1	823	38	33	637	153	4.9
Louisiana	9	3	379	149	10	311	58	3.1
Oklahoma	8	------	216	-------	2	181	33	1.1
Texas	28	3	907	84	57	850	-------	6.3
New Mexico	3	2	17	46	1	16	-------	-------
Other States	8	2	253	33	22	231	-------	8.7

[1] Based on membership with age classification reported; not shown where base is less than 100.

DOCTRINE

In doctrine this body is Arminian and in accord with the Methodist bodies. It recognizes no creed as authoritative, but relies upon the Bible "as a whole rightly divided" and as the final court of appeals. It emphasizes sanctification as a second definite experience subsequent to regeneration; also the baptism of the Holy Ghost, evidenced by speaking in other tongues, subsequent to sanctification. Conditions of membership are profession of faith in Christ, experience of being "born again," bearing the fruits of a Christian life, and recognition of the obligation to accept and practice all the teachings of the church. The sacraments observed are the Lord's Supper, foot washing, and water baptism by immersion.

ORGANIZATION AND WORK

The ecclesiastical organization is described as "a blending of congregational and episcopal, ending in theocratical, by which is meant that every question is to be decided by God's Word." The pastor of the local church is the chief ruler, and after conference with the board of deacons and the men of the church for the purpose of ascertaining general sentiment, he announces the decision of the board of deacons, after which a vote is taken to determine the sentiment of the church concerning the case in question.

The officers of the churches are bishops, deacons, and evangelists. Bishops and deacons must be at least 24 years of age, having experienced sanctification and the baptism with the Holy Ghost, evidenced by speaking with other tongues

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF GOD

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	644	379	373	$718,329	119	$85,885	50	$58,075	14	$11,270
Ohio	20	8	8	16,350	5	4,784	-----	(1)	-----	-----
Indiana	4	3	3	15,300	3	3,176	-----	-----	-----	-----
Illinois	24	17	17	33,950	6	1,748	3	5,200	3	2,900
Michigan	6	4	4	12,700	3	6,871	-----	-----	-----	-----
Missouri	15	6	6	7,150	3	1,200	-----	-----	-----	-----
Maryland	7	6	6	5,000	3	985	-----	-----	-----	-----
Virginia	27	14	14	22,100	3	2,435	-----	-----	-----	-----
West Virginia	42	15	15	36,450	9	4,024	-----	(1)	-----	-----
North Carolina	33	21	21	23,485	8	3,937	-----	(1)	-----	-----
South Carolina	24	13	13	17,860	7	3,091	-----	(1)	-----	(1)
Georgia	68	47	46	30,635	7	1,510	3	1,375	1	300
Florida	84	64	63	195,498	21	27,058	15	17,950	2	365
Kentucky	37	15	15	25,900	6	3,310	-----	(1)	-----	-----
Tennessee	75	52	51	164,930	11	12,847	8	18,650	4	5,090
Alabama	57	39	37	61,950	5	2,240	3	2,150	-----	-----
Mississippi	32	16	16	10,950	3	162	-----	-----	-----	-----
Arkansas	25	8	8	8,825	2	800	-----	(1)	-----	(1)
Louisiana	9	7	7	3,550	-----	-----	-----	(1)	-----	-----
Texas	28	17	16	17,459	11	4,610	5	2,200	1	65
Other States[2]	27	7	7	8,287	3	1,097	13	10,550	3	2,550

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 12 churches in Ohio, West Virginia, North Carolina, South Carolina, Kentucky, Arkansas, and Louisiana.

as the Spirit gives utterance; and they must prove themselves to have lived what they profess. There is no age limit for evangelists. All are required to have a fair general education, good judgment, wisdom, and ability to speak.

When a reasonable number of churches have been organized in a State, an annual State assembly is held, not legislative in character, but rather educational, and for the advancement of the interests of the church in that State. A General Assembly convenes annually, and is composed of representatives from all States, provinces, and countries; and this is recognized as the Supreme Council.

The missionary work of the denomination, both home and foreign, is under the supervision of a General Overseer appointed by the General Assembly, who is assisted by 12 men.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF GOD

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	644	471	$290,981	$241,505	$44,972	$4,504	429	2,644	21,377
Pennsylvania	8	4	3,818	3,219	599	----	6	28	164
Ohio	20	18	20,561	16,372	4,189	----	14	75	709
Indiana	4	3	7,400	6,750	650	----	3	34	370
Illinois	24	21	17,832	17,345	487	----	20	157	1,384
Michigan	6	5	4,536	3,852	684	----	5	27	183
Missouri	15	8	4,440	3,772	668	----	9	55	370
Maryland	7	3	963	848	115	----	6	31	147
Virginia	27	22	10,279	8,857	1,400	22	18	110	974
West Virginia	42	32	12,041	9,359	2,436	246	27	157	1,225
North Carolina	33	27	11,850	9,563	2,099	188	20	121	988
South Carolina	24	14	7,218	6,517	701	----	17	99	921
Georgia	68	50	15,453	11,569	3,199	685	44	244	2,147
Florida	84	73	88,093	75,514	11,202	1,377	57	358	2,498
Kentucky	37	30	9,821	7,059	1,708	1,054	23	152	1,289
Tennessee	75	43	22,747	16,969	5,659	119	49	333	2,775
Alabama	57	41	23,170	18,901	3,636	633	39	253	1,936
Mississippi	32	16	3,577	3,121	456	----	17	95	716
Arkansas	25	18	4,524	3,276	1,083	165	14	69	652
Louisiana	9	7	2,689	1,430	1,259	----	9	59	369
Oklahoma	8	6	1,313	865	448	----	6	34	306
Texas	28	22	14,790	13,407	1,368	15	18	117	989
Other States	11	8	3,866	2,940	926	----	8	36	265

CHURCH OF GOD

(HEADQUARTERS, ANDERSON, IND.)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this body consists of those persons who profess union with Christ alone and who worship together in the local congregations, besides a number of scattered adherents.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD (HEADQUARTERS, ANDERSON, IND.)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	932	428	504	45.9	54.1
Members	38,249	24,643	13,606	64.4	35.6
Average per church	41	58	27		
Membership by sex:					
Male	14,318	9,094	5,224	63.5	36.5
Female	23,142	14,772	8,370	63.8	36.2
Sex not reported	789	777	12	98.5	1.5
Males per 100 females	61.9	61.6	62.4		
Membership by age:					
Under 13 years	1,416	954	462	67.4	32.6
13 years and over	31,862	20,327	11,535	63.8	36.2
Age not reported	4,971	3,362	1,609	67.6	32.4
Per cent under 13 years [3]	4.3	4.5	3.9		
Church edifices:					
Number	717	343	374	47.8	52.2
Value—Churches reporting	697	335	362	48.1	51.9
Amount reported	$3,541,102	$2,672,880	$868,222	75.5	24.5
Average per church	$5,080	$7,979	$2,398		
Debt—Churches reporting	314	216	98	68.8	31.2
Amount reported	$726,126	$641,595	$84,531	88.4	11.6
Churches reporting "no debt" on church edifice	320	104	216	32.5	67.5
Parsonages:					
Value—Churches reporting	123	70	53	56.9	43.1
Amount reported	$414,950	$315,400	$99,550	76.0	24.0
Debt—Churches reporting	63	39	24		
Amount reported	$97,690	$83,656	$14,034	85.6	14.4
Churches reporting "no debt" on parsonage	40	20	20		
Expenditures during year:					
Churches reporting	817	395	422	48.3	51.7
Amount reported	$1,115,121	$844,070	$271,051	75.7	24.3
Current expenses and improvements	$895,891	$692,897	$202,994	77.3	22.7
Benevolences, missions, etc	$177,601	$121,041	$56,560	68.2	31.8
Not classified	$41,629	$30,132	$11,497	72.4	27.6
Average expenditure per church	$1,365	$2,137	$642		
Sunday schools:					
Churches reporting	819	392	427	47.9	52.1
Officers and teachers	6,469	3,728	2,741	57.6	42.4
Scholars	61,448	37,687	23,761	61.3	38.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 932 active organizations of the Church of God, with 38,249 members. The classification of membership by sex was reported by 923 churches and the classification by age was reported by 813 churches, including, however, only 247 which reported any members under 13 years of age.

This body, though in existence at prior censuses, has not been previously reported, probably because of an aversion to sectarian organization and titles.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD (HEADQUARTERS, ANDERSON, IND.)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**932**	**428**	**504**	**38,249**	**24,643**	**13,606**	**14,318**	**23,142**	**789**	**61.9**
New England:										
Maine	1	------	1	37	--------	37	14	23	-------	--------
Massachusetts	3	3	------	134	134	--------	51	83	-------	--------
Rhode Island	1	1	------	5	5	--------	2	3	-------	--------
Middle Atlantic:										
New York	16	13	3	563	542	21	206	357	-------	57.7
New Jersey	3	2	1	120	70	50	45	75	-------	--------
Pennsylvania	38	23	15	1,564	1,047	517	580	984	-------	58.9
East North Central:										
Ohio	70	40	30	4,085	3,291	794	1,525	2,435	125	62.6
Indiana	69	34	35	3,801	2,562	1,239	1,542	2,247	12	68.6
Illinois	56	33	23	3,059	2,353	706	1,077	1,982	-------	54.3
Michigan	52	37	15	2,322	1,907	415	935	1,387	-------	67.4
Wisconsin	11	6	5	344	246	98	134	210	-------	63.8
West North Central:										
Minnesota	17	5	12	466	197	269	177	274	15	64.6
Iowa	5	3	2	324	257	67	138	186	-------	74.2
Missouri	45	12	33	1,821	818	1,003	693	1,128	-------	61.4
North Dakota	4	1	3	116	66	50	48	68	-------	--------
South Dakota	10	4	6	314	130	184	129	185	-------	69.7
Nebraska	15	7	8	623	290	333	246	377	-------	65.3
Kansas	45	21	24	1,376	898	478	501	875	-------	57.3
South Atlantic:										
Maryland	8	1	7	397	190	207	159	238	-------	66.8
District of Columbia	2	2	------	104	104	--------	43	61	-------	--------
Virginia	27	8	19	824	240	584	265	486	73	54.5
West Virginia	35	10	25	1,197	662	535	419	778	-------	53.9
North Carolina	18	7	11	527	322	205	180	347	-------	51.9
South Carolina	28	10	18	693	387	306	241	452	-------	53.3
Georgia	15	7	8	466	312	154	159	307	-------	51.8
Florida	21	10	11	727	419	308	289	429	9	67.4
East South Central:										
Kentucky	44	9	35	1,773	788	985	642	1,131	-------	56.8
Tennessee	17	7	10	536	305	231	197	339	-------	58.1
Alabama	24	11	13	811	519	292	307	504	-------	60.9
Mississippi	24	4	20	558	84	474	216	342	-------	63.2
West South Central:										
Arkansas	31	7	24	631	258	373	241	390	-------	61.8
Louisiana	22	5	17	677	226	451	296	381	-------	77.7
Oklahoma	34	16	18	1,750	1,217	533	498	852	400	58.5
Texas	18	12	6	925	701	224	329	596	-------	55.2
Mountain:										
Montana	2	1	1	34	20	14	17	17	-------	--------
Idaho	6	4	2	162	130	32	32	50	80	--------
Colorado	18	6	12	599	276	323	245	354	-------	69.2
Arizona	3	3	------	112	112	--------	39	73	-------	--------
Utah	1	1	------	6	6	--------	2	4	-------	--------
Pacific:										
Washington	22	12	10	1,039	633	406	402	637	-------	63.1
Oregon	25	12	13	923	602	321	371	552	-------	67.2
California	26	18	8	1,704	1,317	387	686	943	75	72.7

[1] Ratio not shown where number of females is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Church of God by States. Table 2 gives for each State the number and membership of the churches in 1926, classified according to their location in urban or rural territory, and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: CHURCH OF GOD (HEADQUARTERS, ANDERSON, IND.)

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**932**	**38,249**	**1,416**	**31,862**	**4,971**	**4.3**
Massachusetts	3	134		134		
New York	16	563	9	454	100	1.9
New Jersey	3	120	2	118		1.7
Pennsylvania	38	1,564	40	1,326	198	2.9
Ohio	70	4,085	161	3,441	483	4.5
Indiana	69	3,801	222	2,913	666	7.1
Illinois	56	3,059	159	2,305	595	6.5
Michigan	52	2,322	123	2,019	180	5.7
Wisconsin	11	344	26	318		7.6
Minnesota	17	466	35	431		7.5
Iowa	5	324	3	321		0.9
Missouri	45	1,821	76	1,669	76	4.4
North Dakota	4	116		105	11	
South Dakota	10	314	14	295	5	4.5
Nebraska	15	623	24	582	17	4.0
Kansas	45	1,376	14	1,258	104	1.1
Maryland	8	397	15	285	97	5.0
Virginia	27	824		606	218	
West Virginia	35	1,197	37	1,088	72	3.3
North Carolina	18	527	4	523		0.8
South Carolina	28	693	2	591	100	0.3
Georgia	15	466	31	333	102	8.5
Florida	21	727	25	648	54	3.7
Kentucky	44	1,773	108	1,571	94	6.4
Tennessee	17	536	1	535		0.2
Alabama	24	811	21	687	103	3.0
Mississippi	24	558	12	388	158	3.0
Arkansas	31	631	20	513	98	3.8
Louisiana	22	677	22	537	118	3.9
Oklahoma	34	1,750	40	1,274	436	3.0
Texas	18	925	12	788	125	1.5
Idaho	6	162	20	142		12.3
Colorado	18	599	15	426	158	3.4
Arizona	3	112	9	103		8.0
Washington	22	1,039	20	871	148	2.2
Oregon	25	923	3	828	92	0.4
California	26	1,704	91	1,319	294	6.5
Other States	7	186		117	69	

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF GOD (HEADQUARTERS, ANDERSON, IND.)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**932**	**717**	**697**	**$3,541,102**	**314**	**$726,126**	**123**	**$414,950**	**63**	**$97,690**
New York	16	5	5	94,000	3	11,750	-----	(1)	-----	----------
New Jersey	3	3	3	20,000	2	10,100	-----	(1)	-----	(1)
Pennsylvania	38	28	27	175,000	14	37,392	3	22,500	2	9,600
Ohio	70	59	58	486,600	29	140,010	7	31,500	2	4,700
Indiana	69	59	59	416,235	27	126,790	5	18,500	3	5,500
Illinois	56	50	48	295,650	27	70,550	9	26,700	6	9,541
Michigan	52	43	42	203,380	26	36,518	10	41,900	5	9,400
Wisconsin	11	7	7	51,000	4	23,061	3	5,300	1	970
Minnesota	17	8	8	23,300	3	2,650	-----	(1)	-----	(1)
Iowa	5	5	5	16,500	-----	----------	-----	(1)	-----	(1)
Missouri	45	38	36	121,000	14	22,470	8	16,100	6	1,354
South Dakota	10	3	3	10,700	-----	----------	-----	----------	-----	----------
Nebraska	15	9	9	52,200	5	13,765	-----	(1)	-----	(1)
Kansas	45	34	33	104,400	13	15,210	8	16,300	3	1,550
Maryland	8	7	7	49,700	2	4,900	-----	(1)	-----	(1)
Virginia	27	20	20	62,300	10	10,497	4	15,500	2	4,100
West Virginia	35	27	27	124,670	11	9,710	4	9,600	2	4,000
North Carolina	18	19	17	34,850	7	4,955	-----	(1)	-----	----------
South Carolina	28	25	24	44,200	5	3,552	-----	(1)	-----	----------
Georgia	15	11	11	58,617	3	18,050	-----	(1)	-----	----------
Florida	21	15	15	99,500	7	8,440	5	33,200	3	1,750
Kentucky	44	28	25	186,500	15	27,943	3	15,800	-----	----------
Tennessee	17	11	11	31,700	2	1,075	4	11,000	1	300
Alabama	24	21	21	67,450	7	4,283	3	5,000	2	900
Mississippi	24	21	21	39,250	4	1,388	-----	----------	-----	----------
Arkansas	31	16	16	20,900	7	2,942	-----	----------	-----	----------
Louisiana	22	20	20	29,400	7	5,435	-----	(1)	-----	(1)
Oklahoma	34	26	25	130,900	12	22,630	7	22,500	4	7,000
Texas	18	18	16	76,000	8	9,075	5	10,500	3	2,300
Idaho	6	4	4	8,900	2	2,500	-----	----------	-----	----------
Colorado	18	11	10	49,000	4	10,200	3	2,200	1	600
Washington	22	17	17	74,200	11	17,585	3	11,000	3	3,000
Oregon	25	16	16	53,500	5	4,378	4	11,000	1	2,500
California	26	24	23	154,500	11	19,800	7	18,950	2	2,250
Other States[2]	17	9	8	75,100	7	26,522	18	69,900	11	26,375

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 14 churches in New York, New Jersey, Minnesota, Iowa, Nebraska, Maryland, North Carolina, South Carolina, Georgia, and Louisiana.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

This communion does not claim exclusive right to the name Church of God, but maintains that all who are truly regenerated by the Spirit are members of God's church. The movement was an outgrowth of the holiness agitation in the last century and had its inception about the year 1880, when Daniel S. Warner and other ministers severed their connection with humanly organized churches and maintained that the Scriptural, all-sufficient standard for Christians is membership in the body of Christ alone.

[1] This statement has been prepared by Dr. F. G. Smith, editor-in-chief of the periodicals of the Church of God, (Headquarters, Anderson, Ind.).

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF GOD (HEADQUARTERS, ANDERSON, IND.)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**932**	**817**	**$1,115,121**	**$895,891**	**$177,601**	**$41,629**	**819**	**6,469**	**61,448**
Massachusetts	3	3	3,321	2,626	695		2	22	295
New York	16	14	25,956	20,486	5,470		15	98	691
New Jersey	3	3	8,379	6,379	2,000		3	36	255
Pennsylvania	38	35	51,611	37,439	8,572	5,600	35	276	2,668
Ohio	70	65	162,618	127,289	30,798	4,531	68	636	6,865
Indiana	69	64	118,427	95,701	14,704	8,022	66	690	6,573
Illinois	56	49	77,469	61,455	14,076	1,938	50	411	4,013
Michigan	52	46	69,328	58,817	10,511		46	389	3,624
Wisconsin	11	10	12,791	11,103	1,688		7	54	396
Minnesota	17	15	9,695	6,558	3,137		14	89	636
Iowa	5	5	9,782	8,315	1,467		5	44	366
Missouri	40	39	44,113	38,677	5,436		40	285	2,380
North Dakota	4	4	4,318	3,519	799		4	28	180
South Dakota	10	8	4,753	2,803	1,950		8	47	456
Nebraska	15	14	22,049	19,131	2,643	275	15	112	995
Kansas	45	41	45,281	36,307	6,914	2,060	39	272	2,133
Maryland	8	8	13,963	11,185	2,778		7	79	907
Virginia	27	21	25,869	19,901	2,348	3,620	24	173	1,825
West Virginia	35	30	32,015	25,659	5,256	1,100	32	266	2,718
North Carolina	18	17	11,268	9,034	2,234		15	99	882
South Carolina	28	20	6,416	4,794	1,592	30	28	139	915
Georgia	15	11	7,738	5,582	956	1,200	11	66	495
Florida	21	19	24,062	18,765	3,791	1,506	16	105	936
Kentucky	44	33	52,511	47,105	4,551	855	31	207	2,761
Tennessee	17	14	9,360	6,675	960	1,725	14	94	1,047
Alabama	24	21	14,998	10,928	1,960	2,110	20	128	1,227
Mississippi	24	20	6,007	3,923	1,834	250	18	85	766
Arkansas	31	27	6,464	4,803	1,661		31	173	1,458
Louisiana	22	19	13,732	9,908	3,074	750	16	108	957
Oklahoma	34	31	49,864	41,470	8,394		32	308	3,356
Texas	18	16	27,673	23,316	4,357		15	132	1,478
Idaho	6	6	2,120	1,700	420		5	41	227
Colorado	18	15	19,295	14,857	2,438	2,000	16	120	939
Arizona	3	3	3,850	2,775	1,075		3	27	214
Washington	22	20	29,446	24,125	4,371	950	17	160	1,578
Oregon	25	20	22,594	18,595	3,199	800	20	176	1,566
California	26	24	39,532	29,723	8,771	1,038	24	246	2,354
Other States	7	7	26,453	24,463	721	1,269	7	48	316

DOCTRINE AND ORGANIZATION

Doctrinally this movement may be classed as evangelical and orthodox. Its members believe in the trinity, in the inspiration and inerrancy of the Holy Scriptures, in the deity of Christ and the all-sufficiency of His sacrifice and atonement for sin, in the office and work of the Holy Spirit, in man's moral agency, and in the supernaturalism of religious experience. According to their view, redemption is wrought in the heart of the individual believer by two definite works of divine grace, the first being termed conversion or regeneration, the second being entire sanctification or the baptism of the Holy Spirit. They also advocate strongly the doctrine of divine healing. They believe in the immortality of the soul, in the resurrection of the dead and the general judgment, and in eternal rewards and punishments. They recognize three Scriptural ordinances, baptism by immersion, the Lord's Supper, and feet washing. They have no written creed but recognize the Word of God as their only rule of faith and

practice. As a body they do not believe in participation in war. They denounce secret orders and abstain from the use of all intoxicants and tobacco. They believe in a life of practical holiness and devotion to God.

The most distinctive doctrine held by the adherents of this communion is their view of the church. They emphasize Christian unity. They hold sectarianism to be anti-Scriptural, and claim that it has resulted from two causes in particular—the teaching and practice of unscriptural doctrines and the substitution of the human for the divine in schemes of church organization and government. They regard every effort to organize the church of Christ humanly as being denominational and sectarian, and insist that the divine *charisma* is the only Scriptural basis of ecclesiastical organization and government. According to their view, reformation of the church, to be complete, must not only restore true evangelical doctrine, as has been done in varying degrees during the Protestant epoch, but it must also eliminate ecclesiasticism and restore the ideal of a Spirit-filled, Spirit-directed church made up of all the true disciples of Jesus. They seek to assume the universal attitude by refusing to set up human creed walls or denominational standards of their own, or any other barriers to separate themselves from other Christians; emphasizing only those principles which properly belong to Scriptural, universal Christianity.

Because of these particular beliefs, the Church of God does not regard itself as a church among churches, but rather as a movement within the church. Its followers accept no other church name than Church of God, although they generally speak of the specific movement as "The Reformation," and regard themselves in their work as a sort of leaven diffusing itself through Christian society and the world rather than as a geographically defined body of people seeking to build up another church with a denominational consciousness. This point of view, of union with Christ alone, with no formal adherence to a human organization, makes exact membership of the church indefinite and reliable statistics difficult to obtain. Wherever a number of followers exist they worship together in local congregations; but there are many scattered adherents.

Since the principle of human organization of the church is repudiated, this "reformation movement" recognizes no general ecclesiastical authority, except such as exists in individuals by virtue of divine gifts and qualifications; and they regard such authority as moral and spiritual, not positional, in its nature. The work has, however, an associational character for business, educational, and benevolent purposes. Ministers may meet voluntarily for mutual edification in sectional or national assemblies, but these meetings are consultative and advisory rather than authoritative; in them the ministers can take no general action binding the consciences of individuals or congregations.

WORK

From a small beginning, the movement has grown rapidly. It has spread into most of the States of the Union and has established church work in Canada, England, Scotland, Ireland, the Scandinavian countries, Germany, Greece, and Australia, while its foreign missionary work is planted in Japan, China, India, Egypt, British East Africa, Syria, South America, and the British West Indies.

The general promotion and the educational work of the church is carried on by the following boards and agencies: Gospel Trumpet Co., publishers of religious literature, Anderson, Ind.; Board of Church Extension and Home Missions; Board of Sunday Schools and Religious Education; Anderson Bible School and Seminary; Board of Foreign Missions. No record is kept of the total amount spent annually in the home field, but contributions to foreign missions in the fiscal year 1926–27 exceeded $136,000.

The Gospel Trumpet, their leading periodical in English, is published weekly at Anderson, Ind.; The British Gospel Trumpet is published at Birkenhead, England; and similar papers are published in German, Spanish, Arabic, Greek, and other languages.

A general ministerial assembly, in conjunction with an international camp meeting, is held annually in June, at Anderson, Ind. There are also numerous State and district ministerial assemblies and camp meetings.

The general operating headquarters are located at Anderson, Ind.

CHURCH OF GOD AND SAINTS OF CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God and Saints of Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Church of God and Saints of Christ persons are admitted to membership in the local churches upon profession of faith and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD AND SAINTS OF CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	112	101	11	90.2	9.8
Members	6,741	6,055	686	89.8	10.2
Average per church	60	60	62		
Membership by sex:					
Male	2,539	2,250	289	88.6	11.4
Female	4,202	3,805	397	90.6	9.4
Males per 100 females	60.4	59.1	72.8		
Membership by age:					
Under 13 years	1,425	1,260	165	88.4	11.6
13 years and over	5,316	4,795	521	90.2	9.8
Per cent under 13 years	21.1	20.8	24.1		
Church edifices:					
Number	49	43	6		
Value—Churches reporting	48	42	6		
Amount reported	$149,210	$138,860	$10,350	93.1	6.9
Average per church	$3,109	$3,306	$1,725		
Debt—Churches reporting	20	19	1		
Amount reported	$30,219	$30,130	$89	99.7	0.3
Churches reporting "no debt" on church edifice	24	20	4		
Parsonages:					
Value—Churches reporting	23	22	1		
Amount reported	$68,450	$66,950	$1,500	97.8	2.2
Debt—Churches reporting	9	8	1		
Amount reported	$17,439	$17,350	$89	99.5	0.5
Churches reporting "no debt" on parsonage	13	13			
Expenditures during year:					
Churches reporting	100	91	9	91.0	9.0
Amount reported	$137,345	$129,220	$8,125	94.1	5.9
Current expenses and improvements	$76,414	$72,297	$4,117	94.6	5.4
Benevolences, missions, etc	$53,917	$52,716	$1,201	97.8	2.2
Not classified	$7,014	$4,207	$2,807	60.0	40.0
Average expenditure per church	$1,373	$1,420	$903		
Sunday schools:					
Churches reporting	67	60	7		
Officers and teachers	303	262	41	86.5	13.5
Scholars	2,010	1,751	259	87.1	12.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 112 active organizations of the Church of God and Saints of Christ, with 6,741 members. The classification by sex and age was reported by all of the churches, including 99 which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHURCH OF GOD AND SAINTS OF CHRIST

ITEM	1926	1916	1906
Churches (local organizations)	112	92	48
Increase over preceding census:			
Number	20	44	----
Per cent [1]	----	----	----
Members	6,741	3,311	1,823
Increase over preceding census:			
Number	3,430	1,488	----
Per cent	103.6	81.6	----
Average membership per church	60	36	38
Church edifices:			
Number	49	37	1
Value—Churches reporting	48	26	1
Amount reported	$149,210	$43,746	$6,000
Average per church	$3,109	$1,683	$6,000
Debt—Churches reporting	20	12	----
Amount reported	$30,219	$11,754	----
Parsonages:			
Value—Churches reporting	23	----	----
Amount reported	$68,450	----	----
Debt—Churches reporting	9	----	----
Amount reported	$17,439	----	----
Expenditures during year:			
Churches reporting	100	45	----
Amount reported	$137,345	$18,674	----
Current expenses and improvements	$76,414	$14,522	----
Benevolences, missions, etc	$53,917	$4,152	----
Not classified	$7,014	----	----
Average expenditure per church	$1,373	$415	----
Sunday schools:			
Churches reporting	67	57	1
Officers and teachers	303	257	6
Scholars	2,010	1,526	150

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God and Saints of Christ by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD AND SAINTS OF CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**112**	**101**	**11**	**6,741**	**6,055**	**686**	**2,539**	**4,202**	**60.4**
New England:									
Massachusetts	3	3	------	188	188	--------	54	134	40.3
Rhode Island	2	2	------	203	203	--------	93	110	84.5
Connecticut	6	6	------	381	381	--------	148	233	63.5
Middle Atlantic:									
New York	13	13	------	711	711	--------	292	419	69.7
New Jersey	7	6	1	458	453	5	150	308	48.7
Pennsylvania	6	6	------	472	472	--------	173	299	57.9
East North Central:									
Ohio	8	8	------	356	356	--------	134	222	60.4
Indiana	2	2	------	46	46	--------	14	32	--------
Illinois	2	2	------	335	335	--------	109	226	48.2
Michigan	1	1	------	112	112	--------	37	75	--------
West North Central:									
Missouri	2	2	------	118	118	--------	46	72	--------
Kansas	3	3	------	47	47	--------	13	34	--------
South Atlantic:									
Delaware	1	1	------	36	36	--------	9	27	--------
Maryland	6	4	2	255	224	31	101	154	65.6
District of Columbia	1	1	------	135	135	--------	52	83	--------
Virginia	19	15	4	1,298	870	428	542	756	71.7
West Virginia	5	5	------	182	182	--------	79	103	76.7
North Carolina	14	11	3	692	569	123	247	445	55.5
South Carolina	1	1	------	28	28	--------	20	8	--------
Georgia	4	3	1	392	293	99	132	260	50.8
Florida	2	2	------	180	180	--------	65	115	56.5
East South Central:									
Kentucky	1	1	------	5	5	--------	2	3	--------
Tennessee	2	2	------	59	59	--------	15	44	--------
Alabama	1	1	------	52	52	--------	12	40	--------

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In the latter part of the year 1896, William S. Crowdy, a Negro man employed on the Sante Fe railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion and giving him prophetic endowment. He immediately gave up his employment, went into Kansas, commenced preaching, and soon after organized the Church of God and Saints of Christ, at Lawrence. At first only a few persons joined him, but the numbers increased rapidly, and the headquarters were removed to Philadelphia. He was appointed bishop of the new body, and one white man who was associated with him was subsequently raised to the same office.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop William H. Plummer, of the Church of God and Saints of Christ, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF GOD AND SAINTS OF CHRIST

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13 [1]
United States	**112**	**92**	**48**	**6,741**	**3,311**	**1,823**	**1,425**	**5,316**	**21.1**
Massachusetts	3	2	2	188	76	202	43	145	22.9
Connecticut	6	5	4	381	145	42	69	312	18.1
New York	13	16	7	711	473	102	181	530	25.5
New Jersey	7	8	5	458	245	253	109	349	23.8
Pennsylvania	6	9	5	472	603	548	102	370	21.6
Ohio	8	3	-------	356	44	-------	88	268	24.7
Kansas	3	2	3	47	56	78	11	36	-------
Maryland	6	3	2	255	82	44	58	197	22.7
Virginia	19	17	10	1,298	439	260	292	1,006	22.5
West Virginia	5	2	-------	182	86	-------	40	142	22.0
North Carolina	14	11	2	692	301	32	111	581	16.0
Georgia	4	4	2	392	174	32	90	302	23.0
Other States	18	10	6	1,309	587	230	231	1,078	17.6

[1] Per cent not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF GOD AND SAINTS OF CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**112**	**49**	**48**	**$149,210**	**20**	**$30,219**	**23**	**$68,450**	**9**	**$17,439**
New York	13	4	4	20,500	1	1,200	-------	-------	-------	-------
New Jersey	7	3	3	29,500	3	16,940	-------	(1)	-------	(1)
Pennsylvania	6	4	3	18,200	2	1,250	-------	-------	-------	-------
Kansas	3	3	3	10,060	1	46	-------	(1)	-------	-------
Virginia	19	13	13	32,250	4	4,200	6	9,800	1	4,500
North Carolina	14	7	7	9,600	3	1,544	-------	(1)	-------	-------
Other States [2]	50	15	15	29,100	6	5,039	17	58,650	8	12,939

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in New Jersey, Kansas, and North Carolina.

DOCTRINE

Believing that the Negro race is descended from the ten lost tribes of Israel, the prophet taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and the New Testaments, are man's positive guides to salvation. In order, however, that the faithful may make no mistake as to the commandments which they are to follow, a pamphlet has been published by the church under the direction of the prophet, called the "Seven Keys," which includes Bible references giving the authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF GOD AND SAINTS OF CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	112	100	$137,345	$76,414	$53,917	$7,014	67	303	2,010
Massachusetts	3	3	3,765	2,975	790	----	2	10	66
Connecticut	6	6	6,746	4,602	2,144	----	6	25	143
New York	13	10	8,126	3,482	4,612	32	6	33	290
New Jersey	7	5	12,059	6,729	5,330	----	2	10	78
Pennsylvania	6	6	26,980	13,101	13,879	----	4	16	146
Ohio	8	6	12,563	5,271	7,292	----	5	18	118
Kansas	3	3	1,913	1,608	305	----	1	5	17
Maryland	6	6	5,053	3,711	1,342	----	3	8	43
Virginia	19	16	14,783	7,939	3,712	3,132	15	77	488
West Virginia	5	4	1,646	620	1,026	----	3	11	53
North Carolina	14	14	10,431	6,772	2,809	850	6	21	94
Georgia	4	4	2,210	1,750	460	----	1	4	26
Other States	18	17	31,070	17,854	10,216	3,000	13	65	448

Admission to the church follows repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread and water at the sacrament of the Lord's Supper, with the washing of the feet by an elder, and the pledge of the holy kiss. The last-mentioned is also a general form of greeting, but, having been criticized severely, it is frequently omitted.

ORGANIZATION

The organization of the church centers in an executive board or council, called a presbytery, consisting of 12 ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected but holds his position by virtue of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death the prophetic office lapses until a new vision appears.

There are district annual and general assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last mentioned not exceeding four in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies.

WORK

For the support of the ministry, including the prophet, tithes are collected, as well as freewill offerings, and the district assemblies are required to establish storehouses for the tithes. From these storehouses groceries and other necessaries of life are sold to the members, the net receipts being used to supplement the tithes contributed for the support of the ministers in the work.

The church is a strong advocate of temperance, refusing even to use wine in the sacrament of the Lord's Supper. It allows marriage only within the circle

of the faithful, except by special permit, and exercises a rigid censorship over all printed matter, permitting only that to be used which receives the approval of the publishing house, and referring the decision of all disputed points to the Bible.

One of the main auxiliaries of the church is an organization known as the "Daughters of Jerusalem" and "Sisters of Mercy." It is the duty of this organization to look out for straying members and attend to the comfort or welfare of the members of sister churches of the organization who may chance to be visiting the place in which the tabernacle is located.

CHURCH OF GOD IN CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God in Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of God in Christ consists of all persons who have professed belief in the Gospel and have been accepted as members by the local organizations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD IN CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	733	405	328	55.3	44.7
Members	30,263	20,805	9,458	68.7	31.3
Average per church	41	51	29		
Membership by sex:					
Male	9,077	6,158	2,919	67.8	32.2
Female	20,873	14,555	6,318	69.7	30.3
Sex not reported	313	92	221	29.4	70.6
Males per 100 females	43.5	42.3	46.2		
Membership by age:					
Under 13 years	2,071	1,393	678	67.3	32.7
13 years and over	23,291	16,066	7,225	69.0	31.0
Age not reported	4,901	3,346	1,555	68.3	31.7
Per cent under 13 years [3]	8.2	8.0	8.6		
Church edifices:					
Number	531	300	231	56.5	43.5
Value—Churches reporting	516	288	228	55.8	44.2
Amount reported	$1,508,079	$1,274,353	$233,726	84.5	15.5
Average per church	$2,923	$4,425	$1,025		
Debt—Churches reporting	234	160	74	68.4	31.6
Amount reported	$261,611	$242,061	$19,550	92.5	7.5
Churches reporting "no debt" on church edifice	227	102	125	44.9	55.1
Parsonages:					
Value—Churches reporting	48	40	8		
Amount reported	$85,000	$80,150	$4,850	94.3	5.7
Debt—Churches reporting	25	23	2		
Amount reported	$22,941	$22,400	$541	97.6	2.4
Churches reporting "no debt" on parsonage	20	15	5		
Expenditures during year:					
Churches reporting	624	359	265	57.5	42.5
Amount reported	$516,011	$417,906	$98,105	81.0	19.0
Current expenses and improvements	$394,773	$322,234	$72,539	81.6	18.4
Benevolences, missions, etc	$90,384	$70,874	$19,510	78.4	21.6
Not classified	$30,854	$24,798	$6,056	80.4	19.6
Average expenditure per church	$827	$1,164	$370		
Sunday schools:					
Churches reporting	585	331	254	56.6	43.4
Officers and teachers	3,216	2,011	1,205	62.5	37.5
Scholars	19,282	12,666	6,616	65.7	34.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 733 active organizations of the Church of God in Christ, with 30,263 members. The classification of membership by sex was reported by 727 churches and the classification by age was reported by 577 churches, including, however, only 339 which reported any members under 13 years of age.

Individual churches of this denomination have been in existence since 1896, but the body has not reported at previous censuses, and no comparative data are available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Church of God in Christ by States. Table 2 gives for each State in 1926 the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD IN CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**733**	**405**	**328**	**30,263**	**20,805**	**9,458**	**9,077**	**20,873**	**313**	**43.5**
New England:										
Massachusetts	2	2	------	92	92	------	31	61	------	------
Connecticut	4	3	1	144	135	9	46	98	------	------
Middle Atlantic:										
New York	6	6	------	180	180	------	58	122	------	47.5
New Jersey	14	12	2	517	498	19	152	365	------	41.6
Pennsylvania	11	11	------	1,073	1,073	------	394	679	------	58.0
East North Central:										
Ohio	7	6	1	447	428	19	123	324	------	38.0
Indiana	12	11	1	589	562	27	217	372	------	58.3
Illinois	38	30	8	1,939	1,732	207	518	1,421	------	36.5
Michigan	17	16	1	1,253	1,221	32	421	832	------	50.6
Wisconsin	2	2	------	83	83	------	29	54	------	------
West North Central:										
Minnesota	1	1	------	37	37	------	13	24	------	------
Iowa	4	4	------	114	114	------	44	70	------	------
Missouri	35	24	11	1,768	1,425	343	527	1,241	------	42.5
Nebraska	4	4	------	170	170	------	45	125	------	36.0
Kansas	22	16	6	968	723	245	218	580	170	37.6
South Atlantic:										
Delaware	1	1	------	14	14	------	5	9	------	------
Virginia	14	9	5	677	478	199	192	485	------	39.6
West Virginia	1	1	------	15	15	------	4	11	------	------
North Carolina	8	4	4	213	134	79	53	160	------	33.1
Georgia	21	12	9	763	536	227	192	571	------	33.6
Florida	27	9	18	1,080	593	487	397	683	------	58.1
East South Central:										
Kentucky	12	10	2	384	338	46	97	287	------	33.8
Tennessee	32	18	14	1,258	900	358	367	891	------	41.2
Alabama	24	10	14	773	409	364	222	551	------	40.3
Mississippi	86	14	72	3,314	821	2,493	1,045	2,130	139	49.1

[1] Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD IN CHRIST—Continued

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
West South Central:										
Arkansas	63	25	38	2,305	1,115	1,190	689	1,612	4	42.7
Louisiana	52	20	32	1,661	744	917	522	1,139	-------	45.8
Oklahoma	59	35	24	1,700	1,145	555	482	1,218	-------	39.6
Texas	126	67	59	5,430	3,933	1,497	1,536	3,894	-------	39.4
Mountain:										
Colorado	14	9	5	394	267	127	144	250	-------	57.6
Arizona	3	3	-------	102	102	-------	19	83	-------	-------
Pacific:										
Oregon	1	1	-------	82	82	-------	36	46	-------	-------
California	10	9	1	724	706	18	239	485	-------	49.3

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: CHURCH OF GOD IN CHRIST

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**733**	**30,263**	**2,071**	**23,291**	**4,901**	**8.2**
Connecticut	4	144	1	143	-------	0.7
New York	6	180	3	97	80	3.0
New Jersey	14	517	22	455	40	4.6
Pennsylvania	11	1,073	29	962	82	2.9
Ohio	7	447	62	166	219	27.2
Indiana	12	589	41	548	-------	7.0
Illinois	38	1,939	251	1,591	97	13.6
Michigan	17	1,253	98	922	233	9.6
Iowa	4	114	10	91	13	9.9
Missouri	35	1,768	96	1,224	448	7.3
Nebraska	4	170	15	155	-------	8.8
Kansas	22	968	45	734	189	5.8
Virginia	14	677	27	318	332	7.8
North Carolina	8	213	-------	142	71	-------
Georgia	21	763	38	481	244	7.3
Florida	27	1,080	93	967	20	8.8
Kentucky	12	384	29	257	98	10.1
Tennessee	32	1,258	39	1,050	169	3.6
Alabama	24	773	76	552	145	12.1
Mississippi	86	3,314	287	2,612	415	9.9
Arkansas	63	2,305	191	1,941	173	9.0
Louisiana	52	1,661	133	1,233	295	9.7
Oklahoma	59	1,700	101	1,324	275	7.1
Texas	126	5,430	243	4,180	1,007	5.5
Colorado	14	394	21	229	144	8.4
Arizona	3	102	3	99	-------	2.9
California	10	724	70	596	58	10.5
Other States	8	323	47	222	54	17.5

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF GOD IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**733**	**531**	**516**	**$1,508,079**	**234**	**$261,611**	**48**	**$85,000**	**25**	**$22,941**
New Jersey	14	5	5	14,500	4	4,715	------	(1)	------	(1)
Pennsylvania	11	6	6	36,450	5	8,600	------	(1)	------	(1)
Ohio	7	4	4	27,718	2	14,000	------	(1)	------	(1)
Indiana	12	9	9	37,500	4	12,766	------	(1)	------	------
Illinois	38	20	19	111,905	12	18,695	------	(1)	------	(1)
Michigan	17	14	13	116,600	11	24,618	3	8,500	3	3,900
Missouri	35	31	29	99,065	15	12,323	------	(1)	------	(1)
Nebraska	4	4	4	16,050	3	2,300	------	(1)	------	------
Kansas	22	16	15	70,070	7	7,920	------	(1)	------	------
Virginia	14	11	10	29,864	6	9,388	------	------	------	------
North Carolina	8	6	6	11,400	3	2,558	------	------	------	------
Georgia	21	15	15	26,100	7	1,940	------	(1)	------	(1)
Florida	27	21	21	51,545	14	15,987	3	3,500	1	440
Kentucky	12	6	6	16,900	3	1,950	------	------	------	------
Tennessee	32	28	26	69,250	12	6,088	------	------	------	------
Alabama	24	17	17	21,150	7	4,714	------	------	------	------
Mississippi	86	62	61	88,360	21	7,651	------	(1)	------	(1)
Arkansas	63	45	44	72,875	13	4,677	------	(1)	------	------
Louisiana	52	37	37	63,418	10	8,434	4	2,750	1	450
Oklahoma	59	48	48	79,750	22	8,940	5	3,600	2	482
Texas	126	103	99	307,109	41	39,820	14	31,750	6	3,916
Colorado	14	7	7	23,000	3	15,027	------	------	------	------
California	10	7	7	84,600	4	20,500	------	(1)	------	(1)
Other States [2]	25	9	8	32,900	5	8,000	19	34,900	12	13,753

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 18 churches in New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Nebraska, Kansas, Georgia, Mississippi, Arkansas, and California.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The founder and organizer of the Church of God in Christ was Elder C. H. Mason, a Negro who had received his early training in the Missionary Baptist Church, in Tennessee. In 1898 he was called to the ministry and received a local license from Mt. Hyale Olive Missionary Baptist Church. Soon after this he found his own beliefs at variance with the strict Calvinistic teachings of the Baptist faith and sought to establish a church with stronger appeal and greater encouragement for all Christian believers, one which would emphasize the doctrine of entire sanctification through the outpourings of the Holy Spirit.

The Church of God in Christ was organized in 1895, with headquarters at Memphis, Tenn. From the beginning, evangelistic zeal characterized its work, and in 1896 an evangelistic meeting held at Jackson, Miss., added many members to the new denomination. The first church was established at Lexington, Miss.,

[1] This statement was furnished by Elder C. H. Mason, general overseer and chief apostle, Church of God in Christ.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF GOD IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	733	624	$516,011	$394,773	$90,384	$30,854	585	3,216	19,282
Connecticut	4	3	2,511	1,661	850	----	3	15	89
New York	6	5	5,913	5,200	713	----	5	20	123
New Jersey	14	11	17,024	13,580	2,444	1,000	12	75	403
Pennsylvania	11	11	26,960	21,604	5,356	----	8	75	657
Ohio	7	6	8,744	5,878	2,866	----	6	35	369
Indiana	12	12	18,974	16,276	2,698	----	10	73	493
Illinois	38	33	31,748	24,604	6,356	788	31	201	1,215
Michigan	17	17	31,201	27,733	3,288	180	14	117	577
Iowa	4	4	2,142	1,500	550	92	3	10	113
Missouri	35	26	24,302	20,287	3,666	349	28	152	842
Nebraska	4	4	6,500	3,300	2,100	1,100	2	10	52
Kansas	22	16	20,956	14,409	2,547	4,000	18	93	572
Virginia	14	14	13,401	11,428	1,685	288	12	75	491
North Carolina	8	8	3,869	3,434	310	125	7	24	152
Georgia	21	20	10,646	8,493	1,121	1,032	12	50	345
Florida	27	23	14,962	10,944	3,103	915	23	109	803
Kentucky	12	6	4,547	4,000	547	----	7	44	232
Tennessee	32	30	22,922	18,423	4,389	110	29	139	812
Alabama	24	18	8,335	5,789	2,546	----	15	81	434
Mississippi	86	73	31,240	21,425	5,520	4,295	69	387	2,159
Arkansas	63	54	30,202	22,629	5,825	1,748	51	256	1,576
Louisiana	52	44	20,197	15,253	3,656	1,288	44	202	953
Oklahoma	59	51	33,702	24,193	9,509	----	45	247	1,290
Texas	126	105	84,245	56,705	14,296	13,244	103	596	3,667
Colorado	14	11	9,547	8,593	954	----	12	41	238
Arizona	3	3	1,490	1,190	----	300	3	17	51
California	10	10	24,055	21,557	2,498	----	7	47	415
Other States	8	6	5,676	4,685	991	----	6	25	159

in 1897. This church was set up in an old gin on the banks of a little creek, and it soon proved too small to accommodate the congregation. Other churches were formed, and 12 years after its organization there were 10 congregations, 3 of which were in Tennessee, 3 in Arkansas, 2 in Mississippi, and 2 in Oklahoma. During the year 1907 the leadership of Elder C. H. Mason was recognized and he was appointed general overseer. Since that time the church has made rapid growth in numbers and in influence, receiving a great impetus, also, from the pentecostal revival in Los Angeles, Calif., in 1906. There are now more than 700 churches, located principally in the Southern States.

DOCTRINE

The church is trinitarian in doctrine, acknowledging its belief in God the Father as the Author and Creator of all things; in the Sonship of Jesus Christ—"that Jesus Christ was, and is, the Son of God, coequal in wisdom, power, and holiness with the Father, and that through His atonement the world is saved from sin and reconciled to God." They believe also in the personality of the Holy Spirit, "that He proceedeth from the Father and the Son; that He is equal in power with the Father and Son; and that He is the executive of the Trinity through which the plan of salvation is carried on in this earth."

The church requires of its members sorrow and restitution for sin; it promises cleansing by the blood of Jesus, the only mediator between God and man; and the baptism of the Holy Spirit. They believe in the sacredness of the Holy Scriptures and in the possibility of entire sanctification, in evidence of which they are given the power of speaking with new tongues and gifts of healing.

Three ordinances are recognized, baptism of believers (by immersion), the Lord's Supper, and washing of the feet of the saints.

ORGANIZATION

The Church of God in Christ claims to be divinely instituted and to trace authority for all its offices directly to the Scriptures.

The organization includes the following officers: The chief apostle, or general overseer, elders, local overseers, and evangelists.

Each local church has its overseer; groups of churches are united, under a State overseer, holding district or State convocations annually. Matters in dispute are adjusted by the State overseers in consultation with two or more elders, but only upon application of the local churches. This body also assigns the pastors of churches.

A general convocation of elders and general overseers also meets annually and takes up questions referred to it by the State overseers and the elders of the State convocations.

The women's work is well organized under a body called "Mothers," General and State. There are also Bible Bands, Sunshine Bands, an organization called the Young People's Willing Workers, and a benevolent burial association.

WORK

The activities of the denomination are largely of an evangelistic nature; they hold camp meetings, and stress personal holiness.

The church maintains a mission work in the British West Indies, an industrial home for boys and girls, in the State of Arkansas, and other local mission work, all supported by voluntary donations.

The principal organ of the church is the Whole Truth, published at Memphis, Tenn., but the young people also publish a periodical called the Willing Worker.

CHURCH OF THE NAZARENE

(Formerly Pentecostal Church of the Nazarene)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the Nazarene for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of the Nazarene consists of those persons who have been publicly received, after having declared their experience of salvation, belief in the doctrines of the church, and willingness to submit to its government. Baptism by sprinkling is generally accepted, though no special form is emphasized.

Table 1.—Summary of Statistics for Churches in Urban and Rural Territory, 1926: Church of the Nazarene

Item	Total	In urban territory [1]	In rural territory [1]	Per cent of total	
				Urban	Rural
Churches (local organizations)	1,444	640	804	44.3	55.7
Members	63,558	40,823	22,735	64.2	35.8
Average per church	44	64	28		
Membership by sex:					
Male	22,106	14,267	7,839	64.5	35.5
Female	38,111	24,444	13,667	64.1	35.9
Sex not reported	3,341	2,112	1,229	63.2	36.8
Males per 100 females	58.0	58.4	57.4		
Membership by age:					
Under 13 years	3,077	1,888	1,189	61.4	38.6
13 years and over	55,991	36,213	19,778	64.7	35.3
Age not reported	4,490	2,722	1,768	60.6	39.4
Per cent under 13 years [2]	5.2	5.0	5.7		
Church edifices:					
Number	1,173	548	625	46.7	53.3
Value—Churches reporting	1,113	522	591	46.9	53.1
Amount reported	$7,323,718	$5,776,575	$1,547,143	78.9	21.1
Average per church	$6,580	$11,066	$2,618		
Debt—Churches reporting	584	375	209	64.2	35.8
Amount reported	$1,611,274	$1,397,771	$213,503	86.7	13.3
Churches reporting "no debt" on church edifice	365	103	262	28.2	71.8
Parsonages:					
Value—Churches reporting	483	250	233	51.8	48.2
Amount reported	$1,238,006	$888,121	$349,885	71.7	28.3
Debt—Churches reporting	213	128	85	60.1	39.9
Amount reported	$324,797	$250,892	$73,905	77.2	22.8
Churches reporting "no debt" on parsonage	179	76	103	42.5	57.5
Expenditures during year:					
Churches reporting	1,340	599	741	44.7	55.3
Amount reported	$3,124,444	$2,265,199	$859,245	72.5	27.5
Current expenses and improvements	$2,434,513	$1,792,630	$641,883	73.6	26.4
Benevolences, missions, etc	$633,263	$434,040	$199,223	68.5	31.5
Not classified	$56,668	$38,529	$18,139	68.0	32.0
Average expenditure per church	$2,332	$3,782	$1,160		
Sunday schools:					
Churches reporting	1,233	599	634	48.6	51.4
Officers and teachers	13,015	7,663	5,352	58.9	41.1
Scholars	109,237	71,195	38,042	65.2	34.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Based on membership with age classification reported.

The data given for 1926 represent 1,444 active organizations of the Church of the Nazarene, with 63,558 members. The classification of membership by sex was reported by 1,329 churches and the classification by age was reported by 1,288 churches, including, however, only 653 which reported any members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHURCH OF THE NAZARENE

ITEM	1926	1916	1906
Churches (local organizations)	1,444	866	100
Increase over preceding census:			
Number	578	766	
Per cent	66.7	766.0	
Members	63,558	32,259	6,657
Increase over preceding census:			
Number	31,299	25,602	
Per cent	97.0	384.6	
Average membership per church	44	37	67
Church edifices:			
Number	1,173	596	69
Value—Churches reporting	1,113	596	69
Amount reported	$7,323,718	$1,719,822	$393,990
Average per church	$6,580	$2,886	$5,710
Debt—Churches reporting	584	266	40
Amount reported	$1,611,274	$308,525	$97,224
Parsonages:			
Value—Churches reporting	483	82	7
Amount reported	$1,238,006	$107,683	$22,500
Debt—Churches reporting	213		
Amount reported	$324,797		
Expenditures during year:			
Churches reporting	1,340	712	
Amount reported	$3,124,444	$588,706	
Current expenses and improvements	$2,434,513	$350,409	
Benevolences, missions, etc	$633,263	$154,345	
Not classified	$56,668	$83,952	
Average expenditure per church	$2,332	$827	
Sunday schools:			
Churches reporting	1,233	727	80
Officers and teachers	13,015	6,029	824
Scholars	109,237	40,575	5,039

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of the Nazarene by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Church of the Nazarene, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF THE NAZARENE

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,444**	**640**	**804**	**63,558**	**40,823**	**22,735**	**22,106**	**38,111**	**3,341**	**58.0**
New England:										
Maine	12	4	8	409	203	206	104	195	110	53.3
New Hampshire	2	2	------	68	68	--------	24	44	-------	--------
Vermont	6	-------	6	118	--------	118	36	82	-------	--------
Massachusetts	22	20	2	1,438	1,418	20	488	882	68	55.3
Rhode Island	3	3	------	137	137	--------	20	55	62	--------
Connecticut	5	4	1	256	156	100	89	167	-------	53.3
Middle Atlantic:										
New York	29	20	9	1,150	963	187	390	760	-------	51.3
New Jersey	6	3	3	156	86	70	64	92	-------	--------
Pennsylvania	27	17	10	1,340	1,009	331	462	878	-------	52.6
East North Central:										
Ohio	83	49	34	4,990	3,964	1,026	1,810	2,905	275	62.3
Indiana	99	51	48	5,302	3,874	1,428	1,932	3,215	155	60.1
Illinois	81	48	33	3,463	2,734	729	1,243	2,109	111	58.9
Michigan	44	20	24	1,767	1,203	564	645	1,049	73	61.5
Wisconsin	15	7	8	409	218	191	160	237	12	67.5
West North Central:										
Minnesota	14	5	9	468	272	196	183	285	-------	64.2
Iowa	29	17	12	1,350	926	424	469	847	34	55.4
Missouri	48	21	27	1,986	1,225	761	625	1,216	145	51.4
North Dakota	33	6	27	857	250	607	324	533	-------	60.8
South Dakota	17	2	15	463	85	378	200	263	-------	76.0
Nebraska	25	10	15	823	531	292	289	534	-------	54.1
Kansas	62	29	33	2,475	1,660	815	902	1,544	29	58.4
South Atlantic:										
Delaware	2	-------	2	63	--------	63	22	41	-------	--------
Maryland	8	2	6	294	166	128	115	150	29	76.7
District of Columbia	2	2	------	100	100	--------	33	67	-------	--------
Virginia	5	3	2	268	197	71	92	176	-------	52.3
West Virginia	8	4	4	352	201	151	122	230	-------	53.0
North Carolina	2	1	1	117	93	24	50	67	-------	--------
South Carolina	1	1	------	16	16	--------	2	14	-------	--------
Georgia	19	5	14	442	94	348	124	231	87	53.7
Florida	8	4	4	324	227	97	139	185	-------	75.1
East South Central:										
Kentucky	36	12	24	1,405	753	652	440	782	183	56.3
Tennessee	44	13	31	2,596	1,395	1,201	850	1,516	230	56.1
Alabama	47	11	36	1,299	496	803	431	786	82	54.8
Mississippi	10	7	3	227	142	85	73	154	-------	47.4
West South Central:										
Arkansas	60	17	43	2,024	818	1,206	517	1,098	409	47.1
Louisiana	12	5	7	471	317	154	162	287	22	56.4
Oklahoma	126	42	84	5,594	2,505	3,089	1,878	3,486	230	53.9
Texas	134	48	86	4,956	2,543	2,413	1,584	3,045	327	52.0
Mountain:										
Montana	9	1	8	202	92	110	83	119	-------	69.7
Idaho	22	8	14	1,342	799	543	513	791	38	64.9
Wyoming	2	2	------	68	68	--------	27	41	-------	--------
Colorado	39	17	22	1,728	1,223	505	588	1,095	45	53.7
New Mexico	23	6	17	450	122	328	157	293	-------	53.6
Arizona	7	3	4	399	210	189	140	259	-------	54.1
Utah	2	2	------	32	32	--------	10	22	-------	--------
Pacific:										
Washington	42	16	26	1,742	1,044	698	552	812	378	68.0
Oregon	36	16	20	1,507	912	595	564	943	-------	59.8
California	76	54	22	6,115	5,276	839	2,379	3,529	207	67.4

1 Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF THE NAZARENE

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,444**	**866**	**100**	**63,558**	**32,259**	**6,657**	**3,077**	**55,991**	**4,490**	**5.2**
Maine	12	11	3	409	297	94	4	295	110	1.3
New Hampshire	2	4	2	68	171	53	2	66	-------	-------
Vermont	6	5	4	118	132	112	1	117	-------	0.8
Massachusetts	22	20	11	1,438	1,319	926	10	1,132	296	0.9
Rhode Island	3	4	2	137	198	133	-------	75	62	-------
Connecticut	5	6	3	256	183	81	-------	256	-------	-------
New York	29	21	10	1,150	1,011	539	58	1,092	-------	5.0
New Jersey	6	5	1	156	93	20	-------	156	-------	-------
Pennsylvania	27	20	6	1,340	858	378	58	1,282	-------	4.3
Ohio	83	29	1	4,990	1,418	13	239	4,408	343	5.1
Indiana	99	24	2	5,302	1,141	141	154	4,825	323	3.1
Illinois	81	27	11	3,463	1,756	797	132	3,165	166	4.0
Michigan	44	18	-------	1,767	746	-------	65	1,629	73	3.8
Wisconsin	15	6	-------	409	122	-------	26	371	12	6.5
Minnesota	14	1	-------	468	13	-------	15	436	17	3.3
Iowa	29	20	1	1,350	765	23	68	1,248	34	5.2
Missouri	48	23	-------	1,986	903	-------	84	1,778	124	4.5
North Dakota	33	8	-------	857	201	-------	29	822	6	3.4
South Dakota	17	3	-------	463	112	-------	19	444	-------	4.1
Nebraska	25	15	-------	823	556	-------	22	801	-------	2.7
Kansas	62	46	2	2,475	1,390	119	89	2,353	33	3.6
Maryland	8	8	3	294	217	82	16	249	29	6.0
Virginia	5	4	-------	268	135	-------	3	253	12	1.2
West Virginia	8	3	-------	352	98	-------	23	329	-------	6.5
Georgia	19	12	-------	442	230	-------	49	306	87	13.8
Florida	8	4	-------	324	116	-------	5	212	107	2.3
Kentucky	36	18	-------	1,405	728	-------	56	1,166	183	4.6
Tennessee	44	48	-------	2,596	1,903	-------	154	2,180	262	6.6
Alabama	47	22	-------	1,299	589	-------	103	1,103	93	8.5
Mississippi	10	15	-------	227	233	-------	13	214	-------	5.7
Arkansas	60	53	-------	2,024	1,613	-------	126	1,372	526	8.4
Louisiana	12	7	-------	471	214	-------	41	380	50	9.7
Oklahoma	126	100	-------	5,594	2,831	-------	307	5,027	260	5.8
Texas	134	129	2	4,956	3,821	47	353	4,069	534	8.0
Montana	9	4	-------	202	69	-------	10	192	-------	5.0
Idaho	22	12	1	1,342	325	30	111	1,193	38	8.5
Colorado	39	11	1	1,728	370	50	96	1,528	104	5.9
New Mexico	23	3	-------	450	69	-------	23	406	21	5.4
Arizona	7	1	-------	399	93	-------	26	373	-------	6.5
Washington	42	26	7	1,742	976	285	46	1,318	378	3.4
Oregon	36	20	3	1,507	773	135	71	1,436	-------	4.7
California	76	46	23	6,115	3,380	2,433	361	5,547	207	6.1
Other States	11	4	1	396	91	166	9	387	-------	2.3

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF THE NAZARENE

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	1,444	1,173	1,113	$7,323,718	584	$1,611,274	483	$1,238,006	213	$324,797
Maine	12	9	9	55,300	6	9,150	-----	(1)	-----	----------
Vermont	6	5	5	10,140	1	350	3	2,160	2	1,225
Massachusetts	22	17	15	269,500	8	17,575	9	60,400	2	5,300
Rhode Island	3	3	3	25,850	2	3,600	-----	----------	-----	----------
Connecticut	5	5	4	43,000	2	12,000	-----	(1)	-----	----------
New York	29	26	24	286,400	17	95,855	11	81,900	7	40,851
New Jersey	6	5	5	28,500	4	14,187	-----	(1)	-----	(1)
Pennsylvania	27	24	22	278,900	9	44,125	10	67,100	7	26,875
Ohio	83	68	66	633,700	45	197,900	25	95,950	17	39,091
Indiana	99	91	89	713,830	60	183,107	35	98,600	20	27,525
Illinois	81	66	61	525,185	31	104,882	17	50,200	7	7,068
Michigan	44	39	37	229,250	28	66,645	16	32,250	11	12,835
Wisconsin	15	7	7	63,000	4	4,140	-----	(1)	-----	(1)
Minnesota	14	4	4	45,750	3	22,000	3	6,200	-----	----------
Iowa	29	23	21	129,300	11	18,311	15	41,400	8	18,228
Missouri	48	41	41	196,250	28	39,121	16	25,700	10	10,370
North Dakota	33	14	13	32,560	5	5,370	6	8,800	2	2,250
South Dakota	17	14	13	41,100	7	7,424	7	14,200	4	6,250
Nebraska	25	21	20	92,200	11	19,820	12	29,400	5	9,020
Kansas	62	54	52	323,464	23	80,057	34	66,310	14	12,315
Maryland	8	9	6	60,300	3	14,500	-----	(1)	-----	(1)
Virginia	5	6	5	62,000	4	13,973	-----	(1)	-----	(1)
West Virginia	8	7	7	30,600	4	5,750	-----	(1)	-----	(1)
Georgia	19	15	15	21,750	6	2,013	3	3,700	1	100
Florida	8	8	8	121,300	5	13,690	4	10,000	1	660
Kentucky	36	27	27	86,950	13	18,701	5	4,100	2	1,150
Tennessee	44	41	39	209,300	8	27,648	9	17,450	2	3,108
Alabama	47	32	31	55,400	5	4,300	6	10,800	3	2,700
Mississippi	10	6	6	13,900	4	1,894	-----	----------	-----	----------
Arkansas	60	49	46	93,306	15	19,664	17	28,600	6	3,300
Louisiana	12	8	7	43,000	2	6,400	6	19,500	2	3,910
Oklahoma	126	106	101	399,238	48	75,705	61	106,715	21	31,868
Texas	134	108	97	309,175	32	54,091	40	64,871	13	9,054
Montana	9	6	6	18,100	3	6,225	-----	(1)	-----	(1)
Idaho	22	17	17	60,930	12	13,901	11	25,100	4	4,700
Colorado	39	30	27	149,560	17	24,775	11	22,700	5	10,196
New Mexico	23	14	14	39,100	5	8,262	6	4,000	-----	----------
Arizona	7	7	7	57,500	3	7,790	-----	(1)	-----	----------
Washington	42	35	34	170,050	21	45,966	18	36,100	7	9,527
Oregon	36	31	28	177,900	15	60,645	16	26,750	8	3,975
California	76	66	66	1,041,680	47	208,012	32	110,450	14	15,486
Other States [2]	13	9	8	79,500	7	31,750	19	66,600	8	15,860

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 15 churches in Maine, Connecticut, New Jersey, Wisconsin, Maryland, Virginia, West Virginia, Montana, and Arizona.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF THE NAZARENE

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	1,444	1,340	$3,124,444	$2,434,513	$633,263	$56,668	1,233	13,015	109,237
Maine	12	12	27,938	23,599	4,339		12	110	663
Vermont	6	6	6,445	4,979	1,466		6	46	201
Massachusetts	22	21	82,672	56,689	25,983		20	282	2,034
Rhode Island	3	3	18,787	16,161	2,626		3	41	223
Connecticut	5	5	25,347	21,771	3,576		5	63	373
New York	29	27	119,083	98,187	20,896		26	259	1,772
New Jersey	6	6	13,296	10,932	2,364		6	50	286
Pennsylvania	27	27	86,909	66,533	20,376		25	316	2,518
Ohio	83	79	247,932	199,491	48,149	292	78	957	10,288
Indiana	99	94	287,053	209,468	62,285	15,300	91	1,116	10,708
Illinois	81	73	181,576	128,288	49,675	3,613	72	712	6,299
Michigan	44	43	116,158	96,069	20,089		44	483	3,670
Wisconsin	15	13	15,884	11,620	4,264		11	77	506
Minnesota	14	9	20,263	15,181	5,082		11	89	635
Iowa	29	28	72,369	45,592	14,563	12,214	26	272	1,937
Missouri	48	46	91,970	66,383	23,287	2,300	45	471	3,849
North Dakota	33	31	43,039	32,830	10,209		28	239	1,608
South Dakota	17	17	22,774	17,506	5,268		13	120	620
Nebraska	25	24	44,508	35,407	8,401	700	22	237	1,426
Kansas	62	60	142,456	111,162	25,826	5,468	60	688	5,180
Maryland	8	8	22,641	20,263	2,378		6	50	421
Virginia	5	5	15,355	7,024	2,189	6,142	3	38	240
West Virginia	8	8	14,007	11,996	2,011		7	74	755
Georgia	19	18	10,022	8,606	1,416		12	78	598
Florida	8	7	32,822	26,536	6,286		7	79	590
Kentucky	36	24	42,059	36,838	5,221		21	215	2,264
Tennessee	44	43	71,280	51,826	19,454		38	300	3,237
Alabama	47	37	30,188	23,889	6,299		34	243	2,055
Mississippi	10	6	8,825	8,144	681		7	46	345
Arkansas	60	57	61,217	51,203	9,829	185	44	375	3,558
Louisiana	12	9	23,525	19,987	2,317	1,221	8	84	620
Oklahoma	126	120	229,649	181,768	47,401	480	110	1,081	9,574
Texas	134	122	171,108	143,112	26,855	1,141	88	743	6,596
Montana	9	8	10,190	7,787	2,403		7	58	354
Idaho	22	21	62,039	47,213	12,162	2,664	22	294	2,323
Colorado	39	38	89,553	73,567	14,324	1,662	38	450	3,527
New Mexico	23	21	17,885	14,066	3,819		12	75	631
Arizona	7	7	16,444	12,239	4,205		6	68	690
Washington	42	38	85,080	68,967	16,113		38	463	3,095
Oregon	36	35	74,305	56,968	14,051	3,286	35	360	2,562
California	76	72	341,811	270,897	70,914		74	1,082	9,567
Other States	13	12	27,980	23,769	4,211		12	131	839

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Near the close of the nineteenth century, a movement for the spread and conservation of scriptural holiness, corresponding somewhat to that historically known as the Wesleyan revival of the previous century, developed almost simultaneously in various parts of the United States, everywhere with a spontaneous drawing, in the unity of the Spirit, toward closer affiliation of those of like precious faith, and finally culminating in the organization of the Pentecostal Church of the Nazarene.

[1] This statement, though it contains a part of the statement published in Part II of the Report on Religious Bodies 1916, has been rewritten by E. J. Fleming, general secretary of the Church of the Nazarene.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: CHURCH OF THE NAZARENE

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,444**	**63,558**	**1,113**	**$7,323,718**	**584**	**$1,611,274**	**1,340**	**$3,124,444**	**1,233**	**109,237**
Alabama	48	1,307	32	56,600	6	4,750	37	30,188	34	2,055
Arizona	7	399	7	57,500	3	7,790	7	16,444	6	690
Arkansas	60	2,024	46	93,306	15	19,664	57	61,217	44	3,558
California, Northern	30	1,510	24	201,980	22	74,462	27	85,018	28	2,562
California, Southern	46	4,605	42	839,700	25	133,550	45	256,793	46	7,005
Carolina Home Mission	3	133	3	31,500	3	12,500	3	7,910	2	240
Chicago, Central	96	3,872	68	588,185	35	109,022	86	197,460	83	6,805
Colorado-Wyoming	41	1,796	28	158,560	18	26,075	40	93,419	40	3,710
Dallas	51	2,139	35	115,350	13	28,751	46	53,691	38	2,787
Florida	7	316	7	120,100	4	13,240	7	32,822	7	590
Georgia	19	442	15	21,750	6	2,013	18	10,021	12	598
Hamlin	51	1,907	39	125,825	12	13,013	47	69,589	31	2,648
Idaho-Oregon	24	1,365	18	54,700	12	14,350	23	51,980	24	2,240
Indiana, Northern	38	2,282	34	317,430	23	85,825	36	132,637	36	4,613
Indianapolis	61	3,020	55	396,400	37	97,282	58	154,416	55	6,095
Iowa	29	1,350	21	129,300	11	18,311	28	72,369	26	1,937
Kansas	42	1,657	35	210,760	12	44,310	40	94,522	40	3,148
Kansas City	37	1,665	32	205,164	22	55,790	36	87,611	36	3,635
Kentucky	39	1,487	30	97,050	14	18,751	27	45,324	23	2,408
Louisiana	12	471	7	43,000	2	6,400	9	23,525	8	620
Michigan	44	1,767	37	229,250	28	66,645	43	116,158	44	3,670
Minneapolis	56	1,589	29	122,210	17	40,419	49	75,519	46	2,385
Mississippi	10	227	6	13,900	4	1,894	6	8,825	7	345
Missouri	31	1,139	26	103,850	17	19,078	30	52,294	29	2,246
Nebraska	25	823	20	92,200	11	19,820	24	44,508	22	1,426
New England	49	2,406	36	399,790	19	41,625	48	156,541	47	3,549
New Mexico	21	438	11	35,100	5	8,262	19	19,074	10	649
New York	31	1,206	25	296,400	18	98,855	29	130,824	28	1,859
North Dakota	17	401	7	15,300	1	600	16	20,747	13	832
North Pacific	46	1,981	40	249,750	23	70,948	44	102,562	45	3,527
Northwest	32	1,277	22	109,430	14	38,714	28	69,082	28	2,290
Ohio	56	2,629	44	318,700	28	83,925	53	116,201	52	4,626
Oklahoma, Eastern	58	2,445	43	166,590	25	31,129	54	87,462	46	4,360
Oklahoma, Western	68	3,149	58	232,648	23	44,576	66	142,187	64	5,214
Pittsburgh	52	3,596	45	534,900	28	144,800	51	204,142	49	8,132
San Antonio	31	875	23	68,000	7	12,327	28	45,818	18	1,091
Southwest	3	47	3	4,000	----	----	3	821	3	52
Tennessee	44	2,596	39	209,300	8	27,648	43	71,280	38	3,237
Washington-Philadelphia	29	1,220	21	258,300	13	74,160	29	83,443	25	1,803

The great impulse of this movement has been the emphasis placed by the Scriptures upon the fact that, in the atonement, Jesus Christ has made provision not only to save men from their sins, but also to perfect them in love.

In January, 1894, William Howard Hoople, a business man in New York City, founded a mission in Brooklyn, which, in the following May, was organized as an independent church, with a membership of 32, and called "Utica Avenue Pentecostal Tabernacle." A church edifice was afterward erected, and Mr. Hoople was called to the pastorate. The following February the Bedford Avenue Pentecostal Church was organized, in an abandoned church building, and a little later, the Emmanuel Pentecostal Tabernacle. In December, 1895, delegates from these three churches formed the Association of Pentecostal Churches of America, adopting a constitution, a summary of doctrines, and by-laws. This association was duly incorporated. Associated with Rev. William Howard Hoople in this work were Rev. H. B. Hosley, Rev. John Norberry, Rev. Charles BeVier, and Rev. H. F. Reynolds.

In the meantime, several independent churches had been organized for the same purpose in New England, and a ministerial organization had been effected, known as the Central Evangelical Holiness Association. Prominently connected with this work were Rev. F. A. Hillery, Rev. C. Howard Davis, and Rev. F. L. Sprague. In November, 1896, upon invitation of the Association of Pentecostal Churches of America, a joint committee of these two associations and other independent churches met in the city of Brooklyn, N. Y. This meeting resulted in several of these churches uniting with the Association of Pentecostal Churches of America.

In October, 1895, at Los Angeles, Calif., a number of persons, under the leadership of Rev. Phineas F. Bresee, D. D., and Rev. J. P. Widney, LL. D., formed the First Church of the Nazarene, with 135 charter members. They adopted statements of belief, and agreed to such general rules as seemed proper and needful for their immediate guidance, leaving to future conferences the making of such provisions as the work and its conditions might necessitate As a result of this organization, a number of churches sprang into existence, reaching as far east as Chicago.

As these two bodies came to know more of each other, it was felt that they should unite, and after consultation by delegates from one body to the other a basis of union was prepared and unanimously adopted by both bodies. The first union assembly was held in Chicago, in October, 1907.

There were several other Holiness movements in the South and Southwest, resulting in the organization of independent Holiness churches which carried on for a time but finally merged into the Pentecostal Church of the Nazarene.

In 1894, the first organization of the Church of Christ was effected by Rev. R. L. Harris, at Milan, Tenn., with 14 members. This church was deemed necessary to conserve the work of Holiness, and soon spread throughout western Texas and Arkansas.

In 1898, the first Holiness churches were organized in Texas, by Rev. Thomas Rogers and Rev. Dennis Rogers, who came from California.

In 1900, the first Independent Church of Christ was organized, by Rev. C. B. Jernigan, at Van Alstyne, Tex., and the denomination grew and prospered until, in 1903, there were 20 church organizations.

In 1904, at Rising Star, Tex., the Independent Holiness Church and the Church of Christ were united in one body, called the Holiness Church of Christ.

At the general assembly of the Pentecostal Church of the Nazarene, at Chicago, in 1907, in response to an invitation, several persons were present from the Holiness Church of Christ. Some of these were appointed to attend, but were not authorized to take any action with reference to organic union. The assembly invited them into counsel, and provisional arrangements were made for incorporating this church into the general body, upon proper action on their part; and this was finally consummated in the meeting of the general assembly, at Pilot Point, Tex., October 8, 1908.

In the year 1898, Rev. J. O. McClurkan and others called a meeting of the Holiness people of Tennessee and adjacent States, to be held in Nashville. At this convention an association was formed known as the Pentecostal Alliance, which name was afterward changed to Pentecostal Mission. From the beginning these people were evangelistic in spirit, having a burning desire to disseminate the doctrine and experience of sanctification; hence there came together in different sections of the Southland groups of Holiness people, known as bands of the Pentecostal Mission. They were decidedly missionary in spirit, and soon were sending their representatives to "the regions beyond." Throughout their career they have been characterized by this missionary zeal.

At different times the question of the union of the Pentecostal Mission with the Pentecostal Church of the Nazarene had been discussed, and on February 13, 1915, this union was effected at Nashville, Tenn., thus uniting both the home and the foreign work of the Pentecostal Mission and the Pentecostal Church of the Nazarene.

In November, 1901, the first stage in the present Holiness Church movement in the British Isles began, when the Rev. George Sharpe, after a strenuous, successful, and glorious ministry of 13 months at the Parkhead Congregational Church, Glasgow, was evicted for preaching Bible holiness.

On September 30, 1906, the first services of the first distinctively Holiness Church were held in Glasgow. The charter members numbered 80. Other churches were organized and became the Pentecostal Church of Scotland. Visits of Dr. E. F. Walker and Dr. H. F. Reynolds to Scotland, and a visit of Rev. George Sharpe and Mrs. Sharpe to the Fourth General Assembly, at Kansas City, Mo., led the way to affiliation with the Church of the Nazarene, which was consummated in November, 1915.

The general assembly of 1919, in response to memorials from 35 district assemblies, changed the name of the organization to Church of the Nazarene.

DOCTRINE

In doctrine the Church of the Nazarene is essentially in accord with historic Methodism. It stands for apostolic purity of doctrine, primitive simplicity of worship, and pentecostal power in experience, it being generally regarded that the primary dispensational truth is that Jesus Christ baptizes believers with the Holy Spirit, cleansing them from all sin and empowering them to witness the grace of God to men. This church stands particularly for this truth and experience, giving prominence to this great truth.

The general assembly has expressed the same in the following terms:

Entire sanctification is that act of God, subsequent to conversion, by which regenerate believers are made free from inbred sin, and brought into the state of entire devotement to God and the holy obedience of love made perfect. It is provided for through the precious blood of Jesus and is wrought instantaneously by the baptism with the Holy Spirit, the conditions being entire consecration and appropriating faith; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms, representing its different phases, such as "Christian perfection," "perfect love," "heart purity," "the baptism with the Holy Spirit," "the fullness of the blessing," and "Christian holiness." There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, but the latter is the result of growth in grace. It is one thing to have the heart all yielded to God and occupied by Him; it is quite another thing to have the entire character, in every detail, harmonize with His Spirit, and the life become "conformable to his image."

The Church of the Nazarene recognizes that the right and privilege of men to church membership rests upon their being regenerate, and would require only such statements of belief as are essential to Christian experience and the maintenance of that condition. Whatever is not essential to life in Jesus Christ may be left to individual liberty of Christian thought. That which is essential to Christian life lies at the very basis of their associated life and fellowship in the church, and there can be no failure to believe this without forfeiting Christian life itself, and thus the right of all church affiliation.

While emphasizing the baptism with the Holy Spirit as a definite experience of divine grace, the Church of the Nazarene never has taught, nor does it now teach, or countenance teaching, that speaking in tongues is a manifestation attendant upon, or an evidence of, the baptism with the Holy Spirit.

While standing especially for the great dispensational truth that Jesus Christ baptizes believers with the Holy Spirit, cleansing them from all sin, the Church of the Nazarene also emphasizes the great cardinal doctrines of Christianity. Briefly stated, the Church of the Nazarene believes:

(1) In one God, the Father, Son, and Holy Spirit; (2) in the divine inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living; (3) that man is born with a fallen nature and is, therefore, inclined to evil, and that continually; (4) that the finally impenitent are hopelessly and eternally lost; (5) that the atonement through Christ is for the whole human race, and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin; (6) that believers are to be sanctified wholly subsequent to conversion through faith in the Lord Jesus Christ; (7) that the Holy Spirit bears witness to the new birth and also to the entire sanctification of believers; (8) in the return of our Lord, in the resurrection of the dead, and in the final judgment.

Applicants for membership in the church are received on the confession of their faith in Christ and of their acceptance of the doctrines which the church holds essential to salvation, and their agreement to observe the rules and regulations that mark the conscience of the church.

The Church of the Nazarene believes in the Bible doctrine of divine healing, and urges its people to offer the prayer of faith for the healing of the sick. Providential means and agencies when necessary are not to be refused.

Its position upon temperance and prohibition is stated in the following terms:

The Holy Scriptures and human experience alike condemn the use, as a beverage, of intoxicating drinks. The manufacture and sale of such liquors for such purposes is sin against God and the human race. Total abstinence from all intoxicants is the Christian rule for the individual, and total prohibition of the traffic is the duty of the civil government. It can not be licensed without sin, and voters are largely responsible for the acts of the government. No voter can vote for license, or for a party favoring it, without becoming a partaker of this crime against humanity. To rent or lease property to be used for such business, or to be a bondsman for persons engaged in the traffic of intoxicating drinks, can but be considered a misdemeanor.

ORGANIZATION

The ecclesiastical organization is representative, thus avoiding the extremes of episcopacy on the one hand and the unlimited congregationalism on the other. Each local church is governed through a church board elected by the congregation. The churches are associated for such general purposes as belong to all alike, particularly for a world-wide missionary program. The churches in a particular area are united to form an assembly district, each local church being entitled to representation in the district assembly. There are 42 such districts which hold annual assemblies and elect district superintendents and district boards, license and ordain ministers, commission evangelists, and conduct such other work as may be connected with their area. The 42 districts elect both ministerial and lay delegates to the general assembly, which meets once in four years. The general assembly elects general superintendents and other general officers and boards to have oversight of general denominational activities.

Persons are licensed to the gospel ministry after having been examined by a district assembly regarding their spiritual, intellectual, and other fitness for such work. Further ordination is by a council of the pastors and delegates, upon the completion of a four years' course of study, or its equivalent in college work. Ministers from other denominations may be received on the vote of the district assembly to which the application has been referred.

WORK

The general work in which the 42 districts unite with the churches composing them is carried on under the head of home missions, foreign missions, publication, church extension, ministerial relief, education, young people's societies, and Sunday schools.

The total amount of contributions for all purposes in 1926 is estimated at $3,233,172, distributed as follows: Local interests, $2,692,694; district interests, $256,814; general interests, $283,664.

The work conducted by the department of foreign missions includes missions in southern Africa, eastern and western India, Palestine, China, Japan, Argentine and Peru, Central America, Mexico, and Cape Verde Islands. The report for 1926 shows 33 stations occupied by 55 American missionaries and 300 native workers; 54 organized churches with 3,400 members; 79 schools with 1,740 pupils; and 18 hospitals and dispensaries treating during the year about 21,500 patients. The value of property in the foreign field is estimated at $220,000.

The educational work is combined under six colleges and two junior colleges in the United States, a Bible school in Scotland, and a Bible school in Alberta, Canada. The schools have property valued at $1,043,178.

The denominational headquarters are located at Kansas City, Mo.

CHURCHES OF CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Churches of Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of all persons received into its local churches on the basis of faith in the divinity of Christ, repentance of past sins, and baptism by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCHES OF CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	6,226	896	5,330	14.4	85.6
Members	433,714	104,571	329,143	24.1	75.9
Average per church	70	117	62		
Membership by sex:					
Male	176,836	41,642	135,194	23.5	76.5
Female	253,130	62,042	191,088	24.5	75.5
Sex not reported	3,748	887	2,861	23.7	76.3
Males per 100 females	69.9	67.1	70.7		
Church edifices:					
Number	5,127	733	4,394	14.3	85.7
Value—Churches reporting	5,089	719	4,370	14.1	85.9
Amount reported	$16,402,158	$7,402,986	$8,999,172	45.1	54.9
Average per church	$3,223	$10,296	$2,059		
Debt—Churches reporting	586	269	317	45.9	54.1
Amount reported	$1,511,547	$1,204,833	$306,714	79.7	20.3
Churches reporting "no debt" on church edifice	2,374	294	2,080	12.4	87.6
Parsonages:					
Value—Churches reporting	136	45	91	33.1	66.9
Amount reported	$453,050	$229,300	$223,750	50.6	49.4
Debt—Churches reporting	47	22	25		
Amount reported	$79,365	$49,280	$30,085	62.1	37.9
Churches reporting "no debt" on parsonage	82	21	61		
Expenditures during year:					
Churches reporting	5,975	875	5,100	14.6	85.4
Amount reported	$3,961,310	$1,784,775	$2,176,535	45.1	54.9
Current expenses and improvements	$3,223,000	$1,476,745	$1,746,255	45.8	54.2
Benevolences, missions, etc	$596,343	$244,534	$351,809	41.0	59.0
Not classified	$141,967	$63,496	$78,471	44.7	55.3
Average expenditure per church	$663	$2,040	$427		
Sunday schools:					
Churches reporting	4,403	716	3,687	16.3	83.7
Officers and teachers	20,595	4,538	16,057	22.0	78.0
Scholars	274,571	71,185	203,386	25.9	74.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 6,226 active organizations of the Churches of Christ, with 433,714 members. The classification of membership by sex was reported by 6,191 churches, but none of the churches reported classification by age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Churches of Christ for the censuses of 1926, 1916, and 1906. In 1890, the Churches of Christ were included in the statistics for the Disciples of Christ.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHURCHES OF CHRIST

ITEM	1926	1916	1906
Churches (local organizations)	6,226	5,570	2,649
Increase over preceding census:			
Number	656	2,921	----
Per cent	11.8	110.3	----
Members	433,714	317,937	159,658
Increase over preceding census:			
Number	115,777	158,279	----
Per cent	36.4	99.1	----
Average membership per church	70	57	60
Church edifices:			
Number	5,127	4,342	1,974
Value—Churches reporting	5,089	4,342	1,962
Amount reported	$16,402,158	$5,644,096	$2,555,372
Average per church	$3,223	$1,300	$1,302
Debt—Churches reporting	586	276	193
Amount reported	$1,511,547	$136,003	$76,208
Parsonages:			
Value—Churches reporting	136	22	21
Amount reported	$453,050	$28,900	$22,900
Debt—Churches reporting	47	----	----
Amount reported	$79,365	----	----
Expenditures during year:			
Churches reporting	5,975	2,168	----
Amount reported	$3,961,310	$679,191	----
Current expenses and improvements	$3,223,000	$434,596	----
Benevolences, missions, etc	$596,343	$106,449	----
Not classified	$141,967	$138,146	----
Average expenditure per church	$663	$313	----
Sunday schools:			
Churches reporting	4,403	3,408	1,225
Officers and teachers	20,595	15,213	5,112
Scholars	274,571	167,809	56,086

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Churches of Christ by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCHES OF CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**6,226**	**896**	**5,330**	**433,714**	**104,571**	**329,143**	**176,836**	**253,130**	**3,748**	**69.9**
New England:										
Maine	4		4	117		117	48	69		
Rhode Island	1	1		490	490		164	326		50.3
Connecticut	1	1		80	80		25	55		
Middle Atlantic:										
New York	4	1	3	182	87	95	73	109		67.0
New Jersey	2	1	1	47	17	30	14	33		
Pennsylvania	45	13	32	2,135	569	1,566	921	1,214		75.9
East North Central:										
Ohio	161	30	131	11,257	2,446	8,811	4,616	6,641		69.5
Indiana	236	37	199	21,419	3,980	17,439	9,072	12,282	65	73.9
Illinois	146	26	120	10,017	1,301	8,716	4,058	5,959		68.1
Michigan	21	14	7	2,156	1,984	172	890	1,266		70.3
Wisconsin	3	1	2	73	41	32	32	41		
West North Central:										
Minnesota	1	1		50	50		30	20		
Iowa	53	9	44	4,302	1,479	2,823	1,857	2,445		76.0
Missouri	272	37	235	19,260	3,405	15,855	7,787	11,303	170	68.9
North Dakota	2		2	38		38	13	25		
South Dakota	5	1	4	164	71	93	49	80	35	
Nebraska	20	3	17	1,269	198	1,071	462	645	162	71.6
Kansas	143	33	110	8,983	2,941	6,042	3,684	5,299		69.5
South Atlantic:										
District of Columbia	2	2		154	154		92	62		
Virginia	19	2	17	700	59	641	294	406		72.4
West Virginia	208	17	191	13,660	2,937	10,723	5,366	8,145	149	65.9
North Carolina	21	4	17	1,013	116	897	399	514	100	77.6
South Carolina	5	3	2	325	248	77	119	206		57.8
Georgia	64	14	50	4,039	1,540	2,499	1,668	2,371		70.4
Florida	112	21	91	6,159	2,154	4,005	2,565	3,594		71.4
East South Central:										
Kentucky	367	37	330	29,539	5,718	23,821	12,224	17,170	145	71.2
Tennessee	978	113	865	72,015	17,343	54,672	29,316	42,178	521	69.5
Alabama	460	57	403	30,115	6,437	23,678	12,173	17,371	571	70.1
Mississippi	125	15	110	6,968	905	6,063	3,015	3,953		76.3
West South Central:										
Arkansas	626	37	589	39,678	3,385	36,293	16,132	23,546		68.5
Louisiana	45	15	30	2,240	685	1,555	907	1,333		68.0
Oklahoma	559	73	486	34,645	8,177	26,468	13,873	20,522	250	67.6
Texas	1,286	191	1,095	98,909	29,263	69,646	40,194	57,535	1,180	69.9
Mountain:										
Montana	8		8	154		154	66	88		
Idaho	11	2	9	411	62	349	198	213		93.0
Wyoming	1		1	17		17	8	9		
Colorado	26	10	16	1,477	958	519	472	605	400	78.0
New Mexico	44	7	37	2,032	563	1,469	799	1,233		64.8
Arizona	21	12	9	816	452	364	325	491		66.2
Pacific:										
Washington	28	8	20	1,069	425	644	419	650		64.5
Oregon	22	7	15	1,102	507	595	455	647		70.3
California	68	40	28	4,438	3,344	1,094	1,962	2,476		79.2

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

In their early history the churches which gathered under the leadership of Thomas and Alexander Campbell[2] emphasized the distinctively apostolic character of the individual church, not merely as a worshiping congregation and a working force, but as an autonomous ecclesiastical body. As set forth in the "Declaration and Address," by Thomas Campbell, they deplored human creeds

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by J. W. Shepherd, Birmingham, Ala., and approved by him in its present form.

[2] See Disciples of Christ, p. 472.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, BY STATES, 1906 TO 1926: CHURCHES OF CHRIST

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	6,226	5,570	2,649	433,714	317,937	159,658
Maine	4	6	7	117	153	137
New York	4	1	2	182	16	44
Pennsylvania	45	32	13	2,135	1,295	729
Ohio	161	139	70	11,257	9,004	4,954
Indiana	236	210	112	21,419	16,512	10,259
Illinois	146	103	58	10,017	6,726	3,552
Michigan	21	17	8	2,156	1,398	838
Wisconsin	3	----	1	73	----	8
Iowa	53	30	23	4,302	1,534	1,477
Missouri	272	279	121	19,260	15,160	7,087
South Dakota	5	3	----	164	39	----
Nebraska	20	31	11	1,269	1,252	492
Kansas	143	110	66	8,983	5,573	3,216
Virginia	19	13	4	700	841	120
West Virginia	208	182	50	13,660	10,342	2,594
North Carolina	21	21	7	1,013	951	295
South Carolina	5	----	----	325	----	----
Georgia	64	58	22	4,039	2,671	1,046
Florida	112	74	28	6,159	2,865	1,060
Kentucky	367	330	151	29,539	24,216	12,451
Tennessee	978	995	631	72,015	63,521	41,411
Alabama	460	361	157	30,115	20,943	9,214
Mississippi	125	122	47	6,968	5,994	3,155
Arkansas	626	514	190	39,678	26,239	11,006
Louisiana	45	38	10	2,240	1,268	421
Oklahoma	559	481	166	34,645	21,700	8,074
Texas	1,286	1,240	627	98,909	71,542	34,006
Montana	8	3	----	154	41	----
Idaho	11	9	2	411	364	46
Colorado	26	11	4	1,477	588	114
New Mexico	44	51	5	2,032	1,333	129
Arizona	21	7	4	816	239	52
Washington	28	34	17	1,069	1,194	488
Oregon	22	23	11	1,102	1,133	408
California	68	35	23	4,438	1,149	761
Other States	10	7	1	876	141	14

and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of their movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose what seemed to some to be a desire for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were a general organization of the churches into a missionary society, with a "money basis" of membership, and the use of instrumental music in church worship. The agitation for the organization of a missionary society began soon after 1840 and continued until the American Christian

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCHES OF CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**6,226**	**5,127**	**5,089**	**$16,402,158**	**586**	**$1,511,547**	**136**	**$453,050**	**47**	**$79,365**
Pennsylvania	45	39	39	116,150	4	3,835				
Ohio	161	138	137	444,500	25	52,550				
Indiana	236	220	219	691,000	20	56,045	10	26,100	2	2,400
Illinois	146	127	125	327,350	13	22,100		(1)		(1)
Michigan	21	16	15	239,100	4	29,550		(1)		(1)
Iowa	53	49	48	191,400	1	250	6	21,300		
Missouri	272	230	224	652,900	18	30,405	6	17,500	1	1,100
South Dakota	5	3	3	17,000	1	2,500		(1)		
Nebraska	20	15	15	49,650	1	400		(1)		
Kansas	143	116	115	395,476	10	15,750	3	9,000	2	4,300
Virginia	19	16	16	30,800	3	6,225				
West Virginia	208	183	181	648,065	19	66,190	6	33,000	3	4,680
North Carolina	21	17	17	19,900	2	287				
South Carolina	5	3	3	12,800	1	825				
Georgia	64	53	52	106,400	4	3,450		(1)		
Florida	112	86	86	566,150	18	119,810	7	45,000	4	15,200
Kentucky	367	324	322	920,310	27	46,187		(1)		(1)
Tennessee	978	844	837	2,825,002	88	276,256	15	56,300	6	3,750
Alabama	460	384	380	1,094,446	40	141,189	8	28,700	2	1,500
Mississippi	125	92	92	176,858	10	24,975				
Arkansas	626	554	553	917,074	29	25,899		(1)		(1)
Louisiana	45	32	32	83,077	7	8,551		(1)		(1)
Oklahoma	559	379	376	1,046,525	49	94,750	14	36,000	6	7,600
Texas	1,286	1,055	1,051	4,076,250	145	396,376	38	106,300	13	14,685
Idaho	11	6	6	9,350	1	800		(1)		
Colorado	26	19	19	86,100	6	20,585				
New Mexico	44	28	28	99,400	12	20,280		(1)		
Arizona	21	6	6	16,800						
Washington	28	23	22	39,800	5	1,360		(1)		
Oregon	22	16	16	39,050	3	1,535		(1)		(1)
California	68	45	45	267,600	18	36,602				
Other States [2]	29	9	9	195,875	2	6,030	23	73,850	8	24,150

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 21 churches in Ohio, Illinois, Michigan, South Dakota, Nebraska, Georgia, Kentucky, Arkansas, Louisiana, Idaho, New Mexico, Washington, and Oregon.

Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Alexander Campbell's approval, many of his brethren were dissatisfied and held firmly to the earlier position, quoting his own language in speaking of the apostolic Christians:

"Their churches were not fractured into missionary societies, Bible societies, and educational societies; nor did they dream of organizing such. * * * They knew nothing of the hobbies of modern times. In their church capacity alone they moved. * * * They viewed the Church of Jesus Christ as the scheme of salvation to ameliorate the world. As members of it they considered themselves bound to do all they could for the glory of God and the good of men. They dared not transfer to a missionary society a cent or a prayer, lest in so doing they should rob the Church of its glory and exalt the inventions of men above the wisdom of God."

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCHES OF CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	6,226	5,975	$3,961,310	$3,223,000	$596,343	$141,967	4,403	20,595	274,571
Maine	4	4	1,014	775	239	----	----	----	----
New York	4	4	3,954	3,830	124	----	3	11	122
Pennsylvania	45	45	17,913	14,916	2,997	----	26	101	1,178
Ohio	161	155	93,997	81,913	11,884	200	98	461	5,699
Indiana	236	231	134,452	114,169	15,908	4,375	134	696	9,140
Illinois	146	141	66,250	57,983	6,625	1,642	76	392	4,938
Michigan	21	21	60,204	39,805	4,899	15,500	16	113	1,352
Wisconsin	3	3	314	268	46	----	2	5	43
Iowa	53	53	34,020	27,474	5,424	1,122	39	261	3,037
Missouri	272	256	119,588	95,876	17,014	6,698	175	817	10,483
South Dakota	5	5	5,414	5,112	302	----	4	31	169
Nebraska	20	18	7,612	5,842	1,770	----	12	61	720
Kansas	143	138	81,884	66,525	11,363	3,996	89	464	5,784
Virginia	19	19	3,313	2,754	559	----	10	33	322
West Virginia	208	198	101,264	82,798	15,481	2,985	110	502	6,818
North Carolina	21	19	4,269	2,843	1,041	385	11	39	569
South Carolina	5	4	2,892	2,305	587	----	4	13	352
Georgia	64	62	37,821	29,597	8,224	----	48	217	2,872
Florida	112	106	182,739	170,567	12,172	----	81	333	4,174
Kentucky	367	349	198,964	152,947	43,136	2,881	277	1,203	15,988
Tennessee	978	933	600,287	436,207	115,100	48,980	827	3,717	51,676
Alabama	460	436	238,211	209,044	26,309	2,858	355	1,529	20,833
Mississippi	125	119	41,918	32,531	7,721	1,666	92	309	3,818
Arkansas	626	624	283,442	237,223	43,335	2,884	516	2,388	28,905
Louisiana	45	44	23,031	18,750	3,781	500	27	94	1,059
Oklahoma	559	531	367,000	300,458	54,954	11,588	366	1,690	23,926
Texas	1,286	1,229	1,091,544	897,332	162,030	32,182	867	4,470	63,293
Montana	8	7	1,402	1,122	280	----	3	5	79
Idaho	11	11	3,876	2,544	1,332	----	3	12	113
Colorado	26	26	17,177	14,892	2,285	----	13	69	1,039
New Mexico	44	41	17,660	14,202	2,858	600	28	121	1,317
Arizona	21	20	6,506	5,050	956	500	11	42	405
Washington	28	25	10,924	9,078	1,571	275	12	43	468
Oregon	22	22	7,825	7,164	661	----	16	75	785
California	68	66	76,866	65,542	11,174	150	47	210	2,568
Other States	10	10	15,763	13,562	2,201	----	5	68	527

A society with a "money basis" and a delegated membership, it was urged, was the beginning of apostasy from New Testament Christianity. The article in the constitution of the missionary society which gave more offense than any other, because, in the view of some, it established a "money basis" and created a "moneyed aristocracy," read as follows: "The society shall be composed of annual delegates, life members, and life directors. Any church may appoint a delegate for an annual contribution of $10; and $20 paid at one time shall be requisite to constitute a member for life." Various and earnest efforts were made at different times to dissuade them from this "departure from New Testament Christianity," but without avail.

The question as to the use of instrumental music in the services of the church became an issue as early as 1859, when a melodeon was placed in the church at Midway, Ky. Much opposition was aroused, and the claim was made that instrumental music in the church services "ministered to pride and worldliness,

was without the sanction of New Testament precept and example, and was consequently unscriptural and sinful."

Other matters in regard to which there was controversy were the introduction of the "modern pastor" and the adoption of "unscriptural means of raising money."

It was inevitable that such divergencies of opinion should result in the formation of opposing parties, and these parties were variously called "Conservatives" and "Progressives," or "Antis" and "Digressives." Actual divisions, however, came slowly. Many who sympathized with the Progressives continued to worship and work with the Conservatives because they had no other church facilities; on the other hand, many Conservatives associated with the Progressives for a similar reason.

In the census report for 1890 both parties were reported together under the title Disciples of Christ. In the report for 1906 the Conservatives were reported separately as Churches of Christ, but the results were not altogether satisfactory, as it was difficult to draw the line between them and the Disciples of Christ. There is now a clearer distinction between the two groups, and the statistics for 1926 are far more complete.

DOCTRINE AND ORGANIZATION

In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ.[3] They reject all human creeds and confessions, consider the Scriptures a sufficient rule of faith and practice, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Spirit," and regard the Lord's Supper as a memorial service rather than as a sacrament, to be observed each Lord's Day. The church, with such officers as belonged to it in apostolic times, is considered a divine institution. Each local church is independent; it elects its own officers, calls its own ministers, and conducts its own affairs. Membership is on the general basis of faith in Christ, repentance, and baptism (immersion). The ministerial office is not emphasized, and there are no ministerial associations. Each minister is a member of the church which he serves, and is subject to its discipline. In general, the doctrine of nonresistance is advocated.

WORK

The opposition to missionary societies on the part of the Churches of Christ does not imply any lack of interest in missionary work, which has been fully developed since the division. They are rapidly establishing new churches in different parts of the United States, and are carrying on missionary work in Japan, China, Persia, Brazil, Hawaii, India, and Africa.

The educational institutions of the Churches of Christ include 6 Bible, or Christian, colleges, with 113 teachers, 2,012 students, and property valued at $1,900,000; a normal and business college, with 17 teachers, 190 students, and property valued at $220,000; a classical institute, with 6 teachers, 120 students, and property valued at $50,000; an orphan school, with 6 teachers, 75 pupils, and property valued at $275,000; 6 orphanages, with 636 orphans, and property valued at $285,000; and an old people's home, with 30 inmates, and property valued at $20,000. These institutions are located in Tennessee, Texas, Kentucky, Arkansas, Oklahoma, Georgia, and California.

They publish 9 weekly journals and 1 monthly, devoted exclusively to religious instruction.

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[3] See Disciples of Christ, p. 474.

CHURCHES OF GOD, HOLINESS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Churches of God, Holiness, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Churches of God, Holiness, consists of persons who are baptized by immersion on profession of belief in the divinity of Jesus Christ and of adherence to New Testament teachings.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCHES OF GOD, HOLINESS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	29	24	5		
Members	2,278	1,929	349	84.7	15.3
Average per church	79	80	70		
Membership by sex:					
Male	830	710	120	85.5	14.5
Female	1,410	1,181	229	83.8	16.2
Sex not reported	38	38			
Males per 100 females	58.9	60.1	52.4		
Membership by age:					
Under 13 years	400	331	69	82.8	17.2
13 years and over	1,865	1,585	280	85.0	15.0
Age not reported	13	13			
Per cent under 13 years [3]	17.7	17.3	19.8		
Church edifices:					
Number	16	11	5		
Value—Churches reporting	16	11	5		
Amount reported	$159,700	$152,500	$7,200	95.5	4.5
Average per church	$9,981	$13,864	$1,440		
Debt—Churches reporting	7	6	1		
Amount reported	$71,375	$71,350	$25	100.0	(4)
Churches reporting "no debt" on church edifice	7	5	2		
Parsonages:					
Value—Churches reporting	2	1	1		
Amount reported	$16,700	$15,000	$1,700	89.8	10.2
Debt—Churches reporting	1	1			
Amount reported	$10,000	$10,000		100.0	
Expenditures during year:					
Churches reporting	26	21	5		
Amount reported	$35,878	$34,693	$1,185	96.7	3.3
Current expenses and improvements	$27,878	$26,769	$1,109	96.0	4.0
Benevolences, missions, etc.	$8,000	$7,924	$76	99.1	0.9
Average expenditure per church	$1,380	$1,652	$237		
Sunday schools:					
Churches reporting	27	22	5		
Officers and teachers	174	148	26	85.1	14.9
Scholars	1,246	1,066	180	85.6	14.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.
[4] Less than one-tenth of 1 per cent.

The data given for 1926 represent 29 active organizations of the Churches of God, Holiness, with 2,278 members. The classification of membership by sex was reported by 27 churches and the classification by age was reported by 28 churches, including 20 which reported members under 13 years of age.

This denomination was not organized until after the census of religious bodies of 1916, and no comparative data are available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Churches of God, Holiness by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCHES OF GOD, HOLINESS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**29**	**24**	**5**	**2,278**	**1,929**	**349**	**830**	**1,410**	**38**	**58.9**
Middle Atlantic:										
New York	2	2	------	142	142	------	52	90	------	------
Pennsylvania	2	2	------	111	111	------	30	81	------	------
East North Central:										
Ohio	2	2	------	65	65	------	12	28	25	------
Illinois	1	1	------	87	87	------	36	51	------	------
Michigan	1	1	------	13	13	------	------	------	13	------
South Atlantic:										
District of Columbia	1	1	------	60	60	------	25	35	------	------
Virginia	2	2	------	95	95	------	35	60	------	------
North Carolina	4	2	2	135	69	66	43	92	------	------
South Carolina	7	4	3	631	348	283	227	404	------	56.2
Georgia	3	3	------	749	749	------	318	431	------	73.8
East South Central:										
Tennessee	2	2	------	135	135	------	37	98	------	------
West South Central:										
Louisiana	1	1	------	15	15	------	5	10	------	------
Texas	1	1	------	40	40	------	10	30	------	------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: CHURCHES OF GOD, HOLINESS

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**29**	**2,278**	**400**	**1,865**	**13**	**17.7**
North Carolina	4	135	10	125	----------	7.4
South Carolina	7	631	157	474	----------	24.9
Georgia	3	749	128	621	----------	17.1
Other States	15	763	105	645	13	14.0

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCHES OF GOD, HOLINESS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**29**	**16**	**16**	**$159,700**	**7**	**$71,375**	**2**	**$16,700**	**1**	**$10,000**
North Carolina	4	3	3	4,500	1	850	-----	----------	-----	----------
South Carolina	7	5	5	10,200	3	1,525	-----	----------	-----	----------
Other States	18	8	8	145,000	3	69,000	2	16,700	1	10,000

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCHES OF GOD, HOLINESS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**29**	**26**	**$35,878**	**$27,878**	**$8,000**	**27**	**174**	**1,246**
North Carolina	4	4	3,214	2,892	322	4	20	90
South Carolina	7	7	4,528	3,983	545	7	44	315
Georgia	3	3	11,750	8,100	3,650	3	30	430
Other States	15	12	16,386	12,903	3,483	13	80	411

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HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The organization known as Churches of God, Holiness, dates back to the year 1914, when Rev. K. H. Burruss began preaching the gospel of entire sanctification to a little group of eight people at Atlanta, Ga. It was not until July, 1916, however, that the denomination was organized at Atlanta, by Rev. Burruss, at which time large churches were established both at Atlanta and at Norfolk, Va., as the result of great revivals held in those cities. The denomination continued to prosper until by the year 1922 thirty-five churches had been established. These churches were located in 11 States and in Cuba, the Canal Zone, and British West Indies. In the year 1922 the churches were brought into a national organization, which is now known as the National Convention of the Churches of God, Holiness.

The headquarters of this denomination are at Atlanta, Ga.

DOCTRINE

This denomination believes not only in the inspiration of the Scriptures but that the New Testament is the standard by which all doctrine must be tested, and that all rules of government for the churches are to be found therein. Furthermore, it holds that the New Testament "gives safe and clearly applied instructions on all methods of labor, sacred and secular, and all conduct of life even to the innermost thoughts of the heart and impulses of the soul." It acknowledges belief in the Trinity, in justification, sanctification, and regeneration, and it holds that the gift of the Holy Ghost is an act subsequent to conversion. It teaches both present and ultimate perfection. A belief in the possibility of divine healing is a necessary qualification for membership. However, it is clearly stated in the discipline of the denomination that physicians and medicines are not denounced in the Bible, but are approved for those who desire them.

The ordinances of the church are baptism and the Lord's Supper. The form of baptism is "burial in water and rising again." Although the washing of feet is a practice which this denomination approves, "as obeying the Lord," it is not a regularly observed ordinance of the church.

ORGANIZATION

The highest ecclesiastical body of this denomination, called the National Convention, is a delegated body whose province it is to elect the national president. The State convention is next in rank and is held annually. A State overseer, whose duty it is "to see that all churches under his jurisdiction shall be disciplined according to the New Testament Scriptures," is appointed by the national president or bishop, who also assigns all pastors to the local churches. The deacons are assistants to the pastor and hold office as long as their conduct justifies it. There are five auxiliaries to the National Convention, the Christian Womens' Willing Workers, the Young People's Union, the Sunday school, the Purity Club, and the Gospel Spreading Committee.

The official church paper is the Bethlehem Star.

[1] This statement was furnished by Rev. K. H. Burruss, president, Convention of Churches of God, Holiness, and approved by him in its present form.

GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the General Eldership of the Churches of God in North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Churches of God in North America consists of those persons who have been admitted to the local churches (by action of the official boards) upon reasonable evidence that they are Christians. Baptism is by immersion only.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	428	70	358	16.4	83.6
Members	31,596	11,324	20,272	35.8	64.2
Average per church	74	162	57		
Membership by sex:					
Male	12,182	4,391	7,791	36.0	64.0
Female	17,569	6,508	11,061	37.0	63.0
Sex not reported	1,845	425	1,420	23.0	77.0
Males per 100 females	69.3	67.5	70.4		
Membership by age:					
Under 13 years	1,606	569	1,037	35.4	64.6
13 years and over	25,689	10,094	15,595	39.3	60.7
Age not reported	4,301	661	3,640	15.4	84.6
Per cent under 13 years [3]	5.9	5.3	6.2		
Church edifices:					
Number	393	68	325	17.3	82.7
Value—Churches reporting	384	64	320	16.7	83.3
Amount reported	$3,211,328	$1,755,768	$1,455,560	54.7	45.3
Average per church	$8,363	$27,434	$4,549		
Debt—Churches reporting	44	23	21		
Amount reported	$312,424	$252,385	$60,039	80.8	19.2
Churches reporting "no debt" on church edifice	282	37	245	13.1	86.9
Parsonages:					
Value—Churches reporting	122	40	82	32.8	67.2
Amount reported	$506,550	$239,600	$266,950	47.3	52.7
Debt—Churches reporting	14	7	7		
Amount reported	$39,200	$22,300	$16,900	56.9	43.1
Churches reporting "no debt" on parsonage	89	28	61		
Expenditures during year:					
Churches reporting	385	63	322	16.4	83.6
Amount reported	$549,002	$238,995	$310,007	43.5	56.5
Current expenses and improvements	$451,971	$198,155	$253,816	43.8	56.2
Benevolences, missions, etc	$88,259	$40,775	$47,484	46.2	53.8
Not classified	$8,772	$65	$8,707	0.7	99.3
Average expenditure per church	$1,426	$3,794	$963		
Sunday schools:					
Churches reporting	372	67	305	18.0	82.0
Officers and teachers	4,640	1,294	3,346	27.9	72.1
Scholars	40,559	14,363	26,196	35.4	64.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given herewith for the year 1926 represent 428 active churches, with 31,596 members. The classification of membership by sex was reported by 404 churches, and the classification by age was reported by 334 churches, including, however, only 176 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	428	440	511	479
Increase [1] over preceding census:				
Number	−12	−71	32	
Per cent	−2.7	−13.9	6.7	
Members	31,596	28,376	24,356	22,511
Increase over preceding census:				
Number	3,220	4,020	1,845	
Per cent	11.3	16.5	8.2	
Average membership per church	74	64	48	47
Church edifices:				
Number	393	391	417	338
Value—Churches reporting	384	390	417	
Amount reported	$3,211,323	$1,418,787	$1,050,706	$643,185
Average per church	$8,363	$3,638	$2,520	
Debt—Churches reporting	44	50	26	
Amount reported	$312,424	$90,958	$44,350	
Parsonages:				
Value—Churches reporting	122	112	79	
Amount reported	$506,550	$194,600	$130,051	
Debt—Churches reporting	14			
Amount reported	$39,200			
Expenditures during year:				
Churches reporting	385	402		
Amount reported	$549,002	$266,338		
Current expenses and improvements	$451,971	$211,770		
Benevolences, missions, etc	$88,259	$54,568		
Not classified	$8,772			
Average expenditure per church	$1,426	$663		
Sunday schools:				
Churches reporting	372	388	398	
Officers and teachers	4,640	4,706	4,253	
Scholars	40,559	39,259	29,487	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Churches of God in North America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each eldership of the Churches of God, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**428**	**70**	**358**	**31,596**	**11,324**	**20,272**	**12,182**	**17,569**	**1,845**	**69.3**
Middle Atlantic:										
Pennsylvania	164	35	129	15,671	7,036	8,635	6,106	9,257	308	66.0
East North Central:										
Ohio	58	11	47	3,883	1,554	2,329	1,576	2,295	12	68.7
Indiana	37	7	30	2,590	996	1,594	762	952	876	80.0
Illinois	27	3	24	2,133	400	1,733	874	1,189	70	73.5
Michigan	10	----	10	216	--------	216	82	134	-------	61.2
West North Central:										
Iowa	13	----	13	758	--------	758	274	384	100	71.4
Missouri	23	4	19	1,351	577	774	631	704	16	89.6
Nebraska	4	----	4	180	--------	180	59	89	32	--------
Kansas	9	2	7	445	217	228	169	276	-------	61.2
South Atlantic:										
Maryland	29	2	27	1,998	200	1,798	675	892	431	75.7
West Virginia	14	2	12	588	251	337	256	332	-------	77.1
West South Central:										
Arkansas	15	1	14	607	7	600	250	357	-------	70.0
Oklahoma	20	2	18	904	71	833	353	551	-------	64.1
Mountain:										
Idaho	1	----	1	96	--------	96	34	62	-------	--------
Colorado	2	1	1	105	15	90	54	51	-------	--------
Pacific:										
Washington	1	----	1	19	--------	19	10	9	-------	--------
California	1	----	1	52	--------	52	17	35	-------	--------

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The revival movement which spread through the United States during the early part of the nineteenth century was not felt as much in the Reformed as in the Methodist, Baptist, and Presbyterian Churches. In one case, however, it made itself apparent, and its fruits are seen in the denomination known as the "General Eldership of the Churches of God in North America."

John Winebrenner was born in the Glade Valley, Woodsborough district, Frederick County, Md., March 25, 1797, his parents being of German descent. Baptized and confirmed in the German Reformed Church (now the Reformed Church in the United States), he early showed an inclination to the ministry, and after completing a course at the district school, an academy at Frederick, and Dickinson College, Carlisle, Pa., he went to Philadelphia to study theology under Dr. Samuel Helfenstein. While here, on April 6, 1817, he passed through a peculiar religious experience which he interpreted as sound conversion, and from that moment the work of the ministry, which he had hitherto regarded with more or less indifference, became "the uppermost desire of his heart."

[1] This statement, which is substantially the same as that published in Part II of Religious Bodies, 1916, has been revised by Rev. S. G. Yahn, editor of the Church Advocate, Harrisburg, Pa., and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	428	440	511	31,596	28,376	24,356	1,606	25,689	4,301	5.9
Pennsylvania	164	177	177	15,671	14,370	11,157	805	13,530	1,336	5.6
Ohio	58	63	70	3,883	3,374	2,980	203	3,293	387	5.8
Indiana	37	29	35	2,590	2,064	1,999	151	1,374	1,065	9.9
Illinois	27	26	32	2,133	1,516	1,555	130	1,727	276	7.0
Michigan	10	10	12	216	282	320	------	36	180	------
Iowa	13	20	24	758	907	913	44	652	62	6.3
Missouri	23	27	37	1,351	986	1,053	76	1,114	161	6.4
Nebraska	4	2	12	180	93	329	------	80	100	------
Kansas	9	11	12	445	935	613	12	433	-------	2.7
Maryland	29	27	25	1,998	1,797	1,204	106	1,746	146	5.7
West Virginia	14	25	24	588	1,056	781	17	528	43	3.1
Arkansas	15	14	23	607	564	737	2	405	200	0.5
Oklahoma	20	5	20	904	209	602	33	526	345	5.9
Colorado	2	3	------	105	137	---------	10	95	-------	9.5
Washington	1	------	3	19	---------	50	-------	19	---------	------
Oregon	------	------	4	---------	---------	42	-------	---------	---------	------
Other States	2	1	1	148	86	21	17	131	-------	11.5

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	428	393	384	$3,211,328	44	$312,424	122	$506,550	14	$39,200
Pennsylvania	164	165	161	1,989,224	23	261,790	73	363,000	9	31,900
Ohio	58	57	55	347,650	9	24,105	11	31,950	------	------
Indiana	37	37	37	294,550	------	------	5	24,000	1	2,600
Illinois	27	26	26	164,500	3	1,150	13	33,200	1	200
Michigan	10	10	10	23,100	------	---------	------	(1)	------	---------
Iowa	13	13	13	49,450	------	---------	4	7,700	------	---------
Missouri	23	18	17	47,000	3	3,700	------	(1)	------	---------
Nebraska	4	4	4	7,400	------	---------	------	---------	------	---------
Kansas	9	8	8	59,400	1	10,000	4	13,700	------	---------
Maryland	29	30	28	113,754	2	3,910	4	11,000	1	2,700
West Virginia	14	10	10	76,800	2	7,664	------	(1)	------	(1)
Arkansas	15	5	5	2,350	------	---------	------	---------	------	---------
Oklahoma	20	6	6	15,300	------	---------	------	(1)	------	---------
Other States [2]	5	4	4	20,850	1	105	8	22,000	2	1,800

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in Michigan, Missouri, West Virginia, and Oklahoma.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**428**	**385**	**$549,002**	**$451,971**	**$88,259**	**$8,772**	**372**	**4,640**	**40,559**
Pennsylvania	164	158	333,579	277,272	55,790	517	154	2,290	22,420
Ohio	58	55	69,422	52,117	10,695	6,610	56	720	5,730
Indiana	37	28	24,824	18,439	5,185	1,200	30	349	2,503
Illinois	27	25	25,797	21,378	4,419	----	25	266	1,835
Michigan	10	9	3,608	3,349	259	----	7	49	242
Iowa	13	12	9,509	8,788	721	----	12	123	822
Missouri	23	17	8,393	7,784	609	----	16	163	1,067
Nebraska	4	3	3,000	1,800	1,050	150	3	22	175
Kansas	9	9	18,819	18,120	699	----	9	103	778
Maryland	29	29	27,123	21,560	5,333	230	27	275	2,731
West Virginia	14	13	13,521	11,965	1,556	----	10	112	787
Arkansas	15	10	1,210	682	463	65	5	25	218
Oklahoma	20	12	5,218	4,126	1,092	----	13	85	692
Other States	5	5	4,979	4,591	388	----	5	58	559

On September 24, 1820, he was ordained in Hagerstown, Md. He then accepted a call to Harrisburg, Pa., with charge of three other churches, commencing his work there October 22, 1820. He was earnest and energetic in his pulpit ministrations, preached experimental religion, sought to raise the standard of true piety, and organized Sunday schools and other church agencies. So searching and impressive was his preaching that many of his hearers became seriously alarmed about their spiritual condition. Revivals of religion were new experiences in the churches of that region, so that his ministry early awakened strong opposition. Some of the members of his charge became much dissatisfied, and the matter was brought to the attention of the Synod of the Reformed Church, which met at Harrisburg, September 29, 1822. The case was not finally disposed of until some time in 1828, when Mr. Winebrenner's connection with the German Reformed Church was finally severed.

After his separation from the Reformed Church, his labors extended to surrounding districts and towns and were attended by extensive revivals of religion. Gradually his views changed on a number of doctrinal points and on the ordinances or sacraments, and about 1825 he organized an independent church, calling it simply the "Church of God." Others followed, both in and around Harrisburg, each assuming the name of "Church of God at ———." These churches, in which all members had equal rights, elected and licensed men to preach, but there was as yet no common bond, general organization, or directing authority. Finally, for the purpose of adopting a regular system of cooperation, a meeting was held at Harrisburg in October, 1830, which was attended by six of the licensed ministers. At this meeting an "eldership," to consist of an equal number of teaching and ruling elders, was organized, which, to distinguish it from the local church eldership, was called the "General Eldership of the Church of God." The work continued to grow and spread to adjoining counties, to the State of Maryland, and to western Pennsylvania and Ohio, where elderships were organized. On May 26, 1845, delegates from these three elderships met at Pittsburgh, Pa., and organized the "General Eldership of the Church of God in North

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ELDERSHIPS, 1926: GENERAL ELDERSHIP OF THE CHURCHES OF GOD IN NORTH AMERICA

ELDERSHIP	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**428**	**31,596**	**384**	**$3,211,328**	**44**	**$312,424**	**385**	**$549,002**	**372**	**40,559**
Arkansas	11	404	4	1,350			6	482	1	50
Arkansas and Oklahoma	6	226		(1)			6	836	6	199
East Pennsylvania	110	11,550	108	1,674,414	20	251,330	110	273,227	105	17,565
Illinois	27	2,133	26	164,500	3	1,150	25	25,797	25	1,835
Indiana	37	2,590	37	294,550			28	24,824	30	2,503
Iowa	15	814	15	52,450			13	9,959	13	882
Kansas	11	550	10	62,900	1	10,000	11	21,390	11	1,053
Maryland and Virginia	30	1,897	29	114,154	2	3,910	30	27,240	28	2,717
Michigan	8	196	8	19,600			7	3,288	6	202
Missouri	21	1,295	15	44,000	3	3,700	16	7,943	15	1,007
Nebraska	4	180	4	7,400			3	3,000	3	175
Ohio	58	3,832	55	343,150	8	23,980	55	69,202	55	5,681
Oklahoma	18	881	5	14,500			10	5,110	11	661
Washington and Oregon	3	167		(1)			3	2,408	3	284
West Pennsylvania	48	3,968	48	307,910	3	10,400	42	58,591	44	4,637
West Virginia	21	913	16	91,300	3	7,789	20	15,705	16	1,108
Combinations [2]			4	19,150	1	105				

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and debt represent data for churches in Arkansas and Oklahoma eldership and Washington and Oregon eldership.

America," which name was changed in 1896 to the "General Eldership of the Churches of God in North America." The eldership in eastern Pennsylvania dropped the word "General" and became the "East Pennsylvania Eldership of the Church of God."

Missionaries were sent into the Western States, and churches were organized in Ohio, Indiana, Michigan, West Virginia, Illinois, Iowa, Nebraska, Missouri, Kansas, Arkansas, Oklahoma (including what was then Indian Territory), Colorado, Oregon, and Washington. In nearly all these States annual elderships have been organized, in cooperation with the General Eldership.

DOCTRINE

In doctrine the Churches of God are evangelical and orthodox, and Arminian rather than Calvinistic. They hold, as distinctive views, that sectarianism is anti-Scriptural; that each local church is a church of God and should be so called; that in general, Bible things, as church offices and customs, should be known by Bible names, and a Bible name should not be applied to anything not mentioned in the Bible; and that there are not two, but three, ordinances that are perpetually obligatory, namely, baptism, the Lord's Supper, and the religious washing of the saints' feet. The last two they regard as companion ordinances, which are always to be observed together and in the evening. The only form of baptism recognized is the immersion of believers. They have no written creed but accept the Word of God as their only rule of faith and practice. They insist strongly on the doctrines of the Trinity, human depravity, atonement through the sacrifice

of Christ, the office and work of the Holy Spirit, man's moral agency, justification by faith, repentance and regeneration, practical piety, the observance of the Lord's Day, the resurrection of the dead, the eternal being of the soul, and future and eternal rewards and punishments.

ORGANIZATION

The organization of the churches is presbyterian. Each local church votes for a pastor, but the annual elderships make the appointments within their own boundaries. The church elects its own elders and deacons, who with the pastor constitute the church council and are the governing power, having charge of the admission of members and the general care of the church work. The ministers within a certain territory and an equal number of laymen elected by the various churches (or charges) constitute annual elderships, corresponding to presbyteries, which have the exclusive right to ordain ministers. Laymen, on recommendation of churches, may be licensed as exhorters. The different annual elderships combine to form the General Eldership, which meets once in four years and is composed of an equal number of ministerial and lay representatives elected by the annual elderships.

WORK

The missionary activities of the Churches of God are under the control of the Board of Missions of the General Eldership, composed of persons elected quadrennially. This board has charge of both the home and foreign mission work, the former being principally in the Southwest.

The foreign mission work dates from October, 1896, when the first missionary sailed for India. The missionaries are stationed in Bogra and Ulubaria districts, and the converts secured, the mission schools established, and the mission buildings erected show a good degree of progress.

The educational work of the Churches of God, in its permanent form, began in 1881, when Findlay College, Findlay, Ohio, was incorporated. This institution has been constantly growing and now has a strong faculty, a large student body, and over $300,000 endowment.

There is a publishing house at Harrisburg, Pa., worth over $100,000, with $118,000 endowment, where the Church Advocate and other journals are published.

The denomination celebrated its centennial in Harrisburg in 1925.

CHURCHES OF THE LIVING GOD

GENERAL STATEMENT

Under this head are included in 1926 two bodies of Negro churches, similar in general type though differing in many details: The Church of the Living God, Christian Workers for Fellowship, and the Church of the Living God, "The Pillar and Ground of Truth."

The Church of the Living God, Christian Workers for Fellowship, was reported in 1906 as Christian Workers for Friendship, having been organized at Wrightsville, Ark., in 1889, by Rev. William Christian. The name was changed to Christian Workers for Fellowship in 1915. The Church of Christ in God, reported in 1906, was afterwards consolidated with the Christian Workers for Fellowship, from which it had seceded.

Other divisions from this church followed, which were consolidated in an organization perfected September 25, 1925, and known as the Church of the Living God, "The Pillar and Ground of Truth." It was joined January 26, 1926, by the Church of the Living God, and the Church of the Living God, General Assembly, which had previously united, December, 1924, at Athens, Tex. These two churches were reported separately in 1916; the Church of the Living God, General Assembly, was returned as the Apostolic Church in 1906.

The denominations grouped under the name "Churches of the Living God" in 1926, in 1916, and in 1906 are listed below, with the principal statistics as reported for the three periods. Certain changes in names and organization, as mentioned above, will be noted in more detail.

SUMMARY OF STATISTICS FOR THE CHURCHES OF THE LIVING GOD, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**230**	**17,402**	**220**	**$539,482**	**225**	**$115,070**	**166**	**4,933**
Church of the Living God, Christian Workers for Fellowship	149	11,558	139	368,935	144	50,515	140	3,465
Church of the Living God, "The Pillar and Ground of Truth"	81	5,844	81	170,547	81	64,555	26	1,468
1916								
Total for the group	**192**	**11,635**	**93**	**115,530**	**98**	**28,715**	**136**	**2,987**
Church of the Living God	28	1,743	27	23,875	27	6,199	27	491
Church of the Living God, Christian Workers for Fellowship	154	9,626	60	78,955	62	18,812	99	2,328
Church of the Living God, General Assembly	10	266	6	12,700	9	3,704	10	168
1906								
Total for the group	**67**	**4,276**	**45**	**58,575**	------	------	**61**	**1,760**
Church of the Living God, Christian Workers for Friendship	44	2,676	27	23,175	------	------	43	886
Church of the Living God (Apostolic Church)	14	752	12	25,700	------	------	13	585
Church of Christ in God	9	848	6	9,700	------	------	5	289

CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the Living God, Christian Workers for Fellowship, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of the Living God, Christian Workers for Fellowship, consists of all baptized persons on the rolls of the church. Baptism is by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	149	82	67	55.0	45.0
Members	11,558	7,289	4,269	63.1	36.9
Average per church	78	89	64		
Membership by sex:					
Male	3,964	2,382	1,582	60.1	39.9
Female	7,594	4,907	2,687	64.6	35.4
Males per 100 females	52.2	48.5	58.9		
Membership by age:					
Under 13 years	164	114	50	69.5	30.5
13 years and over	11,329	7,175	4,154	63.3	36.7
Age not reported	65		65		
Per cent under 13 years [3]	1.4	1.6	1.2		
Church edifices:					
Number	141	77	64	54.6	45.4
Value—Churches reporting	139	75	64	54.0	46.0
Amount reported	$368,935	$268,750	$100,185	72.8	27.2
Average per church	$2,654	$3,583	$1,565		
Debt—Churches reporting	27	21	6		
Amount reported	$26,460	$24,240	$2,220	91.6	8.4
Churches reporting "no debt" on church edifice	107	51	56	47.7	52.3
Parsonages:					
Value—Churches reporting	4	4			
Amount reported	$6,300	$6,300		100.0	
Debt—Churches reporting	2	2			
Amount reported	$1,700	$1,700		100.0	
Churches reporting "no debt" on parsonage	2	2			
Expenditures during year:					
Churches reporting	144	80	64	55.6	44.4
Amount reported	$50,515	$36,626	$13,889	72.5	27.5
Current expenses and improvements	$45,989	$33,164	$12,825	72.1	27.9
Benevolences, missions, etc	$4,526	$3,462	$1,064	76.5	23.5
Average expenditure per church	$351	$458	$217		
Sunday schools:					
Churches reporting	140	77	63	55.0	45.0
Officers and teachers	444	285	159	64.2	35.8
Scholars	3,465	2,171	1,294	62.7	37.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 149 active organizations of the Church of the Living God, Christian Workers for Fellowship, with 11,558 members. The classification of membership by sex was reported by all the churches, and the classification by age was reported by 148 churches, including, however, only 37 which reported any members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916 and 1906. Statistics for the Church of Christ in God, which united with this body between 1906 and 1916, have been added to the 1906 data.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP

ITEM	1926	1916	1906 [1]
Churches (local organizations)	149	154	53
Increase [2] over preceding census:			
Number	−5	101	----
Per cent [3]	−3.2	----	----
Members	11,558	9,626	3,524
Increase over preceding census:			
Number	1,932	6,102	----
Per cent	20.1	173.2	----
Average membership per church	78	63	66
Church edifices:			
Number	141	60	33
Value—Churches reporting	139	60	33
Amount reported	$368,935	$78,955	$32,875
Average per church	$2,654	$1,316	$996
Debt—Churches reporting	27	14	8
Amount reported	$26,460	$7,380	$1,810
Parsonages:			
Value—Churches reporting	4	----	----
Amount reported	$6,300	----	----
Debt—Churches reporting	2	----	----
Amount reported	$1,700	----	----
Expenditures during year:			
Churches reporting	144	62	----
Amount reported	$50,515	$18,812	----
Current expenses and improvements	$45,989	$14,502	----
Benevolences, missions, etc.	$4,526	$4,310	----
Average expenditure per church	$351	$303	----
Sunday schools:			
Churches reporting	140	99	48
Officers and teachers	444	296	143
Scholars	3,465	2,328	1,175

[1] Statistics for 1906 include those of the Church of Christ in God, united with this denomination between 1906 and 1916.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Christian Workers for Fellowship by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to

those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	149	82	67	11,558	7,289	4,269	3,964	7,594	52.2
Middle Atlantic:									
Pennsylvania	1	1	------	15	15	--------	3	12	--------
East North Central:									
Ohio	4	4	------	659	659	--------	263	396	66.4
Indiana	4	4	------	183	183	--------	67	116	57.8
Illinois	8	8	------	644	644	--------	212	432	49.1
Michigan	4	4	------	293	293	--------	125	168	74.4
West North Central:									
Missouri	3	3	------	193	193	--------	54	139	38.8
Nebraska	4	4	------	369	369	--------	68	301	22.6
Kansas	3	3	------	134	134	--------	39	95	--------
South Atlantic:									
Florida	4	1	3	192	49	143	68	124	54.8
East South Central:									
Kentucky	5	5	------	868	868	--------	331	537	61.6
Tennessee	9	5	4	1,044	526	518	388	656	59.1
Alabama	8	2	6	535	86	449	198	337	58.8
Mississippi	5	2	3	145	45	100	45	100	45.0
West South Central:									
Arkansas	23	8	15	1,683	760	923	588	1,095	53.7
Oklahoma	20	7	13	1,396	676	720	454	942	48.2
Texas	38	15	23	3,107	1,691	1,416	1,017	2,090	48.7
Mountain:									
Arizona	1	1	------	45	45	--------	25	20	--------
Pacific:									
Washington	1	1	------	25	25	--------	8	17	--------
California	4	4	------	28	28	--------	11	17	--------

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Church of the Living God, "Christian Workers for Friendship," was organized at Wrightsville, Ark., in 1889, by Rev. William Christian. In 1915 the name was changed to Christian Workers for Fellowship. There have been numerous secessions from this church: In 1902, the Church of the Living God (Apostolic Church), afterwards known as the Church of the Living God, General Assembly; the Church of Christ in God, which later was reunited with the parent body; and some other groups, which were consolidated and organized in 1925 as the Church of the Living God, "The Pillar and Ground of Truth."

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. William Christian, chief, Church of the Living God, Christian Workers for Fellowship, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906 [1]	1926	1916	1906 [1]	Under 13 years	13 years and over	Age not reported	Per cent under 13 [2]
United States	149	154	53	11,558	9,626	3,524	164	11,329	65	1.4
Ohio	4	6	1	659	304	15	7	652	-------	1.1
Indiana	4	4	2	183	316	120	------	183	-------	-------
Illinois	8	9	2	644	318	55	11	633	-------	1.7
Michigan	4	1	------	293	10	---------	10	283	-------	3.4
Missouri	3	6	3	193	298	695	------	193	-------	-------
Nebraska	4	------	------	369	-------	-------	------	369	-------	-------
Kansas	3	4	3	134	110	135	2	132	-------	1.5
Florida	4	5	------	192	280	---------	------	192	-------	-------
Kentucky	5	7	5	868	1,046	174	7	861	-------	0.8
Tennessee	9	10	10	1,044	805	776	6	1,038	-------	0.6
Alabama	8	9	2	535	792	37	30	505	-------	5.6
Mississippi	5	11	5	145	282	253	------	145	-------	-------
Arkansas	23	34	12	1,683	1,857	780	35	1,648	-------	2.1
Oklahoma	20	19	4	1,396	661	79	20	1,376	-------	1.4
Texas	38	27	4	3,107	2,486	405	34	3,008	65	1.1
California	4	------	------	28	---------	---------	------	28	-------	-------
Other States	3	2	------	85	61	---------	2	83	-------	-------

[1] Statistics for 1906 include those of the Church of Christ in God, united with this denomination between 1906 and 1916.

[2] Based on membership with age classification reported; not shown where base is less than 100.

DOCTRINE

The distinctive characteristics of the church are believers' baptism by immersion, the washing of the saints' feet, and the use of water and unleavened bread in the celebration of the Lord's Supper. The local organizations are known as "temples" rather than as "churches," and are subject to the authority of a general assembly. The presiding officer is styled the "chief," or "bishop," and the ministry also includes, besides the bishops, ambassadors, evangelists, pastors, missionaries, and local preachers.

A considerable number of the ministers are engaged in general missionary work for the extension of the church; Sunday schools occupy an important place in the church life; and there is a benefit club engaged in works of mercy, particularly along the lines followed by fraternal societies, rendering assistance in the care of the sick and the burying of the dead.

WORK

Two institutions are in operation, one of which is the C. L. Bryant Widows and Orphans' Home, located at Oklahoma City, Okla., and the other, at Ponta, Tex., is a theological and girls' seminary. In aid of these institutions certain sums were contributed during the year; and the property was valued at about $14,500.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**149**	**141**	**133**	**$368,935**	**27**	**$26,460**	**4**	**$6,300**	**2**	**$1,700**
Ohio	4	4	4	25,000	1	3,000	-----	-----	-----	-----
Indiana	4	4	4	11,300	2	2,300	-----	-----	-----	-----
Illinois	8	8	8	27,300	3	3,480	-----	-----	-----	-----
Michigan	4	3	3	10,000	2	5,500	-----	-----	-----	-----
Missouri	3	3	3	18,200	1	3,500	-----	-----	-----	-----
Nebraska	4	3	3	6,000	1	290	-----	-----	-----	-----
Florida	4	4	4	8,300	1	700	-----	-----	-----	-----
Kentucky	5	5	5	39,250	1	800	-----	-----	-----	-----
Tennessee	9	9	9	48,400	1	200	-----	-----	-----	-----
Alabama	8	8	7	19,050	1	400	-----	(1)	-----	(1)
Mississippi	5	4	4	9,150	-----	-----	-----	-----	-----	-----
Arkansas	23	22	22	36,550	-----	-----	-----	(1)	-----	-----
Oklahoma	20	21	20	31,585	4	1,780	-----	(1)	-----	-----
Texas	38	36	36	69,700	7	3,510	-----	(1)	-----	(1)
California	4	4	4	4,850	1	200	-----	-----	-----	-----
Other States [2]	6	3	3	4,300	1	800	4	6,300	2	1,700

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 4 churches in Alabama, Arkansas, Oklahoma, and Texas.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR			SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**149**	**144**	**$50,515**	**$45,989**	**$4,526**	**140**	**444**	**3,465**
Ohio	4	4	1,645	1,600	45	4	13	143
Indiana	4	4	2,147	1,966	181	4	13	67
Illinois	8	8	2,647	2,540	107	8	32	372
Michigan	4	3	1,388	1,325	63	3	12	76
Missouri	3	3	2,994	2,760	234	3	11	46
Nebraska	4	4	1,028	1,004	24	4	19	91
Kansas	3	3	245	240	5	2	5	28
Florida	4	4	1,063	1,040	23	4	8	64
Kentucky	5	5	2,907	2,810	97	5	19	238
Tennessee	9	9	3,937	3,697	240	9	33	415
Alabama	8	8	4,733	4,081	652	8	30	148
Mississippi	5	4	1,345	1,330	15	3	6	46
Arkansas	23	23	4,877	4,352	525	22	57	447
Oklahoma	20	20	5,319	4,029	1,290	20	52	363
Texas	38	36	13,380	12,477	903	35	117	839
California	4	3	443	338	105	3	9	27
Other States	3	3	417	400	17	3	8	55

CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the Living God, "The Pillar and Ground of Truth," for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of the Living God, "The Pillar and Ground of Truth," consists of all baptized person on the rolls of the church. Baptism is by immersion.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	81	45	36		
Members	5,844	3,886	1,958	66.5	33.5
Average per church	72	86	54		
Membership by sex:					
Male	3,247	2,163	1,084	66.6	33.4
Female	2,597	1,723	874	66.3	33.7
Males per 100 females	125.0	125.5	124.0		
Membership by age:					
Under 13 years	965	630	335	65.3	34.7
13 years and over	4,879	3,256	1,623	66.7	33.3
Per cent under 13 years	16.5	16.2	17.1		
Church edifices:					
Number	84	48	36		
Value—Churches reporting	81	45	36		
Amount reported	$170,547	$126,665	$43,882	74.3	25.7
Average per church	$2,106	$2,815	$1,219		
Debt—Churches reporting	45	30	15		
Amount reported	$29,277	$24,960	$4,317	85.3	14.7
Parsonages:					
Value—Churches reporting	14	13	1		
Amount reported	$25,100	$24,100	$1,000	96.0	4.0
Debt—Churches reporting	2	2			
Amount reported	$3,350	$3,350		100.0	
Expenditures during year:					
Churches reporting	81	45	36		
Amount reported	$64,555	$43,338	$21,217	67.1	32.9
Current expenses and improvements	$51,284	$32,682	$18,602	63.7	36.3
Benevolences, missions, etc	$13,271	$10,656	$2,615	80.3	19.7
Average expenditure per church	$797	$963	$589		
Sunday schools:					
Churches reporting	26	19	7		
Officers and teachers	169	132	37	78.1	21.9
Scholars	1,468	1,177	291	80.2	19.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 81 active organizations of the Church of the Living God, "The Pillar and Ground of Truth," with 5,844 members. The classification of membership by sex and by age was reported by all of the 81 churches, including 75 which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. The figures given for the years prior to 1926 represent, so far as they were separately reported, the statistics of those bodies which combined in 1925 under the new designation.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

ITEM	1926	1916 [1]	1906 [2]
Churches (local organizations)	81	38	14
Increase over preceding census:			
Number	43	24	----
Per cent [3]	----	----	----
Members	5,844	2,009	752
Increase over preceding census:			
Number	3,835	1,257	----
Per cent	190.9	167.2	----
Average membership per church	72	53	54
Church edifices:			
Number	84	33	12
Value—Churches reporting	81	33	12
Amount reported	$170,547	$36,575	$25,700
Average per church	$2,106	$1,108	$2,142
Debt—Churches reporting	45	9	2
Amount reported	$29,277	$8,133	$1,600
Parsonages:			
Value—Churches reporting	14	1	2
Amount reported	$25,100	$250	$1,500
Debt—Churches reporting	2	----	----
Amount reported	$3,350	----	----
Expenditures during year:			
Churches reporting	81	36	----
Amount reported	$64,555	$9,903	----
Current expenses and improvements	$51,284	$9,031	----
Benevolences, missions, etc	$13,271	$872	----
Average expenditure per church	$797	$275	----
Sunday schools:			
Churches reporting	26	36	13
Officers and teachers	169	164	67
Scholars	1,468	659	585

[1] Statistics for 1916 represent the combined data for the Church of the Living God and the Church of the Living God, General Assembly.
[2] Statistics given for 1906 are those of the Church of the Living God, Apostolic Church.
[3] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of the Living God, "The Pillar and Ground of Truth," by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each diocese in the "Pillar and Ground of Truth," the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	81	45	36	5,844	3,886	1,958	3,247	2,597	125.0
East North Central:									
Ohio	2	2		257	257		115	142	81.0
Indiana	3	2	1	475	320	155	245	230	106.5
Illinois	1	1		501	501		300	201	149.3
East South Central:									
Kentucky	1	1		132	132		60	72	
Tennessee	1	1		134	134		34	100	34.0
West South Central:									
Arkansas	1	1		42	42		14	28	
Oklahoma	18	14	4	1,100	908	192	629	471	133.5
Texas	54	23	31	3,203	1,592	1,611	1,850	1,353	136.7

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916[1]	1906[1]	1926	1916[1]	1906[1]	Under 13 years	13 years and over	Per cent under 13[2]
United States	81	38	14	5,844	2,009	752	965	4,879	16.5
Indiana	3			475			70	405	14.7
Arkansas	1	1	8	42	10	338	2	40	
Oklahoma	18	2	1	1,100	46	35	199	901	18.1
Texas	54	31	2	3,203	1,848	173	520	2,683	16.2
Other States	5	4	3	1,024	105	206	174	850	17.0

[1] Combined figures for the Church of the Living God and the Church of the Living God, General Assembly.

[2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

This church, though shown under a new designation in 1926, is an outgrowth of the body organized at Wrightsville, Ark., in 1889, by Rev. William Christian, as the Church of the Living God, Christian Workers for Fellowship.

There had been a previous division, in 1902, of a group which called themselves the Church of the Living God, Apostolic Church; these churches were organized in 1908, by Rev. C. W. Harris, under the name Church of the Living God, General Assembly. In 1925 a number of other churches withdrew from the original

[1] This statement was furnished, in part, by Right Rev. E. J. Cain, D. D., presiding bishop of the Diocese of Western Oklahoma and Northern Texas, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	81	84	81	$170,547	45	$29,277	14	$25,100	2	$3,350
Indiana	3	3	3	12,300	2	4,100	3	4,200	----	----
Oklahoma	18	20	18	45,685	14	10,215	4	4,400	1	350
Texas	54	55	54	89,512	26	11,807	4	11,500	1	3,000
Other States	6	6	6	23,050	3	3,155	3	5,000	----	----

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	81	81	$64,555	$51,284	$13,271	26	169	1,468
Indiana	3	3	3,740	3,180	560	----	----	----
Oklahoma	18	18	20,290	12,856	7,434	14	79	686
Texas	54	54	34,625	30,698	3,927	11	70	482
Other States	6	6	5,900	4,550	1,350	1	20	300

body and were united by Rev. E. J. Cain under the name Church of the Living God, "The Pillar and Ground of Truth"; and the following year two bodies joined them, one of them being the General Assembly and the other a group of churches organized in 1908 in the State of Texas, the Church of the Living God, these two having previously united at Athens, Tex., in 1924.

ORGANIZATION

The denomination is episcopal in form of government, having at the present time three bishops, each in charge of a diocese holding annual assemblies. Every two years there is a meeting called the general assembly, presided over by the bishops in order of their age. Bishops are elected at these meetings by a two-thirds vote of the accredited delegates.

WORK

The church maintains a home for aged Negroes, called the Booker T. Washington Home, at Oklahoma City, Okla., and a secondary school and orphans' home, the Edmondson Institute and Orphanage, at Athens, Tex. The official organ, the Western News Review, is published weekly at Oklahoma City, Okla., at which place the headquarters of the denomination are located.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DIOCESES, 1926: CHURCH OF THE LIVING GOD, "THE PILLAR AND GROUND OF TRUTH"

DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	81	5,844	81	$170,547	45	$29,277	81	$64,555	26	1,468
Arkansas	1	42	----	(1)	----	(1)	----	(1)	----	----
East Oklahoma	4	206	4	6,150	2	685	4	2,615	2	64
East Texas	48	2,832	48	80,612	22	9,665	48	30,532	11	482
Illinois	1	501	----	(1)	----	----	----	(1)	1	300
Indiana	3	475	3	12,300	2	4,100	3	3,740	----	----
Kentucky	1	132	----	(1)	----	(1)	----	(1)	----	----
Ohio	2	257	----	(1)	----	(1)	----	(1)	----	----
Oklahoma and West Texas	1	235	----	(1)	----	(1)	----	(1)	1	190
South Texas	1	49	----	(1)	----	----	----	(1)	----	----
West Oklahoma	13	659	13	21,035	11	4,030	13	11,375	11	432
West Tennessee	1	134	----	(1)	----	----	----	(1)	----	----
West Texas	5	322	5	8,300	4	2,142	5	3,597	----	----
Combinations [2]	----	----	8	42,150	4	8,655	8	12,696	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value, debt, and expenditures represent data for churches in the following dioceses: Arkansas, Illinois, Kentucky, Ohio, Oklahoma and West Texas, South Texas, and West Tennessee.

CHURCHES OF THE NEW JERUSALEM

GENERAL STATEMENT

The Churches of the New Jerusalem, popularly called Swedenborgian, are two in number. The early history of both of these churches is given in the statement for the General Convention of the New Jerusalem, the older body, while the movement which resulted in the organization of the second body and the points on which it differed from the General Convention are set forth in the statement of the General Church of the New Jerusalem.

The principal statistics of the two bodies as reported for 1926, 1916, and 1906 are given in the following table:

SUMMARY OF STATISTICS FOR THE CHURCHES OF THE NEW JERUSALEM, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**98**	**6,438**	**62**	**$3,266,100**	**90**	**$317,221**	**65**	**2,682**
General Convention of the New Jerusalem in the United States of America	85	5,442	57	3,196,100	77	260,373	58	2,621
General Church of the New Jerusalem	13	996	5	70,000	13	56,848	7	61
1916								
Total for the group	**123**	**7,085**	**78**	**1,766,122**	**101**	**189,129**	**80**	**3,050**
General Convention of the New Jerusalem in the United States of America	108	6,352	72	1,711,090	87	172,463	67	2,732
General Church of the New Jerusalem	15	733	6	55,032	14	16,666	13	318
1906								
Total for the group	**133**	**7,247**	**92**	**1,791,041**	-----	-----	**84**	**3,544**
General Convention of the New Jerusalem in the United States of America	119	6,612	87	1,760,691	-----	-----	77	3,434
General Church of the New Jerusalem	14	635	5	30,350	-----	-----	7	110

GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the General Convention of the New Jerusalem in the United States of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of those persons who have been enrolled as communicants upon profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	85	70	15		
Members	5,442	4,962	480	91.2	8.8
Average per church	64	71	32		
Membership by sex:					
Male	2,133	1,921	212	90.1	9.9
Female	3,279	3,011	268	91.8	8.2
Sex not reported	30	30			
Males per 100 females	65.1	63.8	79.1		
Membership by age:					
Under 13 years	99	51	48		
13 years and over	5,103	4,683	420	91.8	8.2
Age not reported	240	228	12	95.0	5.0
Per cent under 13 years [3]	1.9	1.1	10.3		
Church edifices:					
Number	63	50	13		
Value—Churches reporting	57	47	10		
Amount reported	$3,196,100	$3,143,300	$52,800	98.3	1.7
Average per church	$56,072	$66,879	$5,280		
Debt—Churches reporting	12	11	1		
Amount reported	$75,500	$71,900	$3,600	95.2	4.8
Churches reporting "no debt" on church edifice	42	34	8		
Parsonages:					
Value—Churches reporting	16	12	4		
Amount reported	$190,500	$179,500	$11,000	94.2	5.8
Debt—Churches reporting	2	2			
Amount reported	$12,600	$12,600		100.0	
Churches reporting "no debt" on parsonage	13	9	4		
Expenditures during year:					
Churches reporting	77	63	14		
Amount reported	$260,373	$244,375	$15,998	93.9	6.1
Current expenses and improvements	$235,826	$220,127	$15,699	93.3	6.7
Benevolences, missions, etc	$19,070	$18,771	$299	98.4	1.6
Not classified	$5,477	$5,477		100.0	
Average expenditure per church	$3,381	$3,879	$1,143		
Sunday schools:					
Churches reporting	58	50	8		
Officers and teachers	391	342	49	87.5	12.5
Scholars	2,621	2,355	266	89.9	10.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 85 active churches of the General Convention of the New Jerusalem, with 5,442 members. The classification of membership by sex was reported by 84 churches, and the classification by age was reported by 78 churches, including, however, only 12 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

ITEM	1926	1916	1906	1890 [1]
Churches (local organizations)	85	108	119	154
Increase [2] over preceding census:				
Number	−23	−11	−35	
Per cent	−21.3	−9.2	−22.7	
Members	5,442	6,352	6,612	7,095
Increase [2] over preceding census:				
Number	−910	−260	−483	
Per cent	−14.3	−3.9	−6.8	
Average membership per church	64	59	56	46
Church edifices:				
Number	63	72	89	88
Value—Churches reporting	57	72	87	
Amount reported	$3,196,100	$1,711,090	$1,760,691	$1,386,455
Average per church	$56,072	$23,765	$20,238	
Debt—Churches reporting	12	9	17	
Amount reported	$75,500	$30,466	$49,625	
Parsonages:				
Value—Churches reporting	16	12	17	
Amount reported	$190,500	$68,000	$64,400	
Debt—Churches reporting	2			
Amount reported	$12,600			
Expenditures during year:				
Churches reporting	77	87		
Amount reported	$260,373	$172,463		
Current expenses and improvements	$235,826	$138,411		
Benevolences, missions, etc	$19,070	$16,317		
Not classified	$5,477	$17,735		
Average expenditure per church	$3,381	$1,982		
Sunday schools:				
Churches reporting	58	67	77	
Officers and teachers	391	398	510	
Scholars	2,621	2,732	3,434	

[1] Statistics include the General Church of the New Jerusalem, not reported separately.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the General Convention of the New Jerusalem by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**85**	**70**	**15**	**5,442**	**4,962**	**480**	**2,133**	**3,279**	**30**	**65.1**
New England:										
Maine	3	2	1	107	70	37	29	78	-------	-------
New Hampshire	2	1	1	147	83	64	57	90	-------	-------
Massachusetts	13	12	1	1,176	1,158	18	396	780	-------	50.8
Rhode Island	1	1	-------	117	117	-------	44	73	-------	-------
Connecticut	1	-------	1	17	-------	17	6	11	-------	-------
Middle Atlantic:										
New York	4	4	-------	372	372	-------	153	219	-------	69.9
New Jersey	3	3	-------	143	143	-------	45	98	-------	-------
Pennsylvania	5	4	1	697	670	27	258	439	-------	58.8
East North Central:										
Ohio	6	5	1	516	504	12	193	323	-------	59.8
Indiana	2	2	-------	75	75	-------	23	52	-------	-------
Illinois	6	6	-------	326	326	-------	133	193	-------	68.9
Michigan	2	1	1	151	128	23	62	89	-------	-------
Wisconsin	1	1	-------	9	9	-------	3	6	-------	-------
West North Central:										
Minnesota	2	2	-------	97	97	-------	35	62	-------	-------
Iowa	1	-------	1	34	-------	34	22	12	-------	-------
Missouri	3	2	1	162	134	28	59	103	-------	57.3
Kansas	2	-------	2	174	-------	174	94	80	-------	-------
South Atlantic:										
Delaware	1	1	-------	65	65	-------	30	35	-------	-------
Maryland	5	3	2	295	257	38	158	137	-------	115.3
District of Columbia	1	1	-------	146	146	-------	59	87	-------	-------
Virginia	1	1	-------	20	20	-------	8	12	-------	-------
Georgia	2	2	-------	28	28	-------	10	18	-------	-------
Florida	2	2	-------	40	40	-------	15	25	-------	-------
East South Central:										
Tennessee	2	2	-------	27	27	-------	10	17	-------	-------
Alabama	1	-------	1	5	-------	5	3	2	-------	-------
Mississippi	1	1	-------	10	10	-------	5	5	-------	-------
West South Central:										
Louisiana	2	2	-------	30	30	-------	12	18	-------	-------
Texas	2	1	1	15	12	3	4	11	-------	-------
Mountain:										
Colorado	1	1	-------	30	30	-------	-------	-------	30	-------
Pacific:										
Washington	1	1	-------	16	16	-------	8	8	-------	-------
Oregon	1	1	-------	92	92	-------	61	31	-------	-------
California	5	5	-------	303	303	-------	138	165	-------	83.6

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Church of the New Jerusalem, known also as the "New Church," was first organized in London in 1787. It was based upon the writings of Emanuel Swedenborg, who was born in Sweden in 1688, studied at Upsala, traveled extensively in Europe, and was prominent in national affairs in his own country, where he held an assessorship under Charles XII. His favorite subject at first was mathematics, but astronomy, physics, human anatomy, and physiology all interested him, especially in their relation to spiritual matters. As he said, "I have gone through anatomy with the single object of investigating the soul." In 1747 he resigned his assessorship on a pension and thenceforth devoted his life to the revelations which he claims were given him. His first publication

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. William L. Worcester, president of the General Convention of the New Jerusalem in the United States of America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	85	108	119	5,442	6,352	6,612	99	5,103	240	1.9
Maine	3	3	3	107	143	135	6	101	-------	5.6
Massachusetts	13	15	17	1,176	1,378	1,535	7	1,169	-------	0.6
New York	4	7	7	372	531	558	20	352	-------	5.4
New Jersey	3	3	3	143	140	133	------	42	101	--------
Pennsylvania	5	6	9	697	760	704	------	697	-------	--------
Ohio	6	7	7	516	668	593	------	504	12	--------
Indiana	2	2	3	75	72	131	------	75	-------	--------
Illinois	6	11	15	326	472	613	5	321	-------	1.5
Michigan	2	3	3	151	192	161	------	151	-------	--------
Missouri	3	3	5	162	316	375	9	153	-------	5.6
Kansas	2	2	3	174	141	144	28	146	-------	16.1
Maryland	5	5	5	295	220	219	8	287	-------	2.7
Tennessee	2	4	5	27	59	73	------	22	5	--------
Texas	2	4	1	15	115	10	------	15	-------	--------
Washington	1	1	3	16	26	78	------	16	-------	--------
Oregon	1	3	3	92	106	50	------	92	-------	--------
California	5	5	5	303	239	294	------	242	61	--------
Other States	20	24	22	795	774	806	16	718	61	2.2

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	85	63	57	$3,196,100	12	$75,500	16	$190,500	2	$12,600
Maine	3	3	3	27,500	1	1,000	-----	(1)	-----	--------
Massachusetts	13	12	12	828,800	3	49,800	3	20,000	-----	--------
New York	4	3	3	465,000	1	4,400	-----	(1)	-----	(1)
Pennsylvania	5	7	5	571,200	-----	----------	-----	(1)	-----	--------
Ohio	6	5	5	300,000	-----	----------	-----	(1)	-----	(1)
Illinois	6	3	3	120,000	-----	----------	-----	----------	-----	--------
California	5	5	5	171,000	2	6,500	-----	(1)	-----	--------
Other States [2]	43	25	21	712,600	5	13,800	13	170,500	2	12,600

[1] Amount included in the figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 8 churches in Maine, New York, Pennsylvania, Ohio, and California.

was the Arcana Coelestia, an exposition of Genesis and Exodus, considered in their symbolical sense, the first part appearing in 1749 and the final part in 1756. Later years saw the publication of a number of works along the same line, including the True Christian Religion and the Apocalypse Revealed. Swedenborg's death occurred in London in 1772.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	85	77	$260,373	$235,826	$19,070	$5,477	58	391	2,621
Maine	3	3	6,641	6,510	131		2	9	55
Massachusetts	13	13	74,713	65,149	7,464	2,100	12	102	737
New York	4	3	31,477	27,807	3,670		3	22	149
New Jersey	3	3	6,509	6,059	450		2	7	35
Pennsylvania	5	5	27,900	24,523	500	2,877	4	37	223
Ohio	6	6	21,400	20,446	954		5	34	246
Illinois	6	4	12,600	11,882	718		3	29	154
Missouri	3	3	8,980	8,370	610		2	4	34
Maryland	5	5	7,449	6,394	1,055		3	22	140
California	5	5	25,915	25,404	511		4	21	98
Other States	32	27	36,789	33,282	3,007	500	18	104	750

In common with the general scientific literature of the day, the writings of Swedenborg were originally in Latin. His earlier theological works were published anonymously. In 1750 and succeeding years some were translated into English, but they did not attract much attention until, in 1783, Robert Hindmarsh, a printer in London, became interested in them, and gathered together a few men of like mind to consider them. Four years later the first organization, consisting of 16 persons, was effected. The following year public services were held, and in 1789 a general conference met. In 1821 there was incorporated the "General Conference of the Ministers and other Members of the New Church signified by the New Jerusalem in the Apocalypse or Revelation of John." In 1926 it consisted of 69 societies with an aggregate membership of 6,277, besides several societies and a number of individuals not members of the General Conference, so that the total number of members of the church in Great Britain in that year was probably about 7,100. The first New Church society in America was founded at Baltimore in 1792, and in 1817 the General Convention of the New Jerusalem in the United States of America was organized. In 1890 a considerable number withdrew and later organized the General Church of the New Jerusalem.

Swedenborg is regarded, on every hand, by members of this church as a "divinely illuminated seer and revelator" and as having been given the key to Bible interpretation—the science of correspondences—in order that he might thereby open the internal sense of the Word, and announce the Lord Jesus Christ, in His second coming, which is "His coming as the Word newly revealed." He was thus "divinely chosen to live consciously in the natural and in the spiritual world at the same time, so that he might describe to men those things which he saw, especially those things relating to the Holy City, the divine system of doctrine revealed out of the internal sense of the Word for the establishment of a New Church." It is the revelation of this interior truth of the Word, and not a personal appearing, that, in their view, constitutes the Lord's second coming, the "clouds" in which He comes being the literal sense, the "power and great glory" the spiritual sense.

DOCTRINE

The general doctrines of the New Church teach that there is one God, even the Lord God, the Savior, Jesus Christ; that there is in Him a Trinity, not of persons, but of essence, called in the Word, Father, Son, and Holy Spirit; that the Father is the inmost Divine Essence, or Love, from which all things are; that the Son is the Divine Wisdom and Word, by which the Divine Love is manifested and acts; and the Holy Spirit is the Divine Proceeding and Operation; and that these three are related to each other in God as are soul, body, and operation in man. Thus they teach that the Lord Jesus Christ, as the one Divine Person in whom is the Father, and from whom is the Holy Spirit, is, in His glorified humanity, the one God of heaven and of earth, and the supreme and sole object of worship for angels and men.

With regard to revelation, they teach that the Word of God contained in the Bible is not written like any other book, and can not be subjected to the same methods of criticism; that it is plenarily dictated by the Lord Himself, and inspired as to every word and letter, and, like Nature itself, is a divine symbol; that besides the literal sense adapted to men, it contains a spiritual sense adapted to angels; that these senses are connected with each other by the great law of correspondence, in accordance with which the universe itself was created in the beginning; and that in letter and spirit it contains the rule of life for angels and men.

With regard to redemption, they teach that the one God, Jehovah, the Creator of the universe, came down upon earth in the assumption, by birth of a virgin, of a human nature in order that He might live a human life, and, by purging it, redeem it; that in doing so He met and overcame in His temptations all the enemies of the human race and reduced them to eternal subjection; and that He continues to hold them in subjection in the mind and heart of every man who will cooperate with Him by faith and obedience; and that the application of this redeeming work in those who believe in Him and keep His commandments is salvation.

With regard to death and the spiritual world, they teach that when a man dies he is raised up in his spiritual body in the spiritual world, and there lives forever, in heaven or in hell, his state being determined by the spiritual character he has formed for himself by his life in this world; the judgment occurs immediately after death, in the world of spirits, which is intermediate between heaven and hell, and it consists in a man's coming to know himself in the light of the eternal realities of the Word of God.

Besides these cardinal points the doctrines of the New Church have much to say about the laws of divine order and of divine providence; about faith and charity; about free will and imputation, repentance, and regeneration; about marriage; about mental development in childhood and age; about the successive churches or divine dispensations that have existed on this earth, and the judgments terminating each; all of which teachings, based on the Word of the Lord, the believers hold to be in complete harmony with each other, and with the deductions of sound reason and the analogies of nature.

Baptism is administered in the scriptural formula, "in the name of the Father, and of the Son, and of the Holy Spirit," to children as well as to adults who come on confession of their faith. Infant baptism is followed by the act of confirmation or ratification in maturer years, which is usually identified with the first communion, and this profession of faith in the essential doctrines of the church is regarded as the appropriate gate of admission to the sacrament of the Lord's Table.

ORGANIZATION

The polity of the church is a modified episcopacy, but the societies and associated bodies are left the utmost freedom in the administration of their local affairs. Each local society of the New Church elects its pastor and other officers, including usually a president, treasurer, secretary, and church committee. In some cases certain privileges are allowed to parishioners or pew holders who are not communicant members. The different societies are gathered in associations composed of the ministers and of lay members elected by the societies.

The General Convention is held annually, and every church member has a right to be present, take part in the deliberations, be appointed on committees, and be elected to office, but the right to vote is limited to ministers whose official acts are reported to the convention and to delegates of associations. Women frequently serve as delegates and as members of committees.

The convention is an ecclesiastical, a legislative, and a judicial body—ecclesiastical, in maintaining the orders of the ministry and of worship and in providing for missions and for the education of ministers; legislative, in maintaining its own organization and enacting measures for the carrying on of its various activities; and judicial, in admitting ministers to its roll or dismissing them therefrom and in promoting pastors to the general pastorate. The various boards of the church are elected by the General Convention and are absolutely responsible to it.

A council of ministers, which consists of all the ministers belonging to the convention, has charge of matters pertaining to the ministry. For the superintendence of the business of the convention and the exercise of its powers in the interval between meetings, there is a general council, consisting of the president, vice president, and treasurer of the convention, together with four ministers and eight laymen, chosen by ballot by the convention.

The ministry includes ministers, pastors, and general pastors. Ministers are those who are ordained to the ministry without identification with any particular pastorate, having the power to teach, preach, and baptize, and officiate at marriages and the Holy Supper. Pastors are those ministers who are called to the pastorate of societies and installed over them, generally to serve without fixed term of office. When the candidate is called by a society at the time of his ordination, the ordination and installation offices are often combined. A general pastor is one who, after a suitable term in the pastoral office, is, by request of an association and with the sanction of the General Convention, invested with power to authorize candidates, ordain ministers, preside over a general body of the church, and act as presiding minister of any association or of the General Convention. An association may, with the sanction of the General Convention, temporarily invest the powers of general pastor in its presiding minister or superintendent during his continuance in office.

The worship of the church is generally liturgical, chants being extensively used, but great latitude is observed in different societies and localities. A very complete Book of Worship was adopted by the General Convention in 1912 and is extensively used by the societies of the New Church.

WORK

The missionary enterprises of the New Church are conducted by the General Convention through its board of home and foreign missions, supplemented by an augmentation fund committee and by local boards of the various constituent bodies. In 1926 this board and some of the State associations employed 12 missionaries among the adherents in 17 States and aided 21 churches in connection with their running expenses, etc. The work has extended into Austria, Czechoslovakia, Denmark, France, Germany, Italy, Latvia, Sweden, Switzerland,

British and Dutch Guiana, Burma, Japan, and the Philippine Islands. Contributions for the work amounted in 1926 to $14,000 for the home work and $12,500 for the foreign work. The property belonging to the denomination in the foreign field is valued at about $75,000.

The educational preparation for the ministry of the church is carried on principally by the New Church Theological School at Cambridge, Mass., which has property valued at $290,500 and during 1926 had 7 instructors and 8 students. Two other institutions, in Massachusetts and Ohio, under New Church management and partly supported by the church, reported 21 teachers and 134 students, and property valued at $599,308. The total value of property devoted to educational purposes was given as $889,808. The amount contributed for this work in 1926 was about $7,642.

The New Church has a pension fund for needy ministers and an orphan fund. It has also a league of 30 young people's societies, with 700 members.

The Swedenborg Foundation, Inc., of New York, together with the American New Church Tract and Publication Society, and the Jungerich Trustees, of Philadelphia, have made free distribution to theological students and clergymen of over 161,270 copies of Swedenborg's writings, including the True Christian Religion, Apocalypse Revealed, Heaven and Hell, and Divine Love and Wisdom, and also The Life of Swedenborg. There are a number of other boards which make the press an important factor in the missionary work of the church. The church has three weeklies, a young people's monthly, and a quarterly. It is estimated that $600,000 is invested in publication enterprises.

GENERAL CHURCH OF THE NEW JERUSALEM

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the General Church of the New Jerusalem for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the General Church of the New Jerusalem includes only baptized adults who, upon individual application, have been duly registered and certified.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: GENERAL CHURCH OF THE NEW JERUSALEM

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	13	10	3		
Members	996	424	572	42.6	57.4
Average per church	77	42	191		
Membership by sex:					
Male	416	174	242	41.8	58.2
Female	580	250	330	43.1	56.9
Males per 100 females	71.7	69.6	73.3		
Membership by age:					
Under 13 years	15	15			
13 years and over	981	409	572	41.7	58.3
Per cent under 13 years	1.5	3.5			
Church edifices:					
Number	7	3	4		
Value—Churches reporting	5	3	2		
Amount reported	$70,000	$24,000	$46,000	34.3	65.7
Average per church	$14,000	$8,000	$23,000		
Debt—Churches reporting	1		1		
Amount reported	$13,000		$13,000		100.0
Churches reporting "no debt" on church edifice	3	2	1		
Parsonages:					
Value—Churches reporting	4	2	2		
Amount reported	$35,500	$18,000	$17,500	50.7	49.3
Debt—Churches reporting	2	1	1		
Amount reported	$6,000	$4,500	$1,500	75.0	25.0
Churches reporting "no debt" on parsonage	2	1	1		
Expenditures during year:					
Churches reporting	13	10	3		
Amount reported	$56,848	$14,228	$42,620	25.0	75.0
Current expenses and improvements	$52,360	$12,750	$39,610	24.4	75.6
Benevolences, missions, etc	$4,488	$1,478	$3,010	32.9	67.1
Average expenditure per church	$4,373	$1,423	$14,207		
Sunday schools:					
Churches reporting	7	7			
Officers and teachers	15	15			
Scholars	61	61			

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 13 active organizations in the General Church, with 996 members. The classification of membership by sex and by age was reported by all 13 of the churches, including, however, only 1 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. The figures for 1890 are included with those of the General Convention, of which this body was formerly a part.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: GENERAL CHURCH OF THE NEW JERUSALEM

ITEM	1926	1916	1906
Churches (local organizations)	13	15	14
Increase [1] over preceding census:			
Number	−2	1	
Per cent [2]			
Members	996	733	635
Increase over preceding census:			
Number	263	98	
Per cent	35.9	15.4	
Average membership per church	77	49	45
Church edifices:			
Number	7	8	5
Value—Churches reporting	5	6	5
Amount reported	$70,000	$55,032	$30,350
Average per church	$14,000	$9,172	$6,070
Debt—Churches reporting	1	5	3
Amount reported	$13,000	$11,000	$7,250
Parsonages:			
Value—Churches reporting	4	1	1
Amount reported	$35,500	$5,000	$3,000
Debt—Churches reporting	2		
Amount reported	$6,000		
Expenditures during year:			
Churches reporting	13	14	
Amount reported	$56,848	$16,666	
Current expenses and improvements	$52,360	$16,656	
Benevolences, missions, etc.	$4,488	$10	
Average expenditure per church	$4,373	$1,190	
Sunday schools:			
Churches reporting	7	13	7
Officers and teachers	15	40	20
Scholars	61	318	110

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the General Church of the New Jerusalem by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is made only for the State of Pennsylvania, all other States being shown in combination in order to avoid disclosing the financial statistics of any individual church; and for this reason separate figures are not shown for value of church property or debt on such property, there being no States in which these items were reported by as many as three churches.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: GENERAL CHURCH OF THE NEW JERUSALEM

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**13**	**10**	**3**	**996**	**424**	**572**	**416**	**580**	**71.7**
New England:									
Massachusetts	1	1	------	16	16	------	3	13	------
Middle Atlantic:									
New York	1	1	------	64	64	------	29	35	------
Pennsylvania	3	2	1	525	89	436	214	311	68.8
East North Central:									
Ohio	2	2	------	72	72	------	35	37	------
Illinois	2	1	1	213	100	113	89	124	71.8
South Atlantic:									
Maryland	1	------	1	23	------	23	14	9	------
District of Columbia	1	1	------	15	15	------	8	7	------
Mountain:									
Colorado	1	1	------	32	32	------	12	20	------
Pacific:									
California	1	1	------	36	36	------	12	24	------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: GENERAL CHURCH OF THE NEW JERUSALEM

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**13**	**15**	**14**	**996**	**733**	**635**	**15**	**981**	**1.5**
Pennsylvania	3	5	5	525	344	314	------	525	------
Illinois	2	3	2	213	192	99	------	213	------
Other States	8	7	7	258	197	222	15	243	5.8

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: GENERAL CHURCH OF THE NEW JERUSALEM

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**13**	**13**	**$56,848**	**$52,360**	**$4,488**	**7**	**15**	**61**
Pennsylvania	3	3	39,058	39,030	28	2	5	21
Other States	10	10	17,790	13,330	4,460	5	10	40

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The General Church of the New Jerusalem traces its origin as an independent ecclesiastical body to the development, at the very beginning of the New Church in England and America, of a movement "toward a strict adherence to the doctrines and principles revealed in the Writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship, and life, in the Church of the New Jerusalem." Under the influence of two prominent theologians, the Rev. Richard de Charms and the Rev. W. H. Benade, both of Philadelphia, this movement gradually assumed more definite form, and in 1876 the institution known as "The Academy of the New Church" was founded as the organic exponent of its principles, which were subsequently adopted by the Pennsylvania Association, connected with the General Convention of the New Jerusalem. That association in 1883 adopted an episcopal form of government, elected the Rev. W. H. Benade bishop, and changed its name to "The General Church of Pennsylvania." In 1890 it severed its connection with the General Convention, and in 1892 adopted as its name "The General Church of the Advent of the Lord." In 1897 a complete reorganization was effected, and the name "The General Church of the New Jerusalem" was adopted.

DOCTRINE

In doctrine the General Church of the New Jerusalem differs from other branches of the organized New Church simply in its attitude toward the theological writings of Emanuel Swedenborg, which it regards as being "divinely inspired, and thus the very Word of the Lord revealed at His second coming."

ORGANIZATION

The polity of the General Church is based upon the principle of "practical unanimity," to be secured through deliberation and free cooperation in "council and assembly." The spiritual affairs of the church belong exclusively to the priestly office, of which three distinct degrees are recognized—namely, ministers, pastors, and bishops—though at present, on account of the limited membership, the services of but one bishop are required. The administrative functions of church government are vested in the office of the bishop, who is assisted by a consistory and an executive committee, consisting of the most representative ministers and laymen. Admission to church membership is by direct application to the bishop, the only conditions required being adult age and baptism into the faith of the New Church. Ordination to the ministry is by the bishop of the General Church.

WORK

Under the head of general uses the General Church includes all the activities supported by the general fund, namely, the support of the bishop's office and of the visiting pastor, the pension fund, the extension fund, special funds, the publication of the New Church Life, a monthly magazine, the organ of the denomination, and of New Church Sermons, a pamphlet issued monthly from October to June. The contributions for these purposes during the year 1926 amounted to $16,839. In addition, $12,179 was expended from an endowed fund for extension work. Seven churches were aided.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. W. B. Caldwell, secretary of the General Church of the New Jerusalem, and approved by him in its present form.

An orphanage fund, intended primarily to assist orphaned children of the church, was instituted in 1900. The receipts of this fund for the year 1926 amounted to $3,184 and the expenditures to $2,774.

The General Church has a world-wide membership of 1,866, with 38 ministers and 23 organized churches in charge of local or visiting pastors, and maintaining regular public worship. Thirteen churches are in the United States and 10 in foreign countries—namely, England, France, Holland, Sweden, Natal, Australia, Brazil, and Canada—with 429 members, and 5 schools, with 55 pupils, were maintained. Missionary work is carried on by these churches, and, in addition, native missions are conducted in South Africa, with 582 native members. The headquarters are at Bryn Athyn, Pa., where the bishop resides, and there is a cathedral church.

The energies of the General Church have been concentrated largely upon the religious education of children, and parochial schools for those who have been baptized into the faith of the New Church have been established in the main centers of the church under the direct supervision of the pastors of local churches. In 1926 there were 3 of these schools, with 197 pupils, in the United States. The higher education of the church is intrusted to the Academy of the New Church, which includes a theological school and college for young men and women, an academy for boys, and a seminary for girls. The central office of the legal corporation of the academy is in Philadelphia, although the schools of the academy were removed from Philadelphia to Bryn Athyn, Pa., in 1896. A sustentation fund of $400,000 was received in 1899, and new school buildings were erected at Bryn Athyn in 1901 and 1903. In 1926 there were 128 pupils, property valued at $422,462, and an endowment of $1,967,207.

COMMUNISTIC SOCIETIES

GENERAL STATEMENT

Under this head are included in 1926 two bodies, similar in general type but not affiliated in any way. The Shakers were the first to establish a communistic settlement in the United States, their first group emigrating in 1774 and establishing a small settlement at Watervliet, N. Y., in 1776. Their numbers increased, and the society has historic interest from the fact that most of these settlements have been maintained for more than a century.

In addition to the Shakers and the Amana Society, there are other bodies, such as the Seventh Day Baptists (German, 1728) and the Hutterian (Mennonite) Brethren, which are communistic in their general character, but are presented with the Brethren (Dunkers) and the Mennonite bodies, as being more closely affiliated with them. A number of similar bodies were presented in the report for 1890, but in 1906 they had either disbanded or refused to answer inquiries.

The only two bodies included in 1926 under this head, therefore, as distinctively religious communal organizations, with the principal statistics as reported in 1926, 1916, and 1906, are listed below.

SUMMARY OF STATISTICS FOR COMMUNISTIC SOCIETIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**13**	**1,577**	**11**	**$77,500**	**3**	**$600**	**3**	**47**
Amana Society	7	1,385	7	50,000				
United Society of Believers (Shakers)	6	192	4	27,500	3	600	3	47
1916								
Total for the group	**19**	**1,901**	**14**	**37,050**	**3**	**750**	**6**	**96**
Amana Society	7	1,534	7	16,300				
United Society of Believers (Shakers)	12	367	7	20,750	3	750	6	96
1906								
Total for the group	**22**	**2,272**	**10**	**31,190**			**5**	**103**
Amana Society	7	1,756	7	14,090				
United Society of Believers (Shakers)	15	516	3	17,100			5	103

AMANA SOCIETY

STATISTICS

The data given for 1926 represent 7 active congregations of the Amana Society, all reported as being in rural territory, in the State of Iowa. The total membership was 1,385, comprising 640 males and 745 females. The classification by age was reported by all of the 7 churches, there being 297 members under 13 years of age.

There was no debt on the 7 meetinghouses reported. The society does not have regular ministers and reported no parsonages. They maintain no Sunday schools; and expenditures for 1926 were not reported.

The membership as here reported includes minors, as well as legal members who have signed the constitution of the corporation.

Comparative data, 1890–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this society for the censuses of 1926, 1916, 1906, and 1890.

TABLE 1.—COMPARATIVE SUMMARY, 1890 TO 1926: AMANA SOCIETY

ITEM	1926	1916	1906	1890
Churches (local organizations)	7	7	7	7
Members	1,385	1,534	1,756	1,600
Increase [1] over preceding census:				
Number	−149	−222	156	
Per cent	−9.7	−12.6	9.8	
Average membership per church	198	219	251	229
Church edifices:				
Number	7	7	7	7
Value—Churches reporting	7	7	7	
Amount reported	$50,000	$16,300	$14,090	$15,000
Average per church	$7,143	$2,329	$2,013	

[1] A minus sign (−) denotes decrease.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

About the time that the Dunkers in Germany were developing under the influence of Pietism there arose a community more thoroughly representative of the mysticism of the period, the members of which were convinced that the days of direct inspiration by God had not passed, but that persons then living were endowed with the same divine power. Gradually they gathered strength, and in 1714 a small company of them, under the leadership of Johann Frederick Rock and Eberhard Ludwig Gruber, met in Himbach, Hesse, and gave expression to their belief by a somewhat loose organization. They increased in numbers and in influence but suffered severely at the hands of the Government. On the death of Johann Frederick Rock, in 1749, "the gift of inspiration ceased."

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Peter Stuck, registrar of vital statistics, Amana Society, and approved by him in its present form.

His successors continued the work along the lines of the founders, but the congregations diminished in number until 1817, when a new impulse was given by Michael Kraussert and a peasant girl of Alsace, Barbara Heinemann, both of whom were recognized by a number of the older members as inspired and endowed with the gift of prophecy. With them, later, was associated Christian Metz, and these leaders traveled considerably and gradually strengthened the scattered organizations. By 1826 it became apparent that the Inspirationists, of whom there were many in Wurttemberg and other provinces, would have to renounce their faith and return to the fold of the state church, or leave their homes and seek refuge where they could follow their religious customs unmolested. A large estate at Marienborn, Hesse, was leased, to which other properties were added, and by 1835 the community was quite prosperous. Difficulties with the government, however, arose again. The authorities would not accept affirmation as the equivalent of the oath, which the members of the society refused to take. Already a revelation had come to Metz that they should be led out to a land of peace, and in 1842 it was decided that he and some other members should come to America.

They arrived in New York on the 26th of October of that year, and learning that the Seneca Indian Reservation, near Buffalo, was available, secured the property. Little by little the entire community, numbering some 800 people, came over from Germany, and the society was organized in 1843 under the name of the Ebenezer Society, and houses were arranged in four villages—Lower, Middle, Upper, and New Ebenezer. Each village had its store, meetinghouse or place of worship, and school, and its own local government, consisting of a board of elders. As the numbers increased the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa County, Iowa, where the villages of Amana, East, Middle, High, West, and South Amana, and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service. In order to accomplish this in full for all members, the entire property remains as a common estate with all improvements and additions. Every member, at the time of joining the society, is in duty bound to give his or her personal or real property to the trustees for the common fund. For such payments each member is entitled to a credit on the books of the society and to a receipt signed by the president and secretary, and is secured by a pledge of the common property of the society. All claims for wages, interest, and sharing income are released and each member is entitled to support through life. All children and minors, after the death of parents or relatives, are under the special guardianship of the trustees, and credits not disposed of by will, or debts left by parents, are assumed by their children. Persons leaving the society, either by their own choice or by expulsion, receive the amount paid by them into the common fund, without interest or allowance for services during the time of their membership.

DOCTRINE

The confession of faith is founded on the revealed Word of God manifest in the Scriptures and in the words of the instruments of true inspiration. Since the death of Christian Metz in 1867, and of Barbara Heinemann in 1883, no one is believed to have had the gift of inspiration. A holy universal Christian Church is acknowledged and the communion of saints, including all of every nation who fear God and work righteousness. They believe in the remission of

sin, the resurrection of the body, the punishment of the wicked, and the life everlasting. Baptism with water is not practiced, as it is held to be only an outward form of true spiritual baptism. The true baptism is by "fire and the spirit." Confirmation or reception into the covenant of grace occurs at the age of 15 years; the vow is made in the presence of the whole congregation. There are three orders or classes of members—a young people's class; an intermediate class of those who are further advanced in religious faith; and the highest order, including principally the older members who have proved through many years their faithfulness to the principles of the community. The distinction is purely a religious and honorary one.

The Lord's Supper is held biennially and foot washing is practiced by the highest spiritual order as a solemn service, after the example of Christ. The members are noncombatant, as war is believed to be contrary to the will of God and the teachings of Christ. Oaths are forbidden, though affirmation is allowed. In wearing apparel emphasis is placed on comfort, comeliness, and propriety; the men dress practically in the style in general use, with but slight modifications, while the women still retain the plain dress as worn by the German peasant. The younger generation, however, conforms somewhat to the more conservative styles worn at the present time. Amusements were not countenanced, previously, as they were believed to divert the mind from religious matters; but the attitude toward them has grown more lenient in recent years.

ORGANIZATION

The general government of the society is in the hands of a board of 13 trustees, who are elected annually out of a board of elders, and these elect their own president, vice president, and secretary, who have full power to sign public and legal documents. New members are admitted by vote of the trustees, but only as they give proof of being fully in accord with the religious doctrines of the society, and they usually pass through a period of probation. The trustees also have power to expel any member whose conduct is not according to the rules of the society.

Religious meetings are held in the meetinghouses twice on Sunday and sometimes on week days, while a short prayer meeting is held every evening. These meetings are conducted by the "elders," who are appointed by the board of trustees. The testimonies and writings left by Christian Metz and Barbara Heinemann are read in the meetings.

Membership in the society is conditioned on the signing of its constitution. Only those who are of legal age and have signed the constitution of the corporation are considered members in a legal sense.

WORK

The society carries on agriculture, manufactures, and trade, and out of the income from these industries all the expenses are met; while any surplus is applied to improvements, the erection of schools and meetinghouses, the care of the old and sick, the founding of a business and safety fund, and benevolent purposes in general.

Great emphasis is laid upon education, and graded schools are provided which children between the ages of 5 and 14 years are expected to attend all the year round. The schools are under the control of the State laws, and the teachers, while members of the society, are under the supervision of the county superintendent. Secular branches are taught in English; religious instruction is in German and is usually given on Saturday forenoons. The younger generation uses the English language almost exclusively in its daily work.

UNITED SOCIETY OF BELIEVERS (SHAKERS)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United Society of Believers (Shakers) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the United Society of Believers (Shakers) includes both the probationary and covenant members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITED SOCIETY OF BELIEVERS (SHAKERS)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	6	1	5		
Members	192	21	171	10.9	89.1
Average per church	32	21	34		
Membership by sex:					
Male	26	2	24		
Female	166	19	147	11.4	88.6
Males per 100 females	15.7	(3)	16.3		
Membership by age:					
Under 13 years	15		15		
13 years and over	177	21	156	11.9	88.1
Per cent under 13 years [2]	7.8		8.8		
Church edifices:					
Number	5		5		
Value—Churches reporting	4		4		
Amount reported	$27,500		$27,500		100.0
Average per church	$6,875		$6,875		
Parsonages:					
Value—Churches reporting	3		3		
Amount reported	$9,000		$9,000		100.0
Expenditures during year:					
Churches reporting	3		3		
Amount reported	$600		$600		100.0
Current expenses and improvements	$100		$100		100.0
Benevolences, missions, etc	$500		$500		100.0
Average expenditure per church	$200		$200		
Sunday schools:					
Churches reporting	3		3		
Officers and teachers	8		8		
Scholars	47		47		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 6 active organizations of the United Society of Believers (Shakers), with 192 members. The classification of membership by sex and by age was reported by all of the 6 churches, including, however, only 3 which reported any members under 13 years of age; of the 4 societies reporting church property, none reported any debt on such property.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNITED SOCIETY OF BELIEVERS (SHAKERS)

ITEM	1926	1916	1906	1890
Churches (local organizations)	6	12	15	15
Increase [1] over preceding census:				
Number	−6	−3		
Per cent [2]				
Members	192	367	516	1,728
Increase [1] over preceding census:				
Number	−175	−149	−1,212	
Per cent	−47.7	−28.9	−70.1	
Average membership per church	32	31	34	115
Church edifices:				
Number	5	8	3	16
Value—Churches reporting	4	7	3	
Amount reported	$27,500	$20,750	$17,100	$36,800
Average per church	$6,875	$2,964	$5,700	
Debt—Churches reporting			1	
Amount reported			$80	
Parsonages:				
Value—Churches reporting	3	1	3	
Amount reported	$9,000	$2,000	$7,500	
Expenditures during year:				
Churches reporting	3	3		
Amount reported	$600	$750		
Current expenses and improvements	$100	$265		
Benevolences, missions, etc	$500	$485		
Average expenditure per church	$200	$250		
Sunday schools:				
Churches reporting	3	6	5	
Officers and teachers	8	11	17	
Scholars	47	96	103	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the United Society of Believers (Shakers) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for the State of Massachusetts, and for all other States in combination, the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNITED SOCIETY OF BELIEVERS (SHAKERS)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	6	1	5	192	21	171	26	166	15.7
New England:									
Maine	2		2	69		69	7	62	
New Hampshire	1		1	53		53	3	50	
Massachusetts	1	1		21	21		2	19	
Middle Atlantic:									
New York	2		2	49		49	14	35	

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNITED SOCIETY OF BELIEVERS (SHAKERS)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	6	12	15	192	367	516	15	177	7.8
Massachusetts	1	2	3	21	56	53	----	21	----
Other States	5	10	12	171	311	463	15	156	8.8

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The movement of which this society was the outcome originated in England about the middle of the eighteenth century, when Jane Wardley, of Bolton, began to exhort her Quaker neighbors to pure and right living. In their meetings a spiritual power was experienced, so strong that their bodies were exercised in various ways, and they were called in derision "Shaking Quakers." Her husband, James Wardley, was her first convert, and among the number who joined them were John Lee, a blacksmith of Manchester, and his wife and daughter. The daughter, Ann Lee, who later became their leader, after being greatly concerned for many years over human depravity, came to the conviction that the root of evil in the world was the uncontrolled, undirected use of the sexual relation, and that the way to purity of life lay in abstinence and control of passion. The plain preaching and fervent exercises of her company became so offensive that a severe persecution broke out, and several times she narrowly escaped death. While imprisoned in Manchester in 1770 she received a further vision, and later taught that the Christ Spirit which had anointed and inspired Jesus now rested upon and spoke through her; that it was necessary that Christ should come a second time, through a woman, to complete the perfect way of salvation; and that the Holy or Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus.

Persecution ceased, but the new doctrines, accepted by the little company, were not widely adopted, and, after two years of quiet, Ann Lee, with eight followers, conceived the idea of emigrating to America. The little party landed at New York on August 6, 1774. Only one of the number, John Hocknell, had means, and he paid the fare of the party and afterwards purchased a tract of land in the woods of Niskeyuna, or Watervliet, N. Y., where, in 1776, they built their first rude log cabin and made preparation for the increase in numbers which Mother Ann, as she was known, firmly believed would follow.

In 1780 Joseph Meacham, pastor of the Baptist Church in New Lebanon, with others, went to visit the newcomers and soon after became a convert. As a result of a religious revival which took place during the preceding winter, and which had been characterized by many striking prophecies of the immediate second appearing of Christ, converts were made, and during a missionary tour of two years many hundreds were added to the membership.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Walter Shepherd, trustee, United Society of Believers (Shakers), and approved by him in its present form.

After the death of Mother Ann in 1784 and of her immediate successor, Father James Whittaker, in 1787, Joseph Meacham and Lucy Wright, of Pittsfield, became the leaders of the large body of believers scattered through New York and New England and organized them into communistic societies. The period of greatest missionary activity, after 1792, was from 1805 to 1835, during which time societies were planted in Kentucky, Ohio, Indiana, and the Eastern States, and the membership came to number fully 5,000.

From the beginning Ann Lee and her followers were practical believers in the intercourse of spirits within and without the body, anticipating thus by many years the advent of modern spiritualism. The period from 1837 to 1848 is known as the time of "Spirit Manifestation," or "Mother Ann's Second Coming," and during this time remarkable spirit phenomena are said to have been observed in all of the societies.

Since 1860 there has been a steady decline in numbers, though this is not a surprise, as it was foretold by prophets among the believers. Aside from various collateral causes, the members recognize departures from principles and laxity in spiritual energy among themselves as operating forces in the reduction which they deplore; and, while seeking to rectify their mistakes, believers are assured that the principles at the foundation of their system are true and essential to the evolution of the spiritual manhood of the race, and that a new revival of true Shaker living is certain to come in due time. They are not greatly concerned whether the revival is to find expression in a resuscitation of the existing communities, or whether it shall build for itself new forms, better adapted to the needs of the new day.

DOCTRINE

It is claimed that Shakerism is "a kind of Christian socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of the Deity is recognized, man having been made in the image of God. Hence, father and mother are coequal, and the spiritual parents, at the head of the order and of each family, are equal in power and authority, and this equality of the sexes extends through the entire membership and all departments of life. Of the principles that are the foundation of Shakerism, the ones most emphasized are "virgin purity, peace or nonresistance, brotherhood, and community of goods." These beliefs enjoin on the followers a life of innocence, strict temperance, and celibacy, where love and justice shall prevail; the abstaining from war and bloodshed, from all acts of violence toward their fellow men, from all the party contentions and politics of the world, and from all pursuits of pride and worldly ambition.

The foundation of their doctrine is holiness—"Without which no man shall see the Lord." To these people holiness signifies consecration or the setting apart from a common to a sacred use. They, therefore, dedicate their persons, services, and property to social and sacred uses. They accept as an example for this conduct the first gospel church, holding that they are to establish and support as a privilege one consecrated and united interest, by the voluntary choice of each member.

As an outgrowth of these principles, and held as ideals to be attained by the individual and society, are the resultant beliefs and practices; equality of the sexes, previously mentioned; equality of labor—all working for each and each for all; and equality of property, with no rich and no poor; in fact, industrial freedom.

In their ideas of the Bible the earlier believers approached very closely to the views promulgated in recent years by what is commonly known as the higher criticism. Mother Ann was also among the first in the modern world to teach and practice the equality of woman with man and was a pioneer in the woman's rights movement. They believe, too, that all life and activity animated by

Christian love is worship, and that God is the Almighty Creator, the Fountain of all good, life, light, truth, and love; the one eternal Father-Mother.

The conditions of membership are the desire to lead a pure life, freedom from debt, and freedom from marital bonds, and the form of admission is the confession of sin before the elder or eldress of the family. The society at the present time has two classes of membership, probationary and covenant. Probationary members are those accepted on trial and are subject to withdrawal or rejection. Covenant members are the fully consecrated and permanent members. The successful candidate for membership in this society, in any degree, must comprehend the faith and principles of the society and must freely and voluntarily agree to abide by such faith and principles.

ORGANIZATION

The organizations include the family or local society, consisting of one or more families, and a central ministry, or bishopric, presiding over all subordinate bishoprics and societies.

In the days of the largest membership there was at the head of the order a ministry or bishopric, consisting of two brethren and two sisters. An equal number formed a lower ministry at the head of each group of societies; and the same number of elders stood at the head of each family. Subordinate orders of trustees, deacons, and caretakers had oversight of all business and industrial matters, while the ministry and elders were set apart for spiritual labor and ministration. With the decline in membership the quota of leaders has been reduced, and the ministry and elders have been obliged to exercise an oversight of temporal affairs. The central ministry appoints its own members. Subordinate ministries are appointed by the central ministry, with the approval of the older members. Elders and trustees in societies are appointed by the presiding ministry of the society, with the approval of the central ministry and of older members, and the deacons and deaconesses in families are appointed by the elders of the family, with the approval of the presiding ministry. There is no special ordination or setting apart, merely the announcement of the appointment.

In worship the exercises employed by the Shakers are said to be derived from the inspiration of the Spirit. Elder, or Father, Joseph Meacham affirmed that he was shown in vision the various exercises, saw the hosts of heaven worshiping in these movements, and he taught them to the people. Modern experts in physical culture have in some cases studied out scientifically the very movements which marked the early Shaker worship. Of these the only one that forms a part of the present-day worship is the march, accompanied by motions of the hands. Shakers have been noted for their inspirational singing, the wordless songs practiced for years giving place to hymns and anthems of peculiar but impressive character.

WORK

In their earlier days Shakers maintained schools. At present there are no distinctively Shaker schools, but many orphaned children are taken into the societies, where they are given a common school education and taught a trade. Charitable work of wide extent has been done in all societies in caring for the poor, and also in the case of transient members a great but silent work has been accomplished in rescuing, equipping, and inspiring with faith, hope, and energy the discouraged and unfortunate, thereby raising numbers of men and women from the ranks of paupers to self-respecting and useful citizens.

Believers are interested in the various benevolent activities and reform movements, including the movement for international disarmament, antivivisection, and animal-rescue work.

The publications of the Shakers are of wide scope in subject matter and include a history of the order and tracts bearing on doctrinal and spiritualistic themes.

CONGREGATIONAL CHURCHES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Congregational Churches for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Congregational Churches comprises those persons who have been received into the local churches by vote of the members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CONGREGATIONAL CHURCHES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	5,028	1,923	3,105	38.2	61.8
Members	881,696	610,787	270,909	69.3	30.7
Average per church	175	318	87		
Membership by sex:					
Male	333,473	232,216	101,257	69.6	30.4
Female	548,174	378,571	169,603	69.1	30.9
Sex not reported	49		49		
Males per 100 females	60.8	61.3	59.7		
Membership by age:					
Under 13 years	16,201	10,140	6,151	62.2	37.8
13 years and over	752,534	515,759	236,775	68.5	31.5
Age not reported	112,871	84,888	27,983	75.2	24.8
Per cent under 13 years [3]	2.1	1.9	2.5		
Church edifices:					
Number	5,242	2,064	3,178	39.4	60.6
Value—Churches reporting	4,795	1,844	2,951	38.5	61.5
Amount reported	$162,212,552	$132,038,465	$30,174,087	81.4	18.6
Average per church	$33,830	$71,604	$10,225		
Debt—Churches reporting	1,229	654	575	53.2	46.8
Amount reported	$19,966,539	$18,847,761	$1,118,778	94.4	5.6
Churches reporting "no debt" on church edifice	3,010	1,020	1,990	33.9	66.1
Parsonages:					
Value—Churches reporting	3,073	1,134	1,939	36.9	63.1
Amount reported	$17,059,739	$10,046,193	$7,013,546	58.9	41.1
Debt—Churches reporting	516	296	220	57.4	42.6
Amount reported	$1,282,365	$1,032,798	$249,567	80.5	19.5
Churches reporting "no debt" on parsonage	2,193	731	1,462	33.3	66.7
Expenditures during year:					
Churches reporting	4,810	1,885	2,925	39.2	60.8
Amount reported	$25,820,342	$19,673,611	$6,146,731	76.2	23.8
Current expenses and improvements	$21,854,926	$16,457,432	$5,397,494	75.3	24.7
Benevolences, missions, etc	$3,884,930	$3,182,592	$702,338	81.9	18.1
Not classified	$80,486	$33,587	$46,899	41.7	58.1
Average expenditure per church	$5,368	$10,437	$2,101		
Sunday schools:					
Churches reporting	4,601	1,851	2,750	40.2	59.8
Officers and teachers	74,077	43,090	30,987	58.2	41.8
Scholars	596,881	371,734	225,147	62.3	37.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 5,028 active Congregational Churches, with 881,696 members. These figures are exclusive of 225 federated churches, each consisting of a Congregational unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 37,022, of whom 20,152, or more than one-half, were Congregationalists.

The classification of membership by sex was reported by 5,024 churches and the classification by age was reported by 4,471 churches, including, however, only 1,555 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. Figures for 1916, 1906, and 1890 include those for the Evangelical Protestant Conference of North America, which united with this denomination in 1925.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CONGREGATIONAL CHURCHES

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	5,028	5,900	5,765	4,920
Increase [2] over preceding census:				
Number	−872	135	845	----------
Per cent	−14.8	2.3	17.2	----------
Members	881,696	809,236	735,184	548,927
Increase over preceding census:				
Number	72,460	74,052	186,257	----------
Per cent	9.0	10.1	33.9	----------
Average membership per church	175	137	128	112
Church edifices:				
Number	5,242	5,786	5,863	4,788
Value—Churches reporting	4,795	5,563	5,432	----------
Amount reported	$162,212,552	$82,036,763	$65,796,855	$44,522,887
Average per church	$33,830	$14,747	$12,115	----------
Debt—Churches reporting	1,229	1,467	1,244	----------
Amount reported	$19,966,539	$4,011,403	$2,869,675	----------
Parsonages:				
Value—Churches reporting	3,073	3,077	2,740	----------
Amount reported	$17,059,739	$9,465,584	$6,947,298	----------
Debt—Churches reporting	516	----------	----------	----------
Amount reported	$1,282,365	----------	----------	----------
Expenditures during year:				
Churches reporting	4,810	5,656	----------	----------
Amount reported	$25,820,342	$14,417,327	----------	----------
Current expenses and improvements	$21,854,926	$11,338,598	----------	----------
Benevolences, missions, etc	$3,834,930	$2,894,850	----------	----------
Not classified	$80,486	$183,879	----------	----------
Average expenditure per church	$5,368	$2,549	----------	----------
Sunday schools:				
Churches reporting	4,601	5,573	5,387	----------
Officers and teachers	74,077	78,402	77,026	----------
Scholars	596,881	662,919	649,451	----------

[1] Statistics include the Evangelical Protestant Church of North America, united in 1925 with this denomination.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Congregational Churches by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property

and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CONGREGATIONAL CHURCHES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reptd.	Males per 100 females
United States	**5,028**	**1,923**	**3,105**	**881,696**	**610,787**	**270,909**	**333,473**	**548,174**	**49**	**60.8**
New England:										
Maine	241	42	199	22,330	9,618	12,712	6,664	15,666	-----	42.5
New Hampshire	169	34	135	20,346	10,647	9,699	6,826	13,520	-----	50.5
Vermont	169	19	150	20,915	6,918	13,997	7,363	13,552	-----	54.3
Massachusetts	570	404	166	159,252	143,041	16,211	56,982	102,270	-----	55.7
Rhode Island	33	27	6	10,435	9,470	965	3,709	6,726	-----	55.1
Connecticut	305	86	219	81,080	44,482	36,598	30,627	50,453	-----	60.7
Middle Atlantic:										
New York	280	123	157	69,187	51,696	17,491	26,036	43,151	-----	60.3
New Jersey	50	31	19	14,658	12,035	2,623	5,935	8,723	-----	68.0
Pennsylvania	98	72	26	19,619	17,376	2,243	8,163	11,456	-----	71.3
East North Central:										
Ohio	203	100	103	51,644	39,648	11,996	20,317	31,327	-----	64.9
Indiana	28	19	9	6,221	5,571	650	2,464	3,757	-----	65.6
Illinois	274	148	126	61,727	46,484	15,243	24,087	37,640	-----	64.0
Michigan	247	68	179	42,508	27,322	15,186	15,408	27,040	-----	57.2
Wisconsin	218	71	147	35,031	23,051	11,980	13,187	21,844	-----	60.4
West North Central:										
Minnesota	205	65	140	26,912	17,996	8,916	10,622	16,290	-----	65.2
Iowa	209	74	135	40,350	23,867	16,483	15,435	24,915	-----	62.0
Missouri	54	37	17	11,792	10,769	1,023	4,623	7,169	-----	64.5
North Dakota	175	9	166	9,157	1,948	7,209	3,905	5,247	5	74.4
South Dakota	202	13	189	15,392	4,631	10,761	6,166	9,216	10	66.9
Nebraska	157	33	124	20,977	9,195	11,782	8,544	12,433	-----	68.7
Kansas	104	33	71	15,175	8,004	7,171	5,897	9,278	-----	63.6
South Atlantic:										
Maryland	5	4	1	493	437	56	162	331	-----	48.9
Dist. of Columbia	7	7	-----	4,345	4,345	-----	1,618	2,727	-----	59.3
Virginia	4	1	3	378	92	286	183	195	-----	93.8
West Virginia	2	1	1	328	258	70	129	199	-----	64.8
North Carolina	65	25	40	4,080	2,107	1,973	1,663	2,417	-----	68.8
South Carolina	6	5	1	422	390	32	162	260	-----	62.3
Georgia	50	18	32	3,469	1,884	1,585	1,400	2,069	-----	67.7
Florida	42	10	32	4,643	1,896	2,747	1,909	2,734	-----	69.8
East South Central:										
Kentucky	10	6	4	1,546	1,344	202	622	924	-----	67.3
Tennessee	19	8	11	1,524	1,109	415	558	966	-----	57.8
Alabama	57	14	43	3,553	1,053	2,500	1,461	2,092	-----	69.8
Mississippi	5	2	3	277	69	208	117	160	-----	73.1
West South Central:										
Arkansas	3	2	1	619	531	88	259	360	-----	71.9
Louisiana	25	12	13	1,715	1,041	674	658	1,057	-----	62.3
Oklahoma	30	7	23	2,844	1,113	1,731	1,140	1,704	-----	66.9
Texas	31	25	6	2,695	2,450	245	1,051	1,644	-----	63.9
Mountain:										
Montana	79	12	67	5,656	2,426	3,230	2,295	3,361	-----	68.3
Idaho	33	7	26	2,748	1,516	1,232	1,039	1,709	-----	60.8
Wyoming	23	6	17	2,030	947	1,083	737	1,293	-----	57.0
Colorado	91	37	54	13,561	9,735	3,826	5,712	7,849	-----	72.8
New Mexico	8	5	3	709	531	178	306	403	-----	75.9
Arizona	11	6	5	1,178	892	286	432	746	-----	57.9
Utah	7	4	3	1,594	1,510	84	561	1,033	-----	54.3
Pacific:										
Washington	157	51	106	16,017	10,535	5,482	6,584	9,433	-----	69.8
Oregon	55	27	28	7,362	5,441	1,921	2,843	4,485	34	63.4
California	212	113	99	43,202	33,366	9,836	16,852	26,350	-----	64.0

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CONGREGATIONAL CHURCHES

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916 [1]	1906 [1]	1926	1916 [1]	1906 [1]	Under 13 years	13 years and over	Age not reported	Per cent under 13 [2]
United States	5,028	5,900	5,765	881,696	809,236	735,184	16,291	752,534	112,871	2.1
Maine	241	264	254	22,330	21,641	21,093	125	19,994	2,211	0.6
New Hampshire	169	190	184	20,346	20,084	19,070	222	19,033	1,091	1.2
Vermont	169	214	213	20,915	22,912	22,109	133	18,919	1,863	0.7
Massachusetts	570	609	615	159,252	133,509	119,196	729	136,861	21,662	0.5
Rhode Island	33	43	42	10,435	10,531	9,858	69	9,321	1,045	0.7
Connecticut	305	327	333	81,080	71,188	65,554	320	67,502	13,258	0.5
New York	280	306	302	69,187	65,021	57,351	957	56,297	11,933	1.7
New Jersey	50	50	44	14,658	10,839	8,460	222	13,556	880	1.6
Pennsylvania	98	116	126	19,619	22,397	22,228	453	15,597	3,569	2.8
Ohio	203	255	279	51,644	54,338	59,151	1,351	43,685	6,608	3.0
Indiana	28	41	68	6,221	6,189	8,038	215	4,347	1,659	4.7
Illinois	274	327	343	61,727	58,851	57,505	1,254	53,205	7,268	2.3
Michigan	247	286	322	42,508	35,597	32,574	924	37,820	3,764	2.4
Wisconsin	218	269	257	35,031	30,534	26,163	705	31,179	3,147	2.2
Minnesota	205	227	210	26,912	23,094	22,264	541	22,321	4,050	2.4
Iowa	209	277	298	40,350	39,524	37,141	1,366	33,934	5,050	3.9
Missouri	54	67	78	11,792	10,852	12,556	279	9,376	2,137	2.9
North Dakota	175	236	155	9,157	8,913	5,290	337	7,560	1,260	4.3
South Dakota	202	218	168	15,392	11,762	8,599	397	12,763	2,232	3.0
Nebraska	157	198	195	20,977	19,423	16,629	747	17,951	2,279	4.0
Kansas	104	132	167	15,175	16,893	15,247	664	12,531	1,980	5.0
Maryland	5	5	8	493	875	1,782	-------	493	-------	-------
District of Columbia	7	6	6	4,345	3,255	2,984	58	4,078	209	1.4
Virginia	4	4	3	378	360	238	1	377	-------	0.3
West Virginia	2	3	3	328	668	627	5	323	-------	0.2
North Carolina	65	61	54	4,080	3,125	2,699	560	3,277	243	14.6
South Carolina	6	8	7	422	501	456	12	410	-------	2.8
Georgia	50	83	84	3,469	6,119	5,581	160	3,221	88	4.7
Florida	42	50	57	4,643	2,878	2,687	76	3,670	897	2.0
Kentucky	10	16	24	1,546	1,811	3,809	34	1,512	-------	2.2
Tennessee	19	23	37	1,524	2,185	2,426	96	1,260	168	7.1
Alabama	57	82	113	3,553	4,822	5,395	215	3,223	115	6.3
Mississippi	5	5	7	277	371	595	21	253	3	7.7
Arkansas	3	3	4	619	740	344	14	480	125	2.8
Louisiana	25	31	28	1,715	1,765	1,773	115	1,600	-------	6.7
Oklahoma	30	51	66	2,844	3,419	2,677	147	1,660	1,037	8.1
Texas	31	29	26	2,695	2,377	1,856	210	2,313	172	8.3
Montana	79	89	15	5,656	3,841	954	155	5,239	262	2.9
Idaho	33	45	25	2,748	2,827	1,487	70	2,617	61	2.6
Wyoming	23	25	14	2,030	1,951	833	64	1,580	386	3.9
Colorado	91	99	88	13,561	11,782	8,951	283	11,272	2,006	2.4
New Mexico	8	7	5	709	366	270	84	625	-------	11.8
Arizona	11	9	7	1,178	539	405	31	1,129	18	2.7
Utah	7	11	9	1,594	1,616	1,174	3	1,591	-------	0.2
Nevada	------	1	1	-------	261	180	-------	-------	-------	-------
Washington	157	198	148	16,017	16,137	10,025	638	13,722	1,657	4.4
Oregon	55	60	58	7,362	6,373	4,575	247	6,538	577	3.6
California	212	244	215	43,202	34,180	24,325	982	36,319	5,901	2.6

[1] Includes figures for the Evangelical Protestant Church of North America.
[2] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CONGREGATIONAL CHURCHES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**5,028**	**5,242**	**4,795**	**$162,212,552**	**1,229**	**$19,966,539**	**3,073**	**$17,059,739**	**516**	**$1,282,365**
Maine	241	252	233	3,393,150	30	196,979	134	531,100	11	34,150
New Hampshire	169	188	166	3,155,740	12	35,000	138	554,600	9	24,509
Vermont	169	183	168	2,493,650	11	47,727	119	448,150	7	5,536
Massachusetts	570	617	556	30,735,404	92	853,515	378	2,939,740	69	239,296
Rhode Island	33	37	33	1,696,900	6	25,183	22	181,000	7	41,450
Connecticut	305	374	300	14,963,745	34	281,768	256	2,030,918	28	72,005
New York	280	304	273	26,571,080	83	12,160,493	186	1,248,965	35	123,002
New Jersey	50	58	48	3,547,000	26	256,950	30	394,000	17	67,935
Pennsylvania	98	107	98	4,115,300	29	109,530	58	407,650	14	54,600
Ohio	203	213	197	10,027,420	56	901,999	114	801,600	23	74,699
Indiana	28	29	28	1,328,700	11	140,915	15	92,500	3	10,800
Illinois	274	289	263	11,620,806	76	1,036,590	180	1,322,995	35	114,855
Michigan	247	253	243	6,752,540	68	461,515	163	690,500	23	43,815
Wisconsin	218	224	215	4,503,680	65	312,595	142	728,680	30	52,915
Minnesota	205	203	192	3,511,150	68	290,485	97	441,650	28	41,440
Iowa	209	217	207	4,721,287	46	421,528	164	752,376	13	18,535
Missouri	54	54	52	2,125,102	14	87,120	30	282,100	10	38,860
North Dakota	175	171	164	930,672	46	68,212	80	223,600	11	13,711
South Dakota	202	184	172	1,424,245	45	63,080	116	356,465	15	16,344
Nebraska	157	166	155	2,285,600	51	192,315	118	406,650	14	16,350
Kansas	104	111	100	1,992,500	26	247,075	71	252,350	11	13,125
Maryland	5	4	4	151,000	1	34,000	------	(1)	------	(1)
District of Columbia	7	9	7	754,500	3	41,975	3	44,500	2	22,700
Virginia	4	6	4	52,100	3	1,775	------	(1)	------	------
North Carolina	65	59	59	367,500	29	24,750	15	54,400	7	8,160
South Carolina	6	6	5	86,500	1	1,500	------	(1)	------	------
Georgia	50	50	49	544,450	9	16,408	13	49,800	4	3,750
Florida	42	43	37	3,030,300	8	148,480	25	243,100	3	13,500
Kentucky	10	11	10	222,847	2	2,575	6	28,800	------	------
Tennessee	19	18	15	386,302	4	28,000	8	35,100	1	600
Alabama	57	52	52	146,330	6	2,155	11	23,300	1	500
Mississippi	5	5	4	24,150	1	71	------	(1)	------	------
Arkansas	3	3	3	62,000	1	1,300	------	(1)	------	(1)
Louisiana	25	24	23	165,765	6	9,439	10	27,200	3	4,085
Oklahoma	30	26	26	291,426	12	61,800	17	51,400	4	3,600
Texas	31	30	28	534,600	13	65,750	17	67,600	7	13,557
Montana	79	69	67	479,650	17	26,884	33	86,800	7	7,550
Idaho	33	32	30	296,050	12	21,000	20	62,200	4	1,790
Wyoming	23	22	20	280,200	6	16,300	12	47,700	2	2,400
Colorado	91	84	82	1,554,600	29	77,050	51	205,600	8	18,748
New Mexico	8	9	6	82,800	1	65	------	(1)	------	(1)
Arizona	11	7	7	102,500	3	8,100	6	45,000	1	2,000
Utah	7	6	6	102,100	2	950	3	21,000	1	188
Washington	157	148	138	1,877,892	56	189,733	66	164,400	13	11,540
Oregon	55	56	53	969,000	26	89,005	24	86,200	6	7,300
California	212	226	195	7,639,819	82	905,840	111	550,600	24	35,215
Other States [2]	2	3	2	112,500	1	1,000	11	77,450	5	7,250

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 9 churches in Maryland, Virginia, South Carolina, Mississippi, Arkansas, and New Mexico.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CONGREGATIONAL CHURCHES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	5,028	4,810	$25,820,342	$21,854,926	$3,884,930	$80,486	4,601	74,077	596,881
Maine	241	218	665,716	575,002	88,724	1,990	198	2,142	17,404
New Hampshire	169	167	522,185	442,424	79,761		157	1,815	12,795
Vermont	169	163	455,540	370,601	80,374	4,565	147	1,535	10,503
Massachusetts	570	562	4,985,631	4,162,685	821,875	1,071	538	11,080	93,468
Rhode Island	33	32	291,542	231,165	60,377		31	656	5,324
Connecticut	305	300	2,136,482	1,680,527	455,955		288	5,098	39,983
New York	280	274	2,074,395	1,705,488	358,057	10,850	262	6,753	40,144
New Jersey	50	50	714,393	598,471	115,922		47	1,050	8,363
Pennsylvania	98	95	449,780	385,526	64,254		94	1,554	14,881
Ohio	203	196	1,677,029	1,473,403	194,928	8,698	193	3,731	36,243
Indiana	28	28	145,429	126,550	18,879		28	420	3,769
Illinois	274	271	2,286,473	1,933,971	351,746	756	267	5,287	46,344
Michigan	247	235	1,133,354	967,601	158,356	7,397	227	3,370	31,071
Wisconsin	218	212	868,235	754,035	112,485	1,715	203	2,757	22,754
Minnesota	205	196	785,825	649,283	134,860	1,682	188	2,596	20,721
Iowa	209	199	1,017,922	914,938	102,684	300	195	3,097	25,827
Missouri	54	53	388,715	305,047	83,668		50	996	8,349
North Dakota	175	159	188,896	166,352	22,544		153	1,135	9,594
South Dakota	202	183	323,592	280,861	36,401	6,330	167	1,515	13,222
Nebraska	157	154	472,927	421,346	48,203	3,378	142	2,061	17,506
Kansas	104	100	382,050	329,447	52,603		99	1,558	11,781
Maryland	5	5	23,262	21,178	2,084		5	71	503
District of Columbia	7	7	116,978	96,591	20,387		7	180	1,349
Virginia	4	3	[1] 20,606	[1] 18,617	[1] 1,889	[1] 100	4	37	317
West Virginia	2	2					2	31	178
North Carolina	65	58	57,577	52,026	5,551		58	374	3,040
South Carolina	6	6	10,589	9,941	648		6	31	294
Georgia	50	43	57,136	51,241	5,895		33	230	1,817
Florida	42	40	333,248	307,226	25,897	125	37	446	4,475
Kentucky	10	10	27,109	23,209	3,900		9	121	1,477
Tennessee	19	19	62,736	59,677	3,039	20	19	162	1,393
Alabama	57	53	27,764	24,986	2,528	250	42	265	2,217
Mississippi	5	5	3,056	1,409	1,647		3	21	332
Arkansas	3	3	11,987	11,246	741		3	36	270
Louisiana	25	24	31,267	28,005	2,652	610	21	146	1,211
Oklahoma	30	28	81,973	74,343	7,630		25	298	2,746
Texas	31	29	140,416	130,572	9,844		29	296	2,467
Montana	79	71	106,515	93,725	12,790		65	586	4,866
Idaho	33	32	66,905	63,355	3,450	100	30	353	3,187
Wyoming	23	21	59,289	54,568	4,721		21	208	1,831
Colorado	91	84	283,310	248,461	34,849		86	1,311	11,670
New Mexico	8	7	18,657	15,887	2,770		8	108	944
Arizona	11	10	30,901	28,994	1,907		10	111	947
Utah	7	7	29,214	27,508	1,706		7	75	515
Washington	157	139	463,330	380,732	52,049	30,549	138	1,770	15,830
Oregon	55	52	217,993	196,306	21,687		53	824	6,894
California	212	205	1,572,413	1,360,400	212,013		206	5,780	35,965

[1] Figures for expenditures of churches in Virginia and West Virginia are combined, to avoid disclosing statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans, including the Presbyterians and some Anglicans, held to a National Church but called for a thoroughgoing reformation which would provide an educated, spiritually minded ministry and would recognize the right of the members to a voice in the selection of their ministers, the management of the local church, and the adoption of its creed or confession. They believed, however, that they should remain within the church and thus secure its reformation. The Separatists held that the whole system of the Establishment was an anti-Christian imitation of the true Church and could not be reformed, and that the only proper thing for a Christian to do was to withdraw himself from it.

Such sentiments could scarcely be tolerated in that age, especially after the Act of Uniformity, passed in 1559, the year after the accession of Queen Elizabeth to the throne, and church after church which professed them was broken up. One pastor, Robert Browne, with his congregation, emigrated to Holland in 1581, whence he issued pamphlets so bitter in their attack upon the ecclesiastical government of the realm, that two men charged with distributing them were hanged, and the books were burned. In 1593 three others, Barrowe, Greenwood, and Penry, paid for their treasonable sentiments with their lives.

The movement, however, could not be suppressed, and in 1604 (the first year in the reign of James I) the man to whose influence is chiefly due the development of Separatism into Congregationalism came to a little congregation already organized at Scrooby. John Robinson was ordained in the Church of England, but he became acquainted with Browne's writings and accepted their principles without their virulence. For him, too, exile became inevitable, and, together with a number of friends and followers, he went first to Amsterdam and then to Leyden. Here they met with a friendly reception, but, after a few years, decided to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen. After many delays and discouragements, the first band of Pilgrim Separatists, 102 persons, under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Mass., in 1620, and founded there the first Congregational church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the two bodies were accentuated, but after their arrival in America the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined in Congregationalism. This, indeed, was not accomplished at once. The modern conception of religious liberty was not yet realized. Certain members of the Salem church, who preferred to use the prayer book and withdrew from the Puritan service for that purpose, were promptly sent to England as nonconformists, and an extreme Separatist, Ralph Smith, was dismissed to find a welcome farther south. Little by little, however, the two united, and it is significant that the strongest influence for such union appears to have been that of two laymen, Governor Endicott, of Salem, and Doctor Fuller, of Plymouth.

During the decade from 1630 to 1640, the Puritan immigration increased rapidly, and with each accession new churches were formed, as the companies not infrequently brought their own pastors with them, and in two cases a full church

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Charles E. Burton, secretary, National Council of Congregational Churches, and approved by him in its present form.

organization. By 1640 there were 33 churches in New England, all but two being of pronounced Congregational type. These two at first preferred the Presbyterian system, but did not retain it long. A notable result was that Congregationalism soon became practically a state religion, and church influence was everywhere supreme, although it did not find expression in ecclesiastical courts. In two colonies, Massachusetts Bay and New Haven, the franchise was limited, until 1664 and 1665, to church members, and throughout the older Congregational colonies of New England, sooner or later, the salaries of pastors were secured by public tax, until into the nineteenth century. Any action affecting the general religious as well as the social or civil life of the community was taken by the civil legislature, such as the calling of the Cambridge Synod, in 1646, to draw up a plan of ecclesiastical polity, and the expulsion of the Salem "nonconformists" and of Roger Williams; Williams was expelled not so much for his religious opinions, however, as for his attacks on the government.

The withdrawal of the Massachusetts charter in 1684 replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former conditions to a considerable degree. The old ecclesiastical tests once abolished, however, were not renewed, and, while Congregationalism was still dominant, it was not supreme.

With the beginning of the eighteenth century other forms of church life developed in New England. Episcopalians, Baptists, and Quakers protested against being taxed for the support of Congregational churches, and little by little there ceased to be a state church. Thus the voluntary, democratic system of Separatist Plymouth overcame the ecclesiasticism of Puritan Massachusetts Bay and Connecticut, although this result was not attained until after the Revolutionary War.

In this development of their early history, however, it was manifest that the churches considered fellowship fully as important as autonomy, and that the strict separatism, which in England developed into independency, found little favor. Separatist Plymouth was represented, unofficially indeed, at the formation of the first Puritan church at Salem; and, as the different communities grew, they formed associations or consociations for mutual conference, and in 1648 the "Cambridge Platform" was drawn up, a general summary of doctrine and of the relation of the churches, which, while having no absolute authority, was recognized as substantially expressing the views of the churches.

The Congregationalists took the initiative in the remarkable revival known as "The Great Awakening," which was started in 1734 by the preaching of Jonathan Edwards and was developed under the eloquence of Whitefield. They had a prominent share in the political discussions preceding the Revolution, in its inception and conduct, and in the subsequent national development, sending such men as John Hancock and the Adamses to take part in the councils of the new nation, although they were not considered to represent the Congregational churches as a religious body.

The history of Congregationalism during the century succeeding the Revolutionary War centers about certain movements: A plan of union with the Presbyterians, the rise of missionary enterprise, the Unitarian separation, and what may be termed the development of denominational consciousness, manifesting itself in the extension of Congregational churches toward the West, the organization of a National Council, and efforts to secure some harmonious, if not uniform, statement of Congregational belief.

As the Congregationalists of New England gradually extended westward, they came into intimate relations with the Presbyterians of the Middle States, and these relations were all the closer because of the doctrinal affinity between the teaching of the Edwardses, father and son, and the type of theology represented by Princeton College, of which Jonathan Edwards, sr., was president. Furthermore, the Congregational churches in Connecticut were in many respects

in harmony with the Presbyterian idea, with the result that, before the close of the eighteenth century, delegates were interchanged between the Presbyterian General Assembly and several Congregational associations. These relations were still further strengthened by the call of Jonathan Edwards, jr., to the presidency of Union College, and his taking a seat in the Presbyterian General Assembly. It was natural that this intermingling of the two denominations should result in more or less confusion, and, in some cases, in friction between churches in the same region, especially in the newer communities where churches were being formed. In order to avoid this, a "Plan of Union" was adopted by the Presbyterian General Assembly and by the Connecticut Association, in 1801, and accepted later by other associations, providing that "missionaries should be directed to 'promote mutual forbearance' between the adherents of the respective polities where they should labor; that churches of Congregational or Presbyterian preferences should continue to conduct their discipline in accordance with their chosen polity, even where mutual councils were provided for; and in mixed churches a standing committee might be chosen, one member of which should have the privilege of sitting in a presbytery, while another should have a vote in a Congregational association."

While the plan was, in its inception, eminently fair to both parties, and worked out advantageously for each along certain lines, one result was the practical elimination of Presbyterianism from New England, and of Congregationalism from the new communities to the West, except as various Congregational settlements were established, as in the Western Reserve, in Ohio. On the other hand, the plan assisted materially in the development of the Congregational missionary movement. When the division into Old School and New School in the Presbyterian Church was accomplished in 1837 the Old School Assembly dropped the plan; while the New School continued it for 15 years, until the Congregationalists withdrew.

From the very beginning of the Plymouth colony missionary work for the Indians was emphasized, and John Eliot, the Mayhews, the younger Edwards, and David Brainerd accomplished much, although there was no general missionary movement among the churches. With the increase of westward migration and the organization, during the first years of the nineteenth century, of churches in Ohio, especially in the Western Reserve, missionary interest in the home field developed. The General Association of Connecticut, as early as 1774, voted to send missionaries to the West and North, that is, to New York and Vermont. The Revolutionary War interrupted, but in 1798 the same association organized itself as a missionary society "to Christianize the heathen in North America and to support and promote Christian knowledge within the new settlements of the United States." This was followed by similar organizations in other New England States; by the Vermont Religious Tract Society in 1808; and by the Connecticut and Massachusetts Bible Societies in 1809.

The missionary movement, however, with which the Congregational churches, as a whole, were first identified was that which culminated in the organization of the American Board of Commissioners for Foreign Missions in 1810. The Presbyterians and other religious bodies at first joined the Congregationalists in this movement, and for many years carried on their entire foreign missionary work through that board. As denominational consciousness developed the others withdrew, one by one, to form their own organizations, leaving the older society entirely in the hands of the Congregationalists.

The foreign missionary enterprise once thoroughly organized, home missions again received attention. In 1826 the American Home Missionary Society was formed, on much the same interdenominational basis as the American Board.[2]

[2] See Reformed Church in America, p. 1224.

This arrangement continued until 1861, when it became a distinctively Congregational society, and later changed its name to the Congregational Home Missionary Society. The American Missionary Association was organized in 1846, and was at first almost as much a foreign as a home society, although more specifically interested in Negro fugitives and American Indians. In 1853, as it became apparent that in the outlying sections the newer churches would require aid, not merely for their services but for their houses of worship, there was formed the American Congregational Union, subsequently known as the Congregational Church Building Society. Even earlier than any of these was the American Education Society, organized in 1815 to assist in the preparation of students for the ministry, which passed through the same experiences as the Home Missionary Society.

The influences which resulted in the separation between the Trinitarian and the Unitarian wings of the Congregational body became manifest early in the eighteenth century, with the development of opposition to, or dissatisfaction with, the sterner tenets of Calvinism. The excesses connected with The Great Awakening, and the rigid theology of the Edwardses, and particularly of their successors, Hopkins and Emmons, contributed to this divergence. The selection in 1805 of Henry Ware, a liberal, as professor of divinity in Harvard College, drew the lines between the two parties more clearly, and the college was now classed as avowedly Unitarian. Mutual exchange of pulpits still continued to a greater or less extent, and, while there was much discussion, there was no separate organization.

In 1819 William Ellery Channing, in a famous sermon in Baltimore, set forth the Unitarian conception so forcibly that separation became inevitable. Then a difficulty arose, occasioned by the distinction between the church as an ecclesiastical body, and the society, in which the ownership of the property was vested. In some cases the church and the society were in agreement in their theological views; but in others, the society differed from the church, and, according to the courts, was entitled to the property. A period of confusion and of legal strife existed until about 1840, when the line of demarcation became complete. The section most affected was eastern Massachusetts, all but two of the Boston churches going over to the Unitarians. Congregational authorities give the total number of churches lost to them as less than 100, while Unitarians claim an accession of 150. Both are probably correct, as in many cases the churches were split, so that, while one side gained, the other did not lose. For many years the bitterness of the conflict continued, but of late years it has been steadily diminishing.

With the increase in the number of Congregational churches and the new conditions in the recently settled sections of the West, it became evident that some form of mutual fellowship more comprehensive than the local or State associations was needed. Under the leadership of Leonard Bacon, of New Haven, J. P. Thompson, of New York, and others, a council or convention met at Albany in 1852, this being the first gathering representative of American Congregationalism since the Cambridge Synod of 1648. At this council 463 pastors and messengers from 17 States considered the general situation, and their deliberations resulted in the abrogation of the "Plan of Union," hearty indorsement of the missionary work, a call for aid for the churches in the West, and the inauguration of a denominational literature. Under the fostering care of such men as H. M. Dexter and A. H. Quint, the development of a denominational life went on, and the next step was the calling of a National Council at Boston in 1865, whose principal work was the drawing up of a statement as to "the system of truths which is commonly known among us as Calvinism." So advantageous was this gathering considered that a sentiment arose in favor of a regular system of councils, and after conference between the different associations, there was called at Oberlin, Ohio, in 1871, the first of the National Councils, at first triennial, now biennial, which have done much to consolidate denominational life.

Of these councils the one held at Kansas City, Mo., in 1913 was particularly important as marking the definite recognition of the Congregational Churches as an organized religious body with specific purposes and definite methods. The purposes were set forth in what has been known as a Congregational platform, including a preamble and statements of faith, polity, and wider fellowship. This platform did not in any respect modify the essential autonomy of the individual church in its expression of faith or in its method of action. It did, however, associate more fully than had been done at any previous time these individual churches in what may be termed an organic unity based upon a fundamental union in faith, common purpose in action, and mutual fellowship.

The same spirit has been manifest in various lines of development, especially those looking toward coordinated action of different religious bodies. Congregationalists have been prominent in the organization and development of the Federal Council of the Churches of Christ in America, have cooperated most cordially and effectively in the preparations for a World Conference on Faith and Order, and have entered most heartily into the various movements for interdenominational cooperation.

Through its Commission on Interchurch Relations, the denomination endeavors to promote the idea of church unity in every feasible way, particularly by cultivating the closest possible relations with other Christian groups with which Congregationalists have a normal affiliation.

During the year 1924 the Evangelical Protestant Church of North America, a body of independent and congregationally administered churches, voted to become Congregational, and in 1925 this body was received into the National Council of Congregational Churches as the Evangelical Protestant Conference of Congregational Churches.

DOCTRINE

The principle of autonomy in the Congregational Churches involves the right of each church to frame its own statement of doctrinal belief; the principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual cooperation in such work as may belong to the churches as a body. As a result, although there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, which, while receiving no formal ecclesiastical indorsement, have been widely accepted as fair presentations of the doctrinal position of the Congregational Churches. The first of these, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts Legislature, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications but still approved the general doctrinal features of the Westminster Confession. The first National Council in 1865 adopted the "Burial Hill Declaration," but in the changing conditions this was not entirely satisfactory, and in 1880 the National Council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold to-day."

The commission, composed of 25 representative men, finished its work in 1883. The statement, or creed, was never formally adopted, but was issued to the world "to carry such weight of authority as the character of the commission and the intrinsic merit of its exposition of truth might command"; it has furnished the doctrinal basis for a great many of the churches, and in the main represented their general belief.

With the development of denominational life, there came a demand for a somewhat more definite platform, and the platform adopted by the National Council of 1913 has served this purpose, and has been accepted with practical unanimity by the denomination. It is as follows:

"*Preamble.*—The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship.

"*Faith.*—We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God, as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

"*Polity.*—We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches united in district, State, and national bodies, for counsel and cooperation in matters of common concern.

"*The wider fellowship.*—While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one."

ORGANIZATION

While the polity of the Congregational Churches is based upon certain definite principles, as set forth in the platform (cited above), in its historical development it represents adaptation to conditions rather than accord to a theory of church government. The local church is the unit and every church member, irrespective of sex or position, has an equal voice in its conduct and is equally subject to its control. For orderly worship and effective administration certain persons are set apart or ordained to particular services, but such ordination or appointment carries with it no ecclesiastical authority. The church officers are the pastor, a board of deacons, a clerk, and a treasurer, usually a board of trustees, and heads of various departments of church work. In most churches there is a church committee which considers various topics relating to the conduct of the church, meets persons desiring to unite with it, and presents these matters in definite form for action by the church as a whole. Early in Congregational history there was a distinction between elders and deacons corresponding very closely to that in the Presbyterian Church. That distinction has disappeared, and the offices of elders, or spiritual guides, and of deacons, or persons having charge of the temporalities of the church, have been united in the diaconate.

For fellowship and mutual assistance the churches gather in local associations or conferences, and in State conferences, in which each church is represented by pastor and lay delegates. Membership in the National Council includes ministerial and lay delegates elected by the State conferences and the district associations. Membership in an association is generally regarded as essential to good and regular standing in the denomination, although any church may claim its right of independence and still be a Congregational church. No association or conference, or national council, however, has any ecclesiastical authority. That is vested solely in the council called by the local church for a specific case, and its existence terminates with the accomplishment of its immediate purpose. The result is that there is no appeal from one court to another, although an aggrieved party may call a new council, which, however, has no more authority than its predecessor.

Ordination to the ministry is generally by a council of churches called by the church of which the candidate is a member, or over which he is to be installed as a pastor. More and more, in practice, such councils are made up of the members of the district association of which the church is a constituent part. Doctrinal tests are less rigidly applied than in the past, practical Christian fellowship being emphasized rather than creed subscription. In the early history of Congregationalism the minister was a member of the church, selected by the church, and ordained to the service by a council of associate churches, while his ministerial standing ceased with the end of his pastorate. Gradually, however, this standing became recognized as having a permanent character, although the minister, whether pastor or not, still remained a member of his church, and subject to its order. For purposes of fellowship, ministerial associations have been formed, and in some cases these have furnished the basis of ministerial standing; but of late there has been a tendency to vest such standing in a church association or conference.

Admission to church membership is usually conditioned on the declared and evident purpose to lead the Christian life, rather than on the acceptance of particular doctrine, and participation in the Lord's Supper is free to all followers of Christ. Infant baptism is customary, and the form is optional, although sprinkling is the form most commonly used.

WORK

The missionary and general educational activities of the Congregational Churches are conducted through a number of national organizations, each of which is recognized as an agency of the National Council of the churches, whose members are voting members of each of the missionary organizations. Provision for securing the participation of those especially interested in any given cause is secured through permitting each organization to elect a limited number of delegates at large, in addition to the council membership. The unity of control and administration thus secured is further developed by grouping agencies kindred in nature under a common board of directors and a common staff of executives.

As a result of this arrangement, there are in effect five classes of organization created by the denomination. The first has the total foreign missionary field in its care; the second, the entire field of church extension at home, including Sunday school planting and church building; the third, the task of conducting schools and colleges among backward or exceptional populations; the fourth, the function of religious education and publication, including in its scope the whole life of the church; and the fifth, the provision of ministerial pensions and relief. The administration of all but the first group has been given to a common board of directors which exercises general direction of all the work in the United States, committing details of administration to four subcommittees. At the

same time the promotion of income for all five departments of missionary work is assigned to a common agency called the Commission on Missions, made up largely of the membership of the boards themselves.

The foreign missionary work of the Congregational Churches is carried on through the American Board of Commissioners for Foreign Missions. Until 1926 there were three auxiliary women's boards, representing different sections of the country; the oldest, the Woman's Board of Missions, being the pioneer of similar societies in other denominations. These have now merged with the parent board. In 1926 the American Board carried on missions in Southern and West Central Africa, in Turkey, Syria, India, Ceylon, China, Japan, the Philippines, the Pacific Islands, Mexico, Spain, Bulgaria, and Czechoslovakia. The report of the year shows 109 stations, occupied by 662 American missionaries and 5,743 native workers. There were 751 churches reported, with 96,353 members; 37 theological and training schools, 7 colleges, 87 secondary schools, and 1,384 other schools, with a total of 94,134 students; 30 hospitals and 65 dispensaries, which gave a total of 433,864 treatments to 140,832 patients. The amount contributed during 1926 for the foreign work, including legacies, was $1,993,329, and the income from various funds, $144,042, making a total of $2,137,371. In addition to this, $674,298 was contributed for the work by the native churches. In regard to the total value of property belonging to the Congregational denomination in foreign countries, or the total amount of endowment for all its institutions, there are at present no figures available. The value of the property is estimated at about $7,500,000.

The Congregational Home Missionary Society is charged with the missionary work among the white races of continental United States, whether of native or foreign extraction, and carries on its work in close coordination with a number of State missionary societies, each of which is represented on the board of the general society. The report for the year 1926 shows a total of 1,478 missionaries employed by the general society and the constituent State societies, while the number of churches and preaching stations cared for was 1,751. Of these churches and missions, 304 held services in foreign tongues: Albanian, German, Swedish, Dano-Norwegian, Armenian, Assyrian, Bulgarian, Cuban, Hawaiian, Russian, Italian, French, Spanish, Welsh, Finnish, Persian, Slovak, Greek, Portuguese, Syrian, Indian, Polish, Turkish, Chinese, and Japanese. The largest mission work for those of foreign extraction was carried on among the German, Swedish, Finnish, and Welsh people. Total receipts for the year were as follows: National society, $422,098; constituent State societies, $780,004; city societies for support of pastors, $27,707; making a total of $1,229,809.

The American Missionary Association carries on work among the Negroes, Indians, Chinese, Japanese, and various races in Porto Rico and Hawaii. It established at Hampton, Va., during the Civil War, the first day school among the freedmen, and after the close of the war extended its work rapidly. Such outstanding institutions as Atlanta University and Fisk University were founded by the Association. Talladega, Straight, Tougaloo, Tillotson, LeMoyne, and Brick colleges are still directly under its auspices. The Congregational churches among Negroes in the South have been fostered by the Association. It also supports and supervises Congregational church and educational work among the Sioux, Mandan, Rhee, and Gros Ventres Indians of North and South Dakota. On the accession of the Hawaiian Islands and Porto Rico, the Association took up work in those islands, particularly among the natives and also among the Chinese and Japanese of Hawaii. The report for 1926 shows 594 missionaries and teachers, 215 churches aided, and 32 colleges and schools of which 22 are for Negroes, with a total enrollment of 7,774 students. The total income of the

Association for the fiscal year ending September 30, 1926, was $1,194,918. The Congregational churches contributed $290,417 of this; the remainder came from individuals and income from invested funds.

The Church Building Society assists congregations in the erection of church buildings and parsonages, and works in harmony with the Home Missionary Society and the American Missionary Association. In 72 years this society has helped to complete 5,843 churches and 1,616 parsonages. Its receipts during that time have amounted to $13,375,265, and it has helped to secure church property worth over $40,000,000. During 1926 the number of churches aided was 151, and the amount contributed for this work was $178,150. Other miscellaneous receipts amounted to $436,661, making a total of $614,811.

The Congregational Sunday School Extension Society and its predecessor, The Congregational Sunday School and Publishing Society, have sent out missionary workers to organize Sunday schools, which in many cases develop into churches.

The work of the Sunday School Extension Society and that of the Home Missionary Society is in process of reorganization, to be conducted as a unit, and figures for the number of Sunday School Extension workers are not available. In a sense, all the superintendents, assistant superintendents, and commissioned men are so employed, since a percentage of their salaries is paid by the Sunday School Extension Society and they are expected to be alert for opportunities for the starting of new schools. On the other hand, a large number of them have no actual connection with such work.

The totals for all the missionary societies for 1926 show 8,574 agents, 2,868 churches aided, and contributions to the amount of $4,836,853, exclusive of income from funds of $713,317.

The interest of the Congregational Churches in educational matters is shown by the fact that Harvard, founded in 1636, and Yale in 1701, were established as Congregational colleges, as were also Williams, Dartmouth, Bowdoin, and Amherst in the East, and Oberlin, Grinnell, Beloit, Carleton, Drury, and others in the West. At present more than 40 colleges in the United States owe their origin to Congregationalists. Not including Harvard, in 1926 these employed 2,646 instructors, had an enrollment of 26,101 students, had 2,261,954 volumes in their libraries, and held productive funds amounting to $81,658,500. There were also 10 theological seminaries, Andover Seminary being the oldest, with a total of 94 professors, 54 instructors and lecturers, and 915 students.

The Congregational Education Society, the successor of the American Education Society, with which two kindred societies, organized for the establishment of Christian schools in Utah and New Mexico, were afterwards incorporated, includes in its present work assistance to colleges and academies, the support of mission schools, student aid, and promotion of Christian work in colleges and universities. In 1926, 16 colleges and 4 academies, having a total of about 6,800 students were aided. It also aids 4 theological seminaries, where ministers for Congregational churches are trained; a training school for women in Chicago, which furnishes well-equipped pastors' assistants, directors of religious education, and parish secretaries; the Schauffler Missionary Training School, in Cleveland, Ohio, which prepares young women to aid the churches in work among the immigrants; and institutes in Chicago, Ill., and Redfield, S. Dak., for training ministers for work among the Danish, Norwegian, Swedish, Finnish, and German peoples in the United States. During the year the society aided 150 students studying for the Congregational ministry. It aids in supporting 29 university pastors or student workers in universities. The social service work of the denomination is also a department of this society. The society is charged with the work of leading the denomination in its religious and missionary educational

work, and supports 8 religious educational secretaries. Others are supported by State conferences. The contributions for this work in 1926 were $150,523, which, supplemented from other sources, gave a total of $182,124. This does not, however, cover the entire amount contributed by the Congregationalists toward educational work, there being no separate record of contributions for the erection of new schools and the providing of endowments.

In philanthropy, the Congregational Churches have given largely to institutions under the care of almost every denominational or undenominational enterprise in the country, but there are very few distinctively Congregational hospitals, orphanages, asylums, or homes, and of these there is no available record.

The Board of Ministerial Relief was organized in 1887 and has since developed as the Congregational Board of Ministerial Relief, with members appointed by the National Council, "to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers." The receipts of the board during the year 1926 were $313,431.

The annuity fund for Congregational ministers, which in 1926 completed its thirteenth year, is organized under the contributory pension system to secure an annuity at the age of 65 for those ministers who become members. Its total assets at the close of 1926 were $2,726,264. In addition there is held in trust for the annuity fund, by the Corporation for the National Council, an endowment fund of $4,891,173.

In 1853 the American Congregational Association was organized in Boston for the purpose of collating such literature as might serve to illustrate Congregational history and of promoting the general interests of the Congregational Churches. It owns a building in Boston, and has a library of great value.

The modern movement for the organization of young people for Christian work was started by a Congregational minister, the Rev. Francis E. Clark, who formed the first Christian Endeavor Society in Portland, Me., in 1881. Similar societies were soon established in other churches, and in 1885 a general interdenominational organization was effected, under the name United Society of Christian Endeavor. This has spread not only throughout the United States, but throughout the world, and has also given the impulse for a number of kindred denominational societies, such as the Epworth League, the Baptist Young People's Union, etc. In 1926 there were in the Congregational Churches of the United States 3,005 young people's societies, with 121,868 members.

Congregational publishing interests are chiefly cared for by the Congregational Publishing Society which, as such and through its trade name "The Pilgrim Press," carries on the publication of Sunday school literature and of other periodicals and books, mainly of a religious nature. It also issues the leading denominational paper, the Congregationalist. The missionary societies publish their own monthlies, including especially the Missionary Herald, representing the foreign work, and the American Missionary, representing the combined home work.

For the better coordination of the various lines of denominational activity there have been established a number of commissions of the National Council whose duty it is to recommend to the council such action as commends itself to their judgment. These commissions are 9 in number, namely: On missions, on social relations, on evangelism, on international relations, on interchurch relations, on law enforcement, on men's work, on recruiting for Christian work, and on interracial relations. In addition, there are the delegates to the Federal Council of the Churches of Christ in America.

CONGREGATIONAL HOLINESS CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Congregational Holiness Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of persons who profess conscious regeneration, and who are also in harmony with the articles of faith of the denomination.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CONGREGATIONAL HOLINESS CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	25	7	18		
Members	939	299	640	31.8	68.2
Average per church	38	43	36		
Membership by sex:					
Male	367	90	277	24.5	75.5
Female	572	209	363	36.5	63.5
Males per 100 females	64.2	43.1	76.3		
Membership by age:					
Under 13 years	19	4	15		
13 years and over	898	295	603	32.9	67.1
Age not reported	22		22		
Per cent under 13 years [3]	2.1	1.3	2.4		
Church edifices:					
Number	19	5	14		
Value—Churches reporting	19	5	14		
Amount reported	$22,050	$7,900	$14,150	35.8	64.2
Average per church	$1,161	$1,580	$1,011		
Debt—Churches reporting	6	3	3		
Amount reported	$865	$294	$571	34.0	66.0
Churches reporting "no debt" on church edifice	9	2	7		
Expenditures during year:					
Churches reporting	24	6	18		
Amount reported	$7,098	$2,875	$4,223	40.5	59.5
Current expenses and improvements	$5,472	$2,205	$3,267	40.3	59.7
Benevolences, missions, etc	$1,626	$670	$956	41.2	58.8
Average expenditure per church	$296	$179	$235		
Sunday schools:					
Churches reporting	23	6	17		
Officers and teachers	146	43	103	29.5	70.5
Scholars	1,175	410	765	34.9	65.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 25 active Congregational Holiness churches, with 939 members. The classification of membership by sex was reported by all of the 25 churches and the classification by age was reported by 24 churches, including, however, only 7 which reported any members under 13 years of age. No parsonages were reported.

This denomination was organized since the 1916 census of religious bodies and no comparative data are available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Congregational Holiness Church by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church edifices and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CONGREGATIONAL HOLINESS CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**25**	**7**	**18**	**939**	**299**	**640**	**367**	**572**	**64.2**
South Atlantic:									
South Carolina	3	1	2	61	25	36	31	30	----
Georgia	21	5	16	839	235	604	326	513	63.5
East South Central:									
Alabama	1	1	----	39	39	----	10	29	----

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: CONGREGATIONAL HOLINESS CHURCH

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**25**	**939**	**19**	**898**	**22**	**2.1**
South Carolina	3	61	----	61	----	----
Georgia	21	839	19	798	22	2.3
Alabama	1	39	----	39	----	----

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CONGREGATIONAL HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	25	19	19	$22,050	6	$865
Georgia	21	17	17	18,050	5	637
Other States	4	2	2	4,000	1	228

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CONGREGATIONAL HOLINESS CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	25	24	$7,098	$5,472	$1,626	23	146	1,175
South Carolina	3	3	1,100	746	354	3	23	180
Georgia	21	20	[1] 5,998	[1] 4,726	[1] 1,272	19	117	930
Alabama	1	1				1	6	65

[1] Amount for Alabama combined with figures for Georgia, to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Congregational Holiness Church was organized January 19, 1921. It was a separation from the Pentecostal Holiness Church, by a number of ministers and entire congregations who desired to establish a church having a congregational form of government, but retaining its holiness belief; the new denomination was accordingly called "The Congregational Holiness Church."

DOCTRINE AND ORGANIZATION

This denomination acknowledges belief in the Trinity, the inspiration of the Scriptures, justification through repentance and faith, sanctification, divine healing (but does not condemn medical science), the personal second coming of Christ, eternal punishment or eternal glory, the merits of the atonement, and the salvation of the entire church. Baptism, foot washing, and the Lord's Supper are the ordinances of the church, the candidate being allowed liberty of conscience in the mode of baptism and in the matter of foot washing, while all Christians are invited to partake of the Lord's Supper. The crowning blessing of religious experience is believed to be the baptism of the Holy Ghost, manifested by power to speak in other tongues.

The conditions of membership are as follows: The candidate must know he is born of God; must be in harmony with the articles of faith of the denomination;

[1] This statement was furnished by Rev. B. L. Cox, assistant editor, The Gospel Messenger, Piedmont, Ala., and approved by him in its present form.

must abstain from the use of tobacco and slang and "other things that are contrary to holy living"; and must take the Bible as his rule of conduct. No one who belongs to oath-bound secret societies will be received as a member.

The form of government is congregational. The highest governing body of the denomination is the General Association, delegates to which are elected by the annual associations. Church officers are elected annually. Each church is authorized to elect 3 trustees of church property, 1 deacon for every 20 members or fractional part thereof, and a secretary and treasurer. Each church also has the authority to elect its own pastor by a majority vote of its membership. Women may be licensed to preach, but are not ordained.

WORK

The church issues a periodical—The Gospel Messenger—which is published twice a month, as the official organ of the church. It also issues Sunday school literature.

There are no schools or colleges under the management of the church at present.

DISCIPLES OF CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Disciples of Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of all baptized believers in Christ who seek fellowship and are enrolled in the local organizations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: DISCIPLES OF CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	7,648	2,014	5,634	26.3	73.7
Members	1,377,595	751,915	625,680	54.6	45.4
Average per church	180	373	111		
Membership by sex:					
Male	547,674	293,703	253,971	53.6	46.4
Female	778,472	432,521	345,951	55.6	44.4
Sex not reported	51,449	25,691	25,758	49.9	50.1
Males per 100 females	70.4	67.9	73.4		
Membership by age:					
Under 13 years	87,237	52,137	35,100	59.8	40.2
13 years and over	1,148,335	630,542	517,793	54.9	45.1
Age not reported	142,023	69,236	72,787	48.7	51.3
Per cent under 13 years [2]	7.1	7.6	6.3		
Church edifices:					
Number	7,252	2,069	5,183	28.5	71.5
Value—Churches reporting	6,887	1,876	5,011	27.2	72.8
Amount reported	$114,850,211	$81,686,983	$33,163,228	71.1	28.9
Average per church	$16,676	$43,543	$6,618		
Debt—Churches reporting	1,575	901	674	57.2	42.8
Amount reported	$13,522,541	$11,541,869	$1,980,672	85.4	14.6
Churches reporting "no debt" on church edifice	4,810	888	3,922	18.5	81.5
Parsonages:					
Value—Churches reporting	1,734	712	1,022	41.1	58.9
Amount reported	$7,982,310	$4,713,550	$3,268,760	59.0	41.0
Debt—Churches reporting	525	298	227	56.8	43.2
Amount reported	$1,207,444	$904,363	$303,081	74.9	25.1
Churches reporting "no debt" on parsonage	1,088	360	728	33.1	66.9
Expenditures during year:					
Churches reporting	7,250	1,981	5,269	27.3	72.7
Amount reported	$22,967,484	$16,325,679	$6,641,805	71.1	28.9
Current expenses and improvements	$19,885,635	$14,013,087	$5,872,548	70.5	29.5
Benevolences, missions, etc	$3,039,761	$2,299,653	$740,108	75.7	24.3
Not classified	$42,088	$12,939	$29,149	30.7	69.3
Average expenditure per church	$3,168	$8,241	$1,261		
Sunday schools:					
Churches reporting	6,680	1,924	4,756	28.8	71.2
Officers and teachers	91,625	44,120	47,505	48.2	51.8
Scholars	1,000,416	573,836	426,580	57.4	42.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Based on membership with age classification reported.

The data given for 1926 represent 7,648 active organizations of the Disciples of Christ, with 1,377,595 members. These figures are exclusive of 13 federated churches, each consisting of a Disciples unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 2,892, of whom about one-fourth were Disciples.

The classification of membership by sex was reported by 7,335 churches and the classification by age was reported by 6,731 churches, including 4,622 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. In 1890 there were included in this denomination a number of churches which afterward withdrew and formed an independent body known as "Churches of Christ."

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: DISCIPLES OF CHRIST

ITEM	1926	1916	1906	1890 [1]
Churches (local organizations)	7,648	8,396	8,260	7,246
Increase [2] over preceding census:				
Number	−748	136	1,014	
Per cent	−8.9	1.6	14.0	
Members	1,377,595	1,226,028	982,701	641,051
Increase over preceding census:				
Number	151,567	243,327	341,650	
Per cent	12.4	24.8	53.3	
Average membership per church	180	146	119	88
Church edifices:				
Number	7,252	6,815	7,066	5,324
Value—Churches reporting	6,887	5,597	6,944	
Amount reported	$114,850,211	$40,327,201	$27,439,944	$12,206,038
Average per church	$16,676	$7,205	$3,952	
Debt—Churches reporting	1,575	1,327	1,041	
Amount reported	$13,522,541	$4,160,239	$1,792,613	
Parsonages:				
Value—Churches reporting	1,734	947	596	
Amount reported	$7,982,310	$2,318,852	$1,106,325	
Debt—Churches reporting	525			
Amount reported	$1,207,444			
Expenditures during year:				
Churches reporting	7,250	5,568		
Amount reported	$22,967,484	$8,797,820		
Current expenses and improvements	$19,885,635	$6,786,226		
Benevolences, missions, etc	$3,039,761	$1,413,599		
Not classified	$42,088	$597,995		
Average expenditure per church	$3,168	$1,580		
Sunday schools:				
Churches reporting	6,680	7,549	6,676	
Officers and teachers	91,625	84,596	65,364	
Scholars	1,000,416	942,879	578,418	

[1] The statistics for 1890 include those for the Churches of Christ, not reported separately at that census.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Disciples of Christ by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the

data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: DISCIPLES OF CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females[1]
United States	7,648	2,014	5,634	1,377,595	751,915	625,680	547,674	778,472	51,449	70.4
New England:										
Maine	7	2	5	579	88	491	175	404		43.3
Vermont	2		2	191		191	70	81	40	
Massachusetts	5	5		1,011	1,011		371	640		58.0
Connecticut	1	1		400	400		196	204		96.1
Middle Atlantic:										
New York	59	37	22	12,479	10,665	1,814	5,154	7,325		70.4
New Jersey	2	2		447	447		162	285		56.8
Pennsylvania	162	78	84	38,996	28,925	10,071	16,145	21,299	1,552	75.8
East North Central:										
Ohio	485	176	309	118,894	83,689	35,205	47,157	70,145	1,592	67.2
Indiana	655	153	502	154,067	80,654	73,413	62,751	85,217	6,099	73.6
Illinois	635	147	488	122,883	59,305	63,578	48,276	70,474	4,133	68.5
Michigan	94	33	61	14,499	10,517	3,982	5,514	8,475	510	65.1
Wisconsin	32	15	17	3,769	2,640	1,129	1,683	2,086		80.7
West North Central:										
Minnesota	45	18	27	6,701	3,720	2,981	2,780	3,813	108	72.9
Iowa	317	76	241	66,719	35,174	31,545	26,083	39,265	1,371	66.4
Missouri	857	112	745	144,791	60,654	84,137	58,166	82,044	4,581	70.9
North Dakota	3	1	2	170	111	59	66	104		63.5
South Dakota	20	5	15	2,278	1,069	1,209	693	985	600	70.4
Nebraska	140	34	106	26,182	14,030	12,152	9,966	15,260	956	65.3
Kansas	369	89	280	77,409	43,631	33,778	29,776	45,499	2,134	65.4
South Atlantic:										
Delaware	2		2	132		132	50	82		
Maryland	36	13	23	5,949	3,575	2,374	2,351	3,573	25	65.8
Dist. of Columbia	8	8		4,567	4,567		1,732	2,835		61.1
Virginia	294	52	242	38,380	14,131	24,249	15,392	20,477	2,511	75.2
West Virginia	136	33	103	21,343	12,113	9,230	9,180	12,083	80	76.0
North Carolina	309	53	256	38,088	9,412	28,676	14,122	17,908	6,058	78.9
South Carolina	52	9	43	4,260	686	3,574	1,814	2,396	50	75.7
Georgia	149	43	106	17,328	8,456	8,872	7,470	9,639	219	77.5
Florida	71	32	39	10,677	7,604	3,073	4,248	6,209	220	68.4
East South Central:										
Kentucky	783	94	689	121,372	39,516	81,856	49,794	63,952	7,626	77.9
Tennessee	165	63	102	24,972	17,025	7,947	10,073	14,033	866	71.8
Alabama	78	24	54	8,638	4,475	4,163	2,955	4,122	1,561	71.7
Mississippi	106	23	83	8,847	3,299	5,548	3,742	5,105		73.3
West South Central:										
Arkansas	153	45	108	17,198	10,569	6,629	6,856	10,151	191	67.5
Louisiana	24	16	8	4,857	4,191	666	2,070	2,787		74.3
Oklahoma	327	83	244	59,349	34,706	24,643	23,241	34,273	1,835	67.8
Texas	489	163	326	77,150	50,682	26,468	31,476	44,030	1,644	71.5
Mountain:										
Montana	24	11	13	3,372	2,477	895	1,232	2,105	35	58.5
Idaho	31	13	18	5,187	2,882	2,305	1,855	3,092	240	60.0
Wyoming	9	5	4	1,280	1,000	280	502	778		64.5
Colorado	75	36	39	17,759	13,436	4,323	6,929	10,455	375	66.3
New Mexico	19	9	10	2,662	2,058	604	1,068	1,594		67.0
Arizona	19	12	7	2,478	2,054	424	497	850	1,131	58.5
Utah	2	2		397	397		147	250		58.8
Pacific:										
Washington	101	43	58	20,483	15,005	5,478	7,853	11,913	717	65.9
Oregon	117	30	87	20,303	10,872	9,431	6,920	11,394	1,989	60.7
California	179	115	64	48,102	39,997	8,105	18,921	28,781	400	65.7

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: DISCIPLES OF CHRIST

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**7,648**	**8,396**	**8,260**	**1,377,595**	**1,226,028**	**982,701**	**87,237**	**1,148,335**	**142,023**	**7.1**
Maine	7	7	7	579	687	260	13	535	31	2.4
Massachusetts	5	8	9	1,011	1,264	1,527	40	971		4.0
Connecticut	1	2	4	400	628	866		400		
New York	59	55	53	12,479	11,139	9,124	677	10,922	880	5.8
Pennsylvania	162	168	161	38,996	37,717	26,458	2,647	32,465	3,884	7.5
Ohio	485	525	540	118,894	109,732	83,833	6,948	101,763	10,183	6.4
Indiana	655	765	661	154,067	137,727	108,188	10,129	128,525	15,413	7.3
Illinois	635	690	768	122,883	116,639	101,516	7,275	105,721	9,887	6.4
Michigan	94	120	116	14,499	12,740	9,791	689	13,152	658	5.0
Wisconsin	32	28	24	3,769	2,291	1,707	297	3,342	130	8.2
Minnesota	45	55	43	6,701	5,042	3,560	378	5,902	421	6.0
Iowa	317	384	437	66,719	73,237	55,948	4,415	56,896	5,408	7.2
Missouri	857	1,023	1,422	144,791	145,403	159,050	7,139	121,160	16,492	5.6
North Dakota	3	9	5	170	341	147	2	128	40	1.5
South Dakota	20	26	21	2,278	1,764	1,478	127	1,539	612	7.6
Nebraska	140	171	176	26,182	24,140	19,121	1,443	21,850	2,889	6.2
Kansas	369	411	339	77,409	67,554	40,356	5,737	65,171	6,501	8.1
Maryland	36	41	26	5,949	5,719	3,343	259	5,324	366	4.6
Dist. of Columbia	8	8	5	4,567	3,038	2,170	196	3,510	861	5.3
Virginia	294	321	277	38,380	34,220	26,128	1,841	32,956	3,583	5.3
West Virginia	136	174	134	21,343	19,227	10,729	1,235	18,074	2,034	6.4
North Carolina	309	173	122	38,088	20,095	13,342	1,936	26,953	9,199	6.7
South Carolina	52	54	41	4,260	4,414	2,021	280	2,983	997	8.6
Georgia	149	144	128	17,328	16,885	12,703	836	14,779	1,713	5.4
Florida	71	41	33	10,677	3,790	2,194	821	8,386	1,470	8.9
Kentucky	783	952	841	121,372	129,912	123,659	6,336	95,349	19,687	6.2
Tennessee	165	211	150	24,972	21,672	14,904	1,460	21,674	1,838	6.3
Alabama	78	73	152	8,638	6,978	8,756	509	6,135	1,994	7.7
Mississippi	106	77	105	8,847	5,364	6,709	785	7,434	628	9.6
Arkansas	153	155	154	17,198	13,275	10,269	983	12,046	4,169	7.5
Louisiana	24	31	25	4,857	3,615	2,127	742	3,661	454	16.9
Oklahoma	327	339	314	59,349	41,811	24,232	5,475	49,995	3,879	9.9
Texas	489	544	502	77,150	54,836	39,550	6,274	65,141	5,735	8.8
Montana	24	29	22	3,372	3,719	2,008	199	3,049	124	6.1
Idaho	31	45	54	5,187	5,065	3,206	376	4,811		7.2
Wyoming	9	10	4	1,280	763	292	110	1,170		8.6
Colorado	75	61	47	17,759	12,805	8,521	1,437	13,351	2,971	9.7
New Mexico	19	32	11	2,662	2,284	963	252	1,919	491	11.6
Arizona	19	14	4	2,478	1,712	484	139	1,144	1,195	10.8
Washington	101	124	83	20,483	17,521	10,140	1,950	17,228	1,305	10.2
Oregon	117	121	90	20,303	15,399	10,012	1,226	16,027	3,050	7.1
California	179	165	140	48,102	32,211	20,272	3,570	43,721	811	7.5
Other States	8	10	10	1,167	1,053	1,037	54	1,073	40	4.8

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: DISCIPLES OF CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**7,648**	**7,252**	**6,887**	**$114,850,211**	**1,575**	**$13,522,541**	**1,734**	**$7,982,310**	**525**	**$1,207,444**
Maine	7	5	5	28,900	------	------	------	(1)	------	------
Massachusetts	5	5	5	197,000	4	14,000	------	(1)	------	------
New York	59	60	56	2,285,500	31	420,577	28	181,100	13	43,812
Pennsylvania	162	157	150	5,110,452	54	613,885	64	466,625	20	63,523
Ohio	485	474	451	11,576,656	83	1,110,733	139	764,150	34	95,480
Indiana	655	640	613	10,760,086	141	941,768	173	833,600	58	141,297
Illinois	635	627	600	9,600,450	106	796,440	193	793,400	54	115,820
Michigan	94	85	79	1,965,500	20	255,542	26	73,200	5	6,600
Wisconsin	32	26	25	203,100	9	37,686	5	21,350	------	------
Minnesota	45	44	42	509,700	13	31,140	10	27,100	3	1,750
Iowa	317	316	300	4,987,450	66	466,793	116	427,950	20	45,730
Missouri	857	819	784	10,251,186	104	890,106	112	471,700	36	67,960
South Dakota	20	18	17	170,400	7	40,950	5	22,200	2	4,040
Nebraska	140	141	135	1,948,250	26	235,660	56	184,900	19	32,125
Kansas	369	367	342	5,075,100	77	765,332	136	458,700	36	54,748
Maryland	36	34	32	824,800	9	128,000	10	97,250	3	5,250
Dist. of Columbia	8	8	8	675,000	8	119,700	------	(1)	------	(1)
Virginia	294	265	254	2,754,650	52	317,771	48	253,100	19	50,890
West Virginia	136	125	120	2,169,108	26	287,737	27	201,100	7	24,450
North Carolina	309	292	285	1,841,025	48	287,799	23	94,200	12	15,875
South Carolina	52	44	43	147,975	13	23,180	3	11,000	1	4,300
Georgia	149	137	134	1,943,400	23	91,542	18	108,900	5	23,017
Florida	71	60	54	1,856,650	28	464,425	15	126,200	2	4,000
Kentucky	783	699	671	7,652,300	100	679,435	80	451,900	21	43,250
Tennessee	165	154	140	2,040,550	36	257,848	26	155,000	6	16,400
Alabama	78	70	70	1,310,783	20	145,331	10	49,800	6	16,000
Mississippi	106	94	86	642,800	19	107,449	13	68,200	5	34,750
Arkansas	153	132	123	1,397,550	26	168,560	22	98,100	6	32,077
Louisiana	24	23	21	542,450	9	99,500	6	21,500	1	1,200
Oklahoma	327	307	285	4,339,450	90	705,708	79	273,800	36	54,010
Texas	489	462	431	7,663,740	119	984,815	131	670,085	38	108,375
Montana	24	23	22	205,200	7	18,422	8	26,600	2	1,375
Idaho	31	31	31	344,250	14	49,380	10	24,300	4	4,200
Wyoming	9	7	7	34,500	4	3,870	------	(1)	------	------
Colorado	75	66	64	1,274,250	31	170,395	24	109,000	13	28,430
New Mexico	19	18	15	220,300	6	22,600	------	(1)	------	(1)
Arizona	19	17	17	231,500	10	38,825	6	13,600	2	3,300
Washington	101	99	89	1,736,300	28	244,115	23	78,300	9	15,850
Oregon	117	108	104	1,327,200	27	157,101	26	66,000	9	12,950
California	179	182	166	6,796,750	78	1,320,171	52	206,900	15	27,710
Other States [2]	12	11	11	208,000	3	8,250	11	51,500	3	6,900

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in Maine, Massachusetts, District of Columbia, Wyoming, and New Mexico.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: DISCIPLES OF CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**7,648**	**7,250**	**$22,967,484**	**$19,885,635**	**$3,039,761**	**$42,088**	**6,680**	**91,625**	**1,000,416**
Maine	7	7	7,685	6,953	732		7	52	276
Massachusetts	5	5	24,837	20,714	4,123		5	81	715
New York	59	57	332,723	282,219	50,504		56	935	8,229
Pennsylvania	162	161	862,995	769,655	93,340		151	2,876	31,263
Ohio	485	476	2,056,292	1,702,246	351,066	2,980	459	7,993	103,676
Indiana	655	635	1,903,171	1,637,881	265,290		618	9,294	112,379
Illinois	635	617	1,702,496	1,479,154	221,247	2,095	582	8,695	86,590
Michigan	94	90	454,588	408,008	46,580		89	1,327	12,689
Wisconsin	32	30	48,989	41,524	4,642	2,823	28	319	2,503
Minnesota	45	45	101,686	89,641	12,045		40	507	4,561
Iowa	317	303	1,021,445	924,742	96,653	50	300	4,612	51,043
Missouri	857	784	1,825,650	1,583,473	240,437	1,740	720	8,924	87,962
North Dakota	3	3	4,612	4,287	325		2	19	166
South Dakota	20	17	43,738	40,674	3,064		16	209	1,693
Nebraska	140	136	423,620	359,647	63,973		133	2,121	20,406
Kansas	369	360	1,127,278	984,412	138,791	4,075	343	5,792	61,864
Maryland	36	36	128,204	107,371	20,833		34	557	5,105
Dist. of Columbia	8	8	109,807	85,297	24,510		8	275	3,691
Virginia	294	275	482,594	394,454	88,140		255	2,708	27,286
West Virginia	136	127	409,531	363,679	44,488	1,364	107	1,425	16,354
North Carolina	309	291	330,271	273,935	37,521	18,815	248	1,853	19,010
South Carolina	52	50	32,536	28,438	4,098		41	229	1,765
Georgia	149	139	656,936	621,562	35,374		115	967	9,115
Florida	71	66	357,034	322,315	34,719		60	822	8,369
Kentucky	783	698	1,483,953	1,267,812	214,716	1,425	599	5,913	63,768
Tennessee	165	154	412,878	347,368	65,510		136	1,501	16,693
Alabama	78	72	151,672	128,703	22,969		63	588	5,689
Mississippi	106	98	179,899	162,428	16,866	605	70	518	4,167
Arkansas	153	146	332,463	286,142	46,321		125	1,274	15,270
Louisiana	24	23	144,663	130,675	13,988		19	301	3,376
Oklahoma	327	311	1,098,660	938,041	158,769	1,850	289	4,233	50,555
Texas	489	453	1,709,537	1,457,646	249,706	2,185	412	5,056	57,196
Montana	24	23	52,534	45,986	6,548		23	271	2,928
Idaho	31	31	73,982	67,509	6,473		31	481	4,929
Wyoming	9	9	18,652	16,961	1,691		6	110	1,031
Colorado	75	74	277,384	242,318	35,066		72	1,340	12,932
New Mexico	19	17	48,245	42,683	5,562		13	162	1,463
Arizona	19	19	56,450	50,369	6,081		16	192	2,354
Washington	101	99	430,469	374,872	53,516	2,081	96	1,702	18,395
Oregon	117	117	308,322	273,503	34,819		109	1,599	17,730
California	179	179	1,687,693	1,480,574	207,119		175	3,629	44,014
Other States	9	9	51,310	39,764	11,546		9	163	1,216

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Disciples of Christ trace their origin to a movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas.[2] At first they emphasized Christian fellowship and the independence of the local church, without adherence to any ecclesiastical system. Somewhat later an

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. F. W. Burnham, president, the United Christian Missionary Society, and approved by him in its present form.

[2] See Christian Church (General Convention of the Christian Church), p. 317.

element was added which sought to restore the union of the churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined" in the New Testament.

In 1807 the Rev. Thomas Campbell, a minister of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in western Pennsylvania. Finding that, in the generally destitute condition of that region, a number of families belonging to other presbyteries had not for a long time enjoyed the communion service, he invited them to attend his service. For this he was censured by his presbytery, but upon his appeal to the Associate Synod of North America, on account of informalities in the proceedings of the presbytery, he was released from censure. In the presentation of his case, however, he emphasized very strongly the evils of sectarianism, and as it became increasingly evident that his views differed from those of the presbytery, he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him, and an organization called the "Christian Association of Washington, Pa.," was formed. From this association was issued a "declaration and address," which became historic.

Its main purpose was to set forth the essential unity of the Church of Christ, which, while necessarily existing in particular and distinct societies, ought to have "no schisms, or uncharitable divisions among them." To this end, it claimed that nothing should be inculcated "as articles of faith or terms of communion but what is expressly taught and enjoined * * * in the Word of God," which is "the perfect constitution for the worship, discipline, and government of the New Testament Church," nor has "any human authority power to impose new commands and ordinances upon the church." While "inferences and deductions from Scripture promises * * * may be truly called the doctrine of God's Holy Word, yet they are not formally binding upon the consciences of Christians," and while "doctrinal expositions of divine truths are advantageous, yet they ought not to be made terms of Christian communion," all the "precious saints of God" being under obligation "to love each other as brethren."

Division among Christians is characterized as "a horrid evil, fraught with many evils," anti-Christian, anti-Scriptural, antinatural, and "productive of confusion and every evil work." Membership in the church should be confined to such as "profess their faith in Christ and obedience to Him in all things according to the Scriptures," and "continued to manifest the reality of their profession by their temper and conduct." Ministers are "to inculcate none other things than those articles of faith and holiness expressly revealed and enjoined in the Word of God," and in administration are to observe the "example of the Primitive Church without any additions whatsoever of human opinions or inventions of men." Should there be any "circumstantials indispensably necessary to the observance of divine ordinances not found upon the page of express revelation," these may be adopted only under the title of "human expedients without any pretense to a more sacred origin."

The publication of this address did not meet with much response, and the two Campbells appear to have been somewhat uncertain as to just what to do. The development of their Christian Association into a distinct denomination was the very thing they did not wish, and accordingly overtures were made to the Presbyterian Synod of Pittsburgh. The address, however, stood in the way of acceptance, and in 1810 they and their associates organized "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington County, Pennsylvania."

Subsequently, an invitation was given to the members of this association to join the Redstone Baptist Association, but difficulties arose on both sides. The

Campbells had accepted the general principle of believers' baptism, but some elements in their position were not pleasing to the Baptists. On the other hand, the Baptist Association, in accepting the Philadelphia Confession of Faith, had done the very thing to which the Campbells objected. Still it seemed advantageous for them to enter into fellowship with the churches nearest to their own in belief and practice, and accordingly the invitation was accepted. This alliance, however, did not continue for any length of time, as difference of views became more evident, and later the Campbell association withdrew and joined the Mahoning Baptist Association, in which their teachings had gained general acceptance. In 1829, however, since a majority of the members believed that there was no warrant in Scripture for an organization such as theirs, the association was disbanded as an ecclesiastical body. Alexander Campbell was opposed to this action, as he thought that such an organization was needed and that there was no reason why a specific "Thus saith the Lord" should be required in a case of this character.

Meanwhile, Barton W. Stone, another Presbyterian minister, and a number of his associates had accepted the principle of baptism by immersion, although comparatively few made it a test of fellowship; and as they came into relations with Alexander Campbell a partial union was effected in Lexington, Ky., in the early part of 1832. In this there seems to have been no effort at entire agreement, but only a readiness to cooperate heartily. When the question arose as to the name to be adopted, Mr. Stone favored "Christians," as the name given in the beginning by divine authority. Mr. Campbell and his friends preferred the name "Disciples" as less offensive to good people, and quite as scriptural. The result was that no definite action was taken, and both names were used, the local organization being known, generally, as a "Christian Church," or a "Church of Christ," and, rarely, as a "Church of Disciples," or a "Disciples' Church."

During the first few years of the movement, Alexander Campbell and other leaders were often engaged in more or less heated controversies with representatives of other denominations. Gradually, however, these discussions became less frequent and at the same time more conciliatory in tone.

The growth of the new organization was very rapid, especially in the Middle West. Throughout Ohio, Indiana, Illinois, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the Civil War the movement suffered from the general disorganization of the sections in which it had gained its strength, and the death of Alexander Campbell in 1866 was no doubt a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion. With this expansion there developed, out of the objections referred to above, and especially to any semblance of ecclesiastical organization and to the use of instrumental music in the churches, two parties, generally termed "Progressives" and "Conservatives." The former were anxious to include all under one general head as was done in the census report for 1890, leaving each church free to conduct its affairs in its own way, but the Conservatives objected, and insisted on separate classification. Accordingly, in the report for 1906 and in subsequent reports the "Conservative" churches have been listed as Churches of Christ.[3] The line of demarcation between the two bodies, however, is by no means clear.

[3] See Churches of Christ, p. 400.

DOCTRINE

The doctrinal position of the Disciples has been summarized as follows:

They accept the divine inspiration of the Holy Scriptures of the Old and New Testaments; the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life; the revelation of God in threefold personality of Father, Son, and Holy Spirit, as set forth by the Apostles; the divine glory of Jesus Christ as the Son of God, His incarnation, doctrine, miracles, death as a sin offering, resurrection, ascension, and coronation; the personality of the Holy Spirit and His divine mission to convince the world of sin, righteousness, and judgment to come, and to comfort and sanctify the people of God; the alienation of man from his Maker, and the necessity of faith, repentance, and obedience in order to salvation; the obligation of the divine ordinances of baptism and the Lord's Supper; the duty of observing the Lord's day in memory of the resurrection of the Lord Jesus; the necessity of holiness on the part of believers; the divine appointment of the Church of Christ, composed of all who by faith and obedience confess His name, with its ministries and services for the edification of the body of Christ and the conversion of the world; the obligation of all disciples to carry the gospel into all the world, "teaching them to observe all things whatsoever I commanded you"; the fullness and freeness of the salvation that is in Christ to all who will accept it on the New Testament conditions; the final judgment, with the reward of the righteous and punishment of the wicked.

In addition to these beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found on the pages of the New Testament."
2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.
3. They place especial emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and the one article of faith in order to baptism and church membership."
4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testaments as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."
5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."
6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that men "must hear, believe, repent, and obey the gospel to be saved."
7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ, they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."
8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's day, "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ of whatever creed or church connection is excluded.
9. The Lord's day with the Disciples is not a Sabbath, but a New Testament institution, commemorating our Lord's resurrection, and consecrated by apostolic example.
10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic. The sect name, spirit, and life should give place to the union and cooperation that distinguished the church of the New Testament.

ORGANIZATION

In polity the Disciples churches are congregational. Each local church elects its own officers, calls its own ministers, and conducts its own affairs with no supervision by any outside ecclesiastical authority. Persons are received for membership in the church on profession of their faith in Christ and baptism, which follows either at the same or at some subsequent service. The officers of the church are the elders and deacons, the pastor usually being one of the elders. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although the distinction between elders and deacons is not always observed. Applicants for the ministry are ordained by authority of the local church, the ceremony of ordination being conducted by the pastor and elders of the church, sometimes by a visiting evangelist, or occasionally by an association of neighboring churches. The minister is a member of the church where he is located, whether as pastor or as evangelist, and is amenable to its discipline. For conference in regard to ministerial matters, and a general supervision over ministerial standing, ministerial associations are formed, but they are simply advisory, the authority resting with the local church of which the minister is a member.

There is no national ecclesiastical organization of the churches. There is an "International Convention of Disciples of Christ," which is composed of individual members of the churches. These may or may not be selected by the churches, but their standing in the convention is personal rather than representative, and the convention as such has no authority over the action of the churches, which are at liberty to accept or reject its recommendations.

For mutual conference in regard to their general affairs, the churches unite in district and State conventions. These conventions, however, have no ecclesiastical authority, the ultimate responsibility in every case resting in the local church.

In accordance with the principles that have been emphasized in their history, the Disciples of Christ, individually, in their local church organization, in their organized societies, and in their denominational relations, have constantly sought to secure the overcoming of denominational distinction and the unity of the church in its broadest sense. They are thus represented in the various interdenominational movements, especially the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Advisory Committee of the World Conference on Faith and Order, the World Alliance for International Friendship through the Churches, the Universal Christian Conference on Life and Work, the Near East Relief, the Boy Scouts of America, the Y. M. C. A., and similar organizations.

WORK

The general activities of the Disciples of Christ are carried on through several societies or boards which, in their organization, are independent of any ecclesiastical control, although the various individuals are representative of their membership. A general convention, called "The International Convention of the Disciples of Christ," consisting of members of the churches, meets annually. Its object is to promote unity, economy, and efficiency among the philanthropic organizations of the churches, promote equitable representation, and secure closer cooperation. Its powers are advisory.

While the earlier sentiment was somewhat adverse to the organization of societies, Alexander Campbell's first association at Washington, Pa., was practically a missionary or church extension society, and the organization with which Barton W. Stone was identified was distinctly evangelistic in its nature. It was

with Mr. Campbell's full approval that in 1849 the American Christian Missionary Society was formed at Cincinnati, its object being, as stated in its constitution, "to promote the preaching of the Gospel in this and other lands." He was the first president and held the office 18 years, until his death in 1866. In 1874, the Christian Woman's Board of Missions was organized. Prior to this time a large number of State, district, and city societies had been formed. The next year the Foreign Christian Missionary Society came into being, followed in 1887 by the National Benevolent Association of the Christian Church, in 1888 by the Board of Church Extension, in 1895 by the Board of Ministerial Relief, in 1910 by the Association for the Promotion of Christian Unity, in 1914 by the Board of Education, and later by the Board of Temperance and Social Welfare.

These boards continued to function separately until, at the International Convention in Kansas City in 1917, the three missionary societies appointed a committee on unification, instructing the committee to seek to bring about the complete unification of societies so that they should function as one organization, having one headquarters and one management. It was proposed that whatever organization should ultimately be brought about, it should have on its board and its executive committee equal representation of men and women.

The committee on cooperation and unification held a preliminary meeting in Indianapolis, December 11, 1917. The original proposal was to unite the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, and the American Christian Missionary Society, the latter involving the Board of Church Extension, which was a board of the American Society. Later the Board of Ministerial Relief and the National Benevolent Association sought representation on the committee and voted to join the above-mentioned boards in forming the United Christian Missionary Society.

When the committee on cooperation and unification came squarely up to the legal problems involved in a merger of the several societies, it found that technically such a merger, involving as it would the immediate surrender and dissolution of the old boards, could not be accomplished, or at least, not for a period of years. It seemed, however, that the objects sought in the unification could be accomplished by creating a new society, duly incorporated, to which the operating functions of the old boards should be committed. The old societies, however, were to continue their legal existence in the States where they originated, for the purpose of holding the trusts committed to them and of discharging the responsibilities required by law.

Appropriate articles of agreement were drawn up and adopted by each of the boards and societies prior to their coming together in the International Convention at Cincinnati, in 1919. At this convention, the constitution and by-laws of the new United Christian Missionary Society were presented and adopted, and the organization was effected. The executive committee chose St. Louis, Mo., as the operative headquarters for the United Christian Missionary Society, and it began its functions there October 1, 1920.

The society has now been in existence 7 years, and it has already added at least $3,000,000 worth of property to the holdings of the Disciples. It has an annuity fund of three-quarters of a million dollars, which is growing at the rate of about $100,000 per year.

The total receipts of the United Christian Missionary Society, of every kind and from all sources, amount to about $3,000,000 per year. Its total assets, including those of the old boards, are over $12,000,000.

For several years the society has been at work upon a survey of its entire operations around the world. It is the most significant phase of self-examination and self-criticism ever undertaken by the Disciples of Christ. Such efforts

heretofore have been promotional in the interests of missionary education and to justify campaigns for funds. This survey, probably to be completed in 1927, is more than an inventory. It is an investigation and study of every phase of organizational effort in a great Christian communion. The survey is an effort to see the task in its entirety and to estimate the total contribution made by and expected of the Disciples of Christ, through organizations reporting to the International Convention.

The United Christian Missionary Society now has under contemplation a new pension plan for aged ministers of this denomination. At the International Convention at Oklahoma City, Okla., in 1925, a Commission on the Ministry was appointed, consisting of 212 representative men and women of the United States and Canada, to study the matter of an adequate pension plan upon a contributory basis. The inauguration of the proposed campaign awaits the findings of the survey and adequate preparation.

The foreign missionary work carried on by the Disciples of Christ through the United Christian Missionary Society in 1926 covered the Belgian Congo, China, India, Jamaica, Japan, Mexico, Philippine Islands, Porto Rico, Argentina, Paraguay, and Tibet, expending thereon $1,215,166.

During 1926 there were 4,827 baptisms in foreign fields, a gain of 777 over the previous year. The 539 day schools on the foreign field had a total enrollment of 15,204. The 18 hospitals and 24 dispensaries treated 428,797 persons.

One hundred and forty-one home mission churches received appropriations for pastoral support during the year. The United Christian Missionary Society, through its department of religious education, maintained Bible chairs in 4 State universities. A force of 53 trained workers devoted their entire time to religious education in the churches. Work was conducted among immigrants, and among French groups, Highlanders, Indians, Negroes, Orientals, Spanish-Americans, and Mexicans. The home mission expenditures were $576,841. The department of benevolence conducted 6 homes for children, 6 homes for the aged, and 1 hospital, at a cost of $433,304.

During 1926, 55 churches were aided through the United Society's department of church erection, making available new church properties valued at about $1,500,000. The total amount now in the church erection fund is $2,448,862.

The educational work of the Disciples of Christ is carried on through 27 colleges and schools of higher grade, cooperating with the board of education, which provide classical, scientific, and professional training for both sexes and cover every phase of ministerial training, including the college of missions, which specializes in preparation for foreign missionary work. In 1926 these institutions reported 11,640 students. Total gifts and pledges to education for current support, endowments, and betterments amounted to $978,742. The total assets of the colleges cooperating with the board of education now amount to $30,933.

The board of temperance and social welfare seeks to inspire with the social gospel, to promote every form of church activity that touches social welfare, and to cooperate with all who labor to bring peace where there is conflict. The total receipts of the board from all sources during the fiscal year 1925–26 amounted to $16,665.

The purpose of the Association for the Promotion of Christian Unity is to watch for every indication of Christian unity and to hasten the time by intercessory prayer, the holding of friendly conferences, and the distribution of Christian unity literature. The association received from all sources during 1925–26, for the conduct of its work, a total of $11,713.

The Men and Millions Movement was the first of the great forward movements of the Protestant communions. Its slogan was "To secure 1,000 men and women and more than $6,000,000 for the work of the cooperating societies and

colleges of the Disciples of Christ and the every-member canvass in every church." The annual report of the movement for 1926 shows that 98 per cent of the financial goal has been reached. Of the life cards, 8,412 were signed by young people. The "Every Member Canvass," introduced by the Men and Millions Movement, has now been adopted by practically all of the churches as a successful means of providing an adequate budget.

Following are some interesting statistics, taken from the 1926 yearbook of the Disciples of Christ:

Total church membership throughout the world, 1,523,307.

Total Bible school enrollment throughout the world, 1,226,692.

Number of churches reported throughout the world, 9,786.

Number of ministers in United States and Canada, 6,871.

During the 12 months' period, July 1, 1925, to June 30, 1926, the total given in the United States and Canada to the national boards reporting to the International Convention of Disciples of Christ, including amounts given to the various State and provincial missionary societies, was $4,731,325. For the 1,436,575 members in the United States and Canada this is an average of $3.28 per member.

DIVINE SCIENCE CHURCH

STATISTICS

The data given for 1926 represent 22 active organizations of the Divine Science Church, all reported as being in urban territory. The total membership was 3,466, comprising 822 males and 2,025 females, and 619 for whom the sex was not reported. The classification by sex was reported by 18 churches and the classification by age was reported by 16 churches, including, however, only 2 which reported any members under 13 years of age.

The membership of the Divine Science Church includes, in general, only those adults who have been formally received into its local churches.

As this is a new denomination, no comparative statistics are available.

State tables.—Tables 1, 2, and 3 present the statistics for the Divine Science Church by States. Table 1 gives for each State the number and membership of the churches and the membership classified by sex. Table 2 gives for selected States the number and membership of the churches and the membership classified as under 13 years of age and 13 years of age and over. Table 3 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 3 is limited to the State of Washington, the only one in which 3 or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church, and for this reason no table is given showing the value of church property and the debt on such property. The States omitted from Tables 2 and 3 can be determined by referring to the complete list which appears in Table 1.

TABLE 1.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: DIVINE SCIENCE CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	TOTAL MEMBERSHIP BY SEX			
			Male	Female	Sex not reported	Males per 100 females[1]
United States	**22**	**3,466**	**822**	**2,025**	**619**	**40.6**
Middle Atlantic:						
New York	2	611	145	466	----	31.1
Pennsylvania	2	145	35	60	50	----
East North Central:						
Ohio	1	235	----	----	235	----
Illinois	2	169	49	120	----	40.8
Wisconsin	1	120	44	76	----	----
West North Central:						
Iowa	2	35	7	28	----	----
Missouri	3	984	331	653	----	50.7
South Atlantic:						
District of Columbia	1	25	----	25	----	----
West South Central:						
Oklahoma	1	34	----	----	34	----
Mountain:						
Colorado	1	391	71	320	----	22.2
Pacific:						
Washington	3	414	30	84	300	----
Oregon	1	74	29	45	----	----
California	2	229	81	148	----	54.7

[1] Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: DIVINE SCIENCE CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**22**	**3,466**	**31**	**2,652**	**783**	**1.2**
Missouri	3	984		984		
Washington	3	414	11	103	300	9.6
Other States	16	2,068	20	1,565	483	1.3

[1] Based on membership with age classification reported.

TABLE 3.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: DIVINE SCIENCE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**22**	**17**	**$158,458**	**$141,110**	**$11,348**	**$6,000**	**17**	**154**	**1,693**
Washington	3	3	7,326	7,216	110		2	15	225
Other States	19	14	151,132	133,894	11,238	6,000	15	139	1,468

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Divine Science had its beginnings in the year 1885, when Mrs. Malinda E. Cramer, of San Francisco, Calif., became convinced that she had been healed from a serious illness of long duration through her realization of God's presence. She believed that her recovery was due to the working of a scientific principle through divine power. She confidently believed that this principle was not limited in its application to herself alone, but was a universal one. After much study and investigation, she tested her conclusions by practical application of them to suffering humanity. Her work for others was attended by wonderful healings. She systematized her teachings and for a number of years gave instruction in the larger cities of the United States. The Divine Science churches and theological schools throughout the country are the direct outgrowth of her work in these early years.

[1] This statement was furnished by Rev. Nona L. Brooks, president, Divine Science Federation, and approved by her in its present form.

DOCTRINE

The essence of the teaching of Divine Science is the all-inclusiveness of the God-Mind. The essential ideas naturally fall into three divisions—the philosophy, the psychology, and the religion of Divine Science.

In its philosophy it is monistic; Divine Science is spiritual monism. Throughout its teaching, the omnipresence of God is the fact stressed. God is portrayed as the only Creator, the one substance, the one life, and the one intelligence everywhere present. In this teaching, they claim to be in strict accord with the teachings of natural science, in which matter is considered not as a solid but as a mode of motion. Every atom, according to accepted theories, is a whirl of activity with directive intelligence resident within itself. Divine Scientists interpret this as the substantiation of their belief in the immediacy of God, recognizing the Divine Mind as the resident, directive intelligence. However, Divine Science does not deny the existence of visible matter, but interprets both form and force as manifestations of God. The monistic conception of man's relationship to God is well set forth in the verse of Scripture, "One God and Father of all, who is above all and through all and in you all" (Ephesians iv, 6). In their practical application of this conception, the brotherhood of man and the fatherhood of God are stressed, as well as integrity in every experience, circumstance, and relationship.

Divine Science teaches healing through thought training, making every thought true to God-presence. For example: God is love; every thought must be kind, helpful, and generous. God is the one power; every thought must evidence faith in the God-power; fear must be abolished. Evil in its various forms of sickness, death, and sin has come into the world through man's ignorance of the truth, and these "complexities" will disappear only when man knows God and lives by that knowledge.

Healing, in Divine Science, therefore, is much more than restoring harmony to the body; it is cleansing the inner man from all that is unlike God. It is a mental process, a turning from the misconception of wrong to a realization of the oneness of God and man. It is the individual's duty to make his unity with the law by thinking in terms of wholeness instead of thinking in terms of separation. Wholeness of thinking means seeing God everywhere. This process by which one comes to know that he is in conscious touch with God is called healing.

The psychology of Divine Science is that one can not think wrong thoughts and reap right harvests in experience. Paul's injunction is good: "Be ye transformed by the renewing of your mind." Thinking can not change truth, but it does change experience.

They teach love as the keynote of their religion and define love as conscious unity. They hold that one may know their philosophy, he may exercise himself in thought training until he achieves much, but if he leaves out that one thing he has missed the mark of his high calling.

The fundamental concepts of Divine Science, therefore, are: God, the Omnipresence, the Universal Presence, Substance, Life, and Intelligence; man, a child of God, lives in God, is of God, is like God; knowledge of this truth used in our living frees us from sin, sickness, and death; the practice of right thinking, or thought training, results in the elimination of fear, doubt, anxiety, and other wrong mental habits, and the establishment of love, faith, joy, and power in the consciousness; evolution is God's method of accomplishing, and love, conscious unity, is the fulfilling of the law.

ORGANIZATION AND WORK

Recently the Divine Science leaders in the United States formed a federation for the purpose of strengthening the work of its many branches of church, college, publication, and field activities.

Divine Science literature, as approved by the respective centers, is clear, simple, and direct. There are books adapted to the need of the advanced student, as well as study matter for the beginner. The circulation of Divine Science publications reaches round the world, going to the rural districts and villages, as well as to the larger cities.

Divine Science considers war unchristian and works for its abolishment. It longs for harmonious relations—for a world federation. Divine Science teaches integrity in all relationships; it draws its lessons on this subject from the Sermon on the Mount. Divine Science teaches that righteousness means treating others as we ourselves would be treated. However, it teaches that the way these things can be brought about is not by imposing them from above but by building them from beneath on the foundation of individual development in the divine attributes of integrity, love, and faith.

EASTERN ORTHODOX CHURCHES

GENERAL STATEMENT[1]

History.—The Eastern Orthodox Catholic Churches, known historically as the "Eastern Church," and in modern times as the "Greek Orthodox Church," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Church," and popularly as the "Greek Church," are the modern representatives of the Catholic Church of the Byzantine Empire. As the distinction between the Eastern and Western Roman Empires developed, there also grew up differences between the ritual and doctrinal positions held in the church in its original eastern homelands and those which developed in the daughter church in the Latin West and centered in the Roman Papacy. Toward the ninth century these became still more evident and culminated, in 1054, in complete separation between the Patriarch or Bishop of Rome and the four Eastern Patriarchs. The Eastern Church at that time comprised four ecclesiastical units, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria. These were and are coordinate in authority, though honorary precedence was and is accorded to the Patriarch of Constantinople as holder of the ecclesiastical throne of the imperial city of the Eastern Empire, just as the Pope of Rome had been similarly honored as holder of the ecclesiastical throne of the imperial city of the earlier, world-wide, Roman Empire.

With the capture of Constantinople by the Turks in 1453, and the assumption by the Turkish Government of the right of approval in the election of the Patriarchs, there developed a diversity of ecclesiastical organization. The Patriarchs of Jerusalem, Antioch, and Alexandria, while still according a certain precedence of honor to the Patriarch of Constantinople, preserved their ecclesiastical independence. With the development of the Russian Empire, the Russian Church, hitherto nominally subordinate to the Constantinople Patriarchate, organized its own ecclesiastical government, first, about the year 1589, in the form of a Russian Patriarchate, and later, in 1721, under the supreme authority of a Holy Governing Synod, with headquarters at St. Petersburg (now Leningrad). Similarly, after Greece had become independent, the Church of Greece established, in 1833, the Holy Synod of Greece at Athens. Various other metropolitan sees have also claimed and acquired independence, including those of Serbia, Roumania, Bulgaria, Albania, and Cyprus. Since the World War, independent national Orthodox Churches have been proclaimed in Poland, Estonia, Latvia, Finland, and Czechoslovakia; but the permanent status of these is not yet definitely agreed upon.

These different organizations, although independent of each other ecclesiastically, agree in doctrine, and, essentially, in form of worship, and together constitute what is called the "Eastern Orthodox Catholic Churches."

Of these churches, seven have been represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox (Hellenic), the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox, and the Roumanian Orthodox. Only one of these, the Russian Orthodox Church, had a general ecclesiastical organization previous to

[1] This statement was furnished by Rev. Boris R. Burden, editor, The Orthodox Catholic Review.

the World War. To that Russian Mission all the Orthodox Churches in America were nominally subject, although they had their own administrators under the Russian archbishop.

Following the World War and the Russian Revolution the various racial and linguistic groups broke away from the Russian jurisdiction in America and set up separate national missions in this country corresponding to the national churches in their ancestral homelands. Rival groups and leaders appeared corresponding to the political factions and divisions in the chaotic European situation.

The Russians have four different factions each claiming that its prelate is the true Russian Archbishop of America. The Greeks have two and the Syrians three divisions in similar situations. The Serbians have a bishop governing part of their parishes in this country. In every group there are numerous independent parishes and clergy which refuse to recognize any of the rival bishops. Each of the national churches or missions has reported separately, but in each group there are many local churches not included, owing to the chaotic conditions prevailing at the present time.

In an effort to unite all the Orthodox Catholic people in America and develop a single American organization of the church in this country, as well as to provide for the next American generation of Orthodox people, the five Russian bishops in America, headed by the Metropolitan Platon, ordered the establishment of an independent American Orthodox Catholic Church under the name of "The Holy Eastern Orthodox Catholic and Apostolic Church in North America." This body has been chartered by both civil and eccleciastical authorities in America (as a religious corporation under the laws of the State of Massachusetts, December 1, 1927) and is proceeding gradually to unite under its North American Holy Synod the members and clergy of various racial and national origins who desire to enter an independent American Orthodox Catholic Church. Its North American Holy Synod has published in English and foreign languages its charter, constitution, and other important documents and also publishes in English a bimonthly organ, The Orthodox Catholic Review, from its temporary headquarters in Brooklyn.

Doctrine.—The doctrine of the Eastern Orthodox Catholic Churches is founded on the Holy Scriptures, the Holy Traditions, and the dogmatic decisions of the seven Ecumenical Councils. The Holy Scriptures are interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. The Niceo-Constantinopolitan Creed is held only in its original authoritative form without the Roman-Latin addition of the "Filioque" phrase. Recognizing Christ as the only head of the earthly as well as the heavenly church, they do not accept the dogma of the Pope as the special representative or Vicar of Christ on earth, and the infallible head of His earthly church. According to their teaching, infallibility belongs to the whole assembly of true believers, to the "Ecclesia," or Church, which is represented by its council legally called together and whose decisions are confirmed by the consensus of the church.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the nine orders of angels and the saints; do not define as dogma the doctrine of the immaculate conception of the Virgin Mary, but hold the true Catholic doctrine of the virgin birth of Christ. They reject the doctrine of the surplus merits of the saints and the doctrine of indulgences. They reverence relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments, baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism of either infants or adults by threefold immersion is recognized as the only proper form, although other forms are accepted of necessity or in the case of converts who have previously been

baptized. The sacrament of anointing with "chrism," or holy oil, is administered immediately after that of baptism and the chrismated infant or adult is thereafter a full communicant in the Eucharist.

The doctrine of transubstantiation is taught. In the Eucharist, leavened bread is used, being consecrated and soaked in the consecrated chalice and then received by all members of the Eastern Orthodox Churches after confession and absolution. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The Church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living and for the living by the dead. It rejects the doctrine of predestination and considers that for justification both faith and works are necessary.

In the Eastern Orthodox Catholic Church, membership has two distinct but frequently confused meanings. All persons who have been baptized in the church and received the sacrament of chrismation (confirmation) which immediately follows baptism, are communicant members of the church, participating in the sacrament of the Eucharist. Parish membership, however, is counted more frequently by families than by communicants, because the head of each family is the voting member of the parish congregation. This fact gives rise to confusion and uncertainty of statistics of all Eastern Orthodox Churches.

Organization.—There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders, secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die, may enter a monastery and take the monastic vows, and is eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks and nuns are gathered in monastic establishments or are scattered out in missionary work. In some monastic colonies the members live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same, obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected by the ecclesiastical representatives of the people. Historically, and at present in some cases, this presiding bishop is called the Patriarch, and has special colleagues and officers for the purpose of governing his flock. The largest or most important of the bishoprics connected with the patriarchate, or synod, are called "metropolitan sees," though the title now carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are elected by the clergy.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. There are no sculptured images and no instrumental music, although there are pictorial representations of Christ, the apostles and saints, and scenes in Bible history. The most important service is the divine liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the "Liturgy of the Presanctified Gifts," for which the holy gifts are prepared at a preceding service. There are no so-called "silent

liturgies" or "private masses," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same altar, twice a day. A "corporal," otherwise known as an "antimins," a cloth with a particle of the holy remains of some saint sewed into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying hymns, etc.

Statistics.—The churches grouped under Eastern Orthodox Churches in 1926, 1916, and 1906 are listed below, with the principal statistics as reported for the three periods. It will be noted that three churches presented in 1916 and 1926—Albanian, Bulgarian, and Roumanian—were not reported in 1906.

Certain small groups or movements which have sprung from the Old Catholics in America must not be confused with the Eastern Orthodox Churches. Some of these Old Catholics use the word "Orthodox" in their names (e. g., African Orthodox Church), but none of them has any relation with Eastern Orthodox Catholic Churches either in orders or sacraments.

SUMMARY OF STATISTICS FOR THE EASTERN ORTHODOX CHURCHES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**446**	**259,394**	**397**	**$11,789,108**	**423**	**$2,044,415**	**198**	**14,195**
Albanian Orthodox Church	9	1,993	5	66,000	9	14,850	-----	-----
Bulgarian Orthodox Church	4	937	3	32,000	3	5,230	1	55
Greek Orthodox Church (Hellenic)	153	119,495	131	5,011,718	145	958,809	73	5,796
Roumanian Orthodox Church	34	18,853	30	621,500	32	92,124	18	1,370
Russian Orthodox Church	199	95,134	187	4,883,515	195	838,453	90	5,770
Serbian Orthodox Church	17	13,775	16	272,000	15	67,978	7	497
Syrian Orthodox Church	30	9,207	25	902,375	24	66,971	9	707
1916								
Total for the group	**301**	**249,840**	**263**	**3,576,884**	**283**	**856,968**	**151**	**9,118**
Albanian Orthodox Church	2	410	-----	-----	2	2,482	-----	-----
Bulgarian Orthodox Church	4	1,992	4	18,500	4	5,051	-----	-----
Greek Orthodox Church (Hellenic)	87	119,871	59	1,115,464	74	230,288	17	1,688
Roumanian Orthodox Church	2	1,994	1	18,000	2	11,520	2	123
Russian Orthodox Church	169	99,681	164	2,137,713	165	549,776	116	6,739
Serbian Orthodox Church	12	14,301	10	106,700	12	29,353	8	653
Syrian Orthodox Church	25	11,591	25	180,507	24	28,498	8	515
1906								
Total for the group	**411**	**129,606**	**75**	**964,791**	-----	-----	**7**	**509**
Greek Orthodox Church	334	90,751	19	385,800	-----	-----	4	371
Russian Orthodox Church	59	19,111	46	484,371	-----	-----	1	75
Serbian Orthodox Church	10	15,742	8	62,460	-----	-----	1	13
Syrian Orthodox Church	8	4,002	2	32,160	-----	-----	1	50

ALBANIAN ORTHODOX CHURCH

STATISTICS

The data given for 1926 represent 9 active Albanian Orthodox churches, all reported as being in urban territory. The total membership was 1,993, comprising 1,135 males and 858 females. The classification of membership by sex and by age was reported by all of the 9 churches, 8 of which reported members under 13 years of age.

For this body no parsonages or Sunday schools were reported.

The membership of the Albanian Orthodox Church is of two types, communicant members, consisting of all persons, including infants, baptized and confirmed in the church, and parish members, consisting of the families of the congregation, the head of the family being the voting member.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926 and 1916.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: ALBANIAN ORTHODOX CHURCH

ITEM	1926	1916
Churches (local organizations)	9	2
Increase over preceding census:		
Number	7	----
Per cent [1]	----	----
Members	1,993	410
Increase over preceding census:		
Number	1,583	----
Per cent	386.1	----
Average membership per church	221	205
Church edifices:		
Number	5	----
Value—Churches reporting	5	----
Amount reported	$66,000	----
Average per church	$13,200	----
Debt—Churches reporting	3	----
Amount reported	$19,500	----
Expenditures during year:		
Churches reporting	9	2
Amount reported	$14,850	$2,482
Current expenses and improvements	$14,650	$2,200
Benevolences, missions, etc.	$200	$282
Average expenditure per church	$1,650	$1,241

[1] Per cent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for the Albanian Orthodox Church by States. Table 2 gives for each State the number and membership of the churches and the membership classified by sex. Table 3 gives for Massachusetts, and for other States in combination, the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 shows, for 1926, the value of church edifices, the debt on such edifices, and the

church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc. Separate presentation in Table 4 is also limited to Massachusetts, the only State in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: ALBANIAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	**9**	**1,993**	**1,135**	**858**	**132.3**
New England:					
Massachusetts	7	1,358	730	628	116.2
Middle Atlantic:					
Pennsylvania	1	550	340	210	161.9
West North Central:					
Missouri	1	85	65	20	----

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: ALBANIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 19 6]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926		
	1926	1916	1926	1916	Under 13 years	13 years and over	Per cent under 13
United States	**9**	**2**	**1,993**	**410**	**693**	**1,300**	**34.8**
Massachusetts	7	1	1,358	250	478	880	35.2
Other States	2	1	635	160	215	420	33.9

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ALBANIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices and expenditures]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR			
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.
United States	**9**	**5**	**5**	**$66,000**	**3**	**$19,500**	**9**	**$14,850**	**$14,650**	**$200**
Massachusetts	7	3	3	49,000	2	18,500	7	9,750	9,750	----
Other States	2	2	2	17,000	1	1,000	2	5,100	4,900	200

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The churches of this communion represent in America what is held to be the oldest existing race in Europe, the descendants of the Macedonians, Illyrians, and Epirotes, who were the offspring of the Pelasgians.

The various invasions by Romans, Goths, Huns, Serbians, Bulgars, Normans, and Turks have made little change in social customs, language, or traditions, and the present-day Albanians represent their early ancestors more exactly, probably, than does any other nation in Europe. They are noted for their independence, persistence, strong sense of honor, caution, hospitality, respect for womanhood, bravery, loyalty, and keen appreciation of poetry; and they have produced some of the most noted leaders of history: Alexander the Great, Pyrrhus, Scanderbeg, Ali Pasha of Janina, Mehmet Ali Pasha of Egypt, the Italian statesman, Krispi, and others.

The Albanian language, belonging to the Indo-European group, is older than the classical Greek, has many literary qualities, and is of great interest to scholars.

The early religion of the Albanians had many features older even than the earliest traces of the Greeks and Romans. Christianity reached them in the first century, but made little progress until the fourth. They were under the Greek Patriarchate of Constantinople, which refused the use of the Albanian vernacular in the services, with the result that the church had little hold on the people; and when the Turks came, their conception of power and their military character appealed to the mountaineers, and the great majority became Moslem. In the north and south, along the Adriatic, portions became Christian, those in the north, termed Gheg, being connected with the Roman Catholic Church, and those in the south, termed Tosk, with the Orthodox Greek Church. At present about two-thirds of the Albanians are Moslem, and the remaining one-third are about equally divided between the Orthodox Greek Church and the Roman Catholic Church. Both spiritually and ceremonially the three classes have much in common.

Albanian emigration to America is of recent origin, the result of the political unrest and strife of the whole region. It is estimated that there are about 10,000 Albanians in the United States who have come from Albania, besides those of Albanian origin who have come from the settlements of Greece and Italy. There were more, but since Albania has gained her liberty and independence many have gone back.

As ecclesiastical distinctions are not emphasized, the Albanians in the United States have organized national, educational, and musical societies and clubs, of which the most important are the Albanian Federation—Vatra, the "Hearth"—and the "Sons of Albania," both having their headquarters in Boston, Mass.

DOCTRINE AND ORGANIZATION

This church is affiliated with the Russian Orthodox Church and has its headquarters in Boston, Mass.; it has branches in Philadelphia, St. Louis, in Southbridge, Worcester, and Natick, Mass., in Jamestown, N. Y., etc. It follows the doctrine and ritual of the Orthodox Church, the only difference being that it officiates in the Albanian language.

These churches recognize as their bishop the Right Rev. Monsignor Theofan S. Noli, a graduate of Harvard University, who in 1924 was elected prime minister of Albania. In his absence, they are under the spiritual guidance of the archbishop of the Russian Orthodox Church.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by the Very Rev. Mark J. Kondili, administrator of the Albanian Orthodox Churches in the United States, and approved by him in its present form.

BULGARIAN ORTHODOX CHURCH

STATISTICS

The data given for 1926 represent 4 active Bulgarian Orthodox Churches, all reported as being in urban territory. The total membership was 937, comprising 530 males and 407 females. The classification of membership by sex was reported by all of the 4 churches and the classification by age was reported by 3 churches, all of which reported members under 13 years of age.

This body reported no parsonages.

The membership of the Bulgarian Orthodox Church is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church, and parish members, or the families of the congregation, the head of the family being the voting member.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926 and 1916. It is probable that the decrease in membership in 1926 is accounted for in part by differences in the method of reporting at the the two censuses, as well as by decreasing immigration.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: BULGARIAN ORTHODOX CHURCH

ITEM	1926	1916
Churches (local organizations)	4	4
Members	937	1,992
Increase [1] over preceding census:		
Number	−1,055	
Per cent	−53.0	
Average membership per church	234	498
Church edifices:		
Number	3	4
Value—Churches reporting	3	4
Amount reported	$32,000	$18,500
Average per church	$10,667	$4,625
Debt—Churches reporting		2
Amount reported		$4,000
Expenditures during year:		
Churches reporting	3	4
Amount reported	$5,230	$5,051
Current expenses and improvements	$4,900	
Benevolences, missions, etc	$330	
Average expenditure per church	$1,743	$1,263
Sunday schools:		
Churches reporting	1	
Officers and teachers	1	
Scholars	55	

[1] A minus sign (−) denotes decrease. It is probable that this decrease is accounted for in part by the fact that parish members instead of communicant members were reported in 1916 by some of the parishes.

State tables.—Tables 2 and 3 present the statistics for the Bulgarian Orthodox Church by States. Table 2 gives for each State the number and membership of the churches and the membership classified by sex. Table 3 gives the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: BULGARIAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	TOTAL MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	4	937	530	407	130.2
Middle Atlantic:					
Pennsylvania	1	255	140	115	121.7
East North Central:					
Indiana	1	310	190	120	158.3
Illinois	1	242	120	122	98.4
Michigan	1	130	80	50	----

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: BULGARIAN ORTHODOX CHURCH

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	4	4	937	1,992	292	515	130	36.2
Pennsylvania	1	1	255	462	110	145	----	43.1
Indiana	1	1	310	796	142	168	----	45.8
Illinois	1	2	242	734	40	202	----	16.5
Michigan	1	----	130	----	----	----	130	----

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

With the introduction of Christianity into Bulgaria as a state religion, in the second half of the ninth century, during the reign of the Christianized Tsar, Boris, a Bulgarian church organization under an archbishop sent from Byzantium was instituted. As the Bulgarian state grew in political importance and territorial expansion, and the rulers of Bulgaria laid claim to the title of "tsar" or king, the head of the Bulgarian Church also assumed the title of patriarch, as the chief of an autonomous organization. This title was formally recognized by the Patriarch of Constantinople, with the consent of the Patriarchs of Antioch, Alexandria, and Jerusalem, at a local church council held in the town of Lampsacus, on the Hellespont, in 1235, and was borne by the subsequent heads of the

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. K. Tsenoff, protopresbyter, head of the Bulgarian Orthodox Mission in the United States and Canada, and approved by him in its present form.

Bulgarian Church up to 1394, when Bulgaria lost her political independence to the Turks and her ecclesiastical autonomy to the Greeks. But in Macedonia, at the town of Ohrida, an archbishopric, founded in the latter part of the tenth century under the name of "Bulgarian Archbishopric of Ohrida," subsisted until 1767, when it also was abolished by a decree of the Turkish Sultan, and its dioceses were incorporated with those of the Greek Patriarchate of Constantinople. Thus all the Bulgarians living in the Turkish Empire were placed under the spiritual jurisdiction of the Greek Patriarch, and, owing to the identity of religion, were classed as Greeks.

The first movement of the Bulgarians to secure recognition of their ecclesiastical rights as a national unit, distinct from the Greeks, started in 1859, when the demand was made that all dioceses or districts where the Bulgarians were in the majority should have Bulgarian bishops, that church services should be conducted in Slavic and not in Greek, and that in the schools the Bulgarian language should be the medium of instruction. On the refusal of the Greek Patriarch to meet these demands, on the ground that they were contrary to the canons of the church, the Bulgarian people, through duly appointed delegates, pleaded their cause for more than 10 years with the Turkish Government. Finally, in 1870, the Sultan issued a decree or charter instituting a Bulgarian church organization under the name of "Exarchate," and in 1872 the first Bulgarian Exarch was chosen by a National Council. In the same year the Greek Patriarch called together a local church council in Constantinople, composed exclusively of Greek clericals, which declared the newly instituted Bulgarian church schismatic, on the ground that it introduced racial distinction as an innovation into the church. The Patriarch of Jerusalem alone, of those present at the council, refused to sign the decision, considering it unjust. As the Bulgarian Church organization was merely a question of administration, implying no change in dogmas, doctrines, rites, or ceremonies, the Russian, Serbian, and Roumanian Churches likewise declined to accept the charge of schism as legal or valid. The Bulgarian Exarchate, therefore, is not a separatist body that has seceded from the Eastern Orthodox Church, to which the Russian, Roumanian, and Serbian Churches also belong, for it has not changed in its beliefs, tenets, creed, and form of polity, which remain exactly what they always have been and what they were when the Bulgarians were under the spiritual jurisdiction of the Greek Patriarch.

Prior to the Macedonian insurrection of 1903 there was very little Bulgarian immigration to the United States. The immigrants who did come, however, sent back such attractive stories of the situation and the opportunities in this country that, when the conditions in Macedonia became intolerable, large numbers from that section found homes in the United States. These in turn were followed by considerable immigration from Bulgaria and Eastern Roumelia. No figures are available, as the immigration reports give all these as coming from European Turkey, but it has been claimed that as many as 10,000 a year came over in some years prior to 1909. For a time there was very little done for their spiritual or ecclesiastical care, but a few churches have been organized since 1907, and these, since 1922, have been under the control of the Bulgarian Orthodox Mission of America and Canada, which is itself under the state Synod of Bulgaria. Since the outbreak of the World War, there has been some return migration to Bulgaria, but not so much as to other European countries.

The Bulgarians formerly belonged to the smaller national groups of Orthodox in America who were under the Russian Hierarchy and who had churches composed strictly or chiefly of their countrymen. To-day, the Bulgarian clergy in the United States are attached directly to the Synod of Bulgaria. The membership of the churches in the United States is composed of Bulgarians from the Kingdom of Bulgaria, and from Macedonia, Thrace, Dobrudja, and other parts of the Balkan Peninsula.

DOCTRINE AND ORGANIZATION

The state religion of Bulgaria is that of the Eastern Orthodox Churches, but all other denominations are allowed free exercise. According to statistics given in the Statesman's Yearbook, 1928 edition, the whole population at the census of 1920 was 4, 846,971; and of these, 4,061,829 belonged to the Eastern Orthodox Church; 690,734 were Mohammedans, and 34,072, were Roman Catholics.

The Bulgarian Church is governed by a synod of which the Exarch, as *primus inter pares*, is the president. The religious affairs of non-Orthodox Christians (that is, not belonging to the Eastern Orthodox Church) and of adherents of other faiths are managed by their own spiritual heads, under the supervision of the Ministry of Public Worship.

A new translation of the Bible into modern Bulgarian was made by the Holy Synod and put into circulation in 1925.

GREEK ORTHODOX CHURCH (HELLENIC)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Greek Orthodox Church (Hellenic) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Greek Orthodox Church (Hellenic) is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church, and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: GREEK ORTHODOX CHURCH (HELLENIC)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	153	146	7	95.4	4.6
Members	119,495	116,771	2,724	97.7	2.3
Average per church	781	800	389		
Membership by sex:					
Male	76,397	74,553	1,844	97.6	2.4
Female	39,608	38,728	880	97.8	2.2
Sex not reported	3,490	3,490		100.0	
Males per 100 females	192.9	192.5	209.5		
Membership by age:					
Under 13 years	23,020	22,679	341	98.5	1.5
13 years and over	87,844	86,091	1,753	98.0	2.0
Age not reported	8,631	8,001	630	92.7	7.3
Per cent under 13 years [3]	20.8	20.9	16.3		
Church edifices:					
Number	138	130	8	94.2	5.8
Value—Churches reporting	131	124	7	94.7	5.3
Amount reported	$5,011,718	$4,902,218	$109,500	97.8	2.2
Average per church	$38,257	$39,534	$15,643		
Debt—Churches reporting	85	80	5		
Amount reported	$1,457,844	$1,439,844	$18,000	98.8	1.2
Churches reporting "no debt" on church edifice	43	41	2		
Parsonages:					
Value—Churches reporting	21	20	1		
Amount reported	$151,250	$148,250	$3,000	98.0	2.0
Debt—Churches reporting	7	6	1		
Amount reported	$20,000	$18,000	$2,000	90.0	10.0
Churches reporting "no debt" on parsonage	12	12			
Expenditures during year:					
Churches reporting	145	138	7	95.2	4.8
Amount reported	$958,809	$929,284	$29,525	96.9	3.1
Current expenses and improvements	$869,915	$842,515	$27,400	96.9	3.1
Benevolences, missions, etc	$85,394	$83,269	$2,125	97.5	2.5
Not classified	$3,500	$3,500		100.0	
Average expenditure per church	$6,612	$6,734	$4,218		
Sunday schools:					
Churches reporting	73	69	4		
Officers and teachers	188	182	6	96.8	3.2
Scholars	5,796	5,608	188	96.8	3.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 153 active Greek Orthodox (Hellenic) churches, with 119,495 members. The classification of membership by sex was reported by 150 churches and the classification by age was reported by 143 churches, including 137 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926, 1916, 1906, and 1890. The number of organizations given for 1906 included in some instances entire communities, but in 1916 and 1926 only well organized churches were reported. The decrease in number of members between the last two censuses is probably explained by the decrease in immigration.

TABLE 2.—COMPARATIVE SUMMARY 1890 TO 1926: GREEK ORTHODOX CHURCH (HELLENIC)

ITEM	1926	1916	1906	1890
Churches (local organizations)	153	87	334	1
Increase[1] over preceding census:				
Number	66	−247	333	----
Per cent[2]	----	−74.0	----	----
Members	119,495	119,871	90,751	100
Increase[1] over preceding census:				
Number	−376	29,120	90,651	----
Per cent	−0.3	32.1	----	----
Average membership per church	781	1,378	272	----
Church edifices:				
Number	138	59	29	1
Value—Churches reporting	131	59	19	----
Amount reported	$5,011,718	$1,115,464	$385,800	$5,000
Average per church	$38,257	$18,906	$20,305	----
Debt—Churches reporting	85	36	15	----
Amount reported	$1,457,844	$322,423	$139,900	----
Parsonages:				
Value—Churches reporting	21	6	2	----
Amount reported	$151,250	$13,200	$2,800	----
Debt—Churches reporting	7	----	----	----
Amount reported	$20,000	----	----	----
Expenditures during year:				
Churches reporting	145	74	----	----
Amount reported	$958,809	$230,288	----	----
Current expenses and improvements	$869,915	$112,917	----	----
Benevolences, missions, etc	$85,394	$26,523	----	----
Not classified	$3,500	$90,848	----	----
Average expenditure per church	$6,612	$3,112	----	----
Sunday schools:				
Churches reporting	73	17	4	----
Officers and teachers	188	27	6	----
Scholars	5,796	1,088	371	----

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Greek Orthodox Church (Hellenic) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under

13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: GREEK ORTHODOX CHURCH (HELLENIC)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**153**	**146**	**7**	**119,495**	**116,771**	**2,724**	**76,397**	**39,608**	**3,490**	**192.9**
New England:										
Maine	3	3	------	543	543	------	336	127	80	264.6
New Hampshire	4	4	------	1,944	1,944	------	1,157	787	------	147.0
Massachusetts	17	17	------	13,452	13,452	------	7,438	6,014	------	123.7
Rhode Island	2	2	------	964	964	------	471	493	------	95.5
Connecticut	9	8	1	3,871	3,747	124	2,434	1,437	------	169.4
Middle Atlantic:										
New York	14	14	------	14,917	14,917	------	8,144	3,773	3,000	215.8
New Jersey	9	9	------	5,424	5,424	------	3,175	2,249	------	141.2
Pennsylvania	17	17	------	9,149	9,149	------	5,707	3,442	------	165.8
East North Central:										
Ohio	13	13	------	10,304	10,304	------	6,883	3,421	------	201.2
Indiana	2	2	------	1,200	1,200	------	815	385	------	211.7
Illinois	6	5	1	18,395	18,095	300	13,150	5,245	------	250.7
Michigan	2	2	------	10,047	10,047	------	8,035	2,012	------	399.4
Wisconsin	3	3	------	1,519	1,519	------	688	421	410	163.4
West North Central:										
Minnesota	2	2	------	512	512	------	365	147	------	248.3
Iowa	3	3	------	510	510	------	348	162	------	214.8
Missouri	2	2	------	1,150	1,150	------	750	400	------	187.5
Nebraska	2	1	1	430	235	195	292	138	------	211.6
South Atlantic:										
Maryland	1	1	------	1,530	1,530	------	977	553	------	176.7
District of Columbia	1	1	------	1,000	1,000	------	600	400	------	150.0
Virginia	4	3	1	1,798	1,673	125	1,198	600	------	199.7
West Virginia	3	2	1	3,875	3,225	650	2,539	1,336	------	190.0
North Carolina	2	2	------	315	315	------	195	120	------	162.5
South Carolina	1	1	------	300	300	------	150	150	------	100.0
Georgia	3	3	------	1,192	1,192	------	785	407	------	192.9
Florida	3	2	1	1,122	492	630	842	280	------	300.7
East South Central:										
Tennessee	2	2	------	539	539	------	337	202	------	166.8
Alabama	1	1	------	1,700	1,700	------	1,000	700	------	142.9
West South Central:										
Arkansas	1	1	------	125	125	------	76	49	------	------
Louisiana	2	2	------	670	670	------	460	210	------	219.0
Oklahoma	2	2	------	360	360	------	220	140	------	157.1
Texas	3	3	------	972	972	------	627	345	------	181.7
Mountain:										
Wyoming	1	1	------	114	114	------	81	33	------	------
Colorado	2	2	------	685	685	------	340	345	------	98.6
Utah	2	1	1	1,530	830	700	1,270	260	------	488.5
Pacific:										
Washington	2	2	------	1,670	1,670	------	1,160	510	------	227.5
Oregon	1	1	------	450	450	------	250	200	------	125.0
California	6	6	------	5,217	5,217	------	3,102	2,115	------	146.7

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: GREEK ORTHODOX CHURCH (HELLENIC)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**153**	**87**	**334**	**119,495**	**119,871**	**90,751**	**23,020**	**87,844**	**8,631**	**20.8**
Maine	3	2		543	525	780	202	341		37.2
New Hampshire	4	3	8	1,944	4,250	5,210	791	1,153		40.7
Massachusetts	17	13	20	13,452	19,882	12,475	4,301	9,151		32.0
Rhode Island	2	2	8	964	1,800	1,105	122	842		12.7
Connecticut	9	6	8	3,871	1,969	1,575	666	3,205		17.2
New York	14	6	30	14,917	23,030	15,100	2,416	9,326	3,175	20.6
New Jersey	9	1	7	5,424	600	1,860	943	4,189	292	18.4
Pennsylvania	17	10	45	9,149	11,590	6,930	1,932	5,617	1,600	25.6
Ohio	13	6	26	10,304	8,590	1,810	1,525	6,462	2,317	19.1
Indiana	2	3	13	1,200	2,530	1,155	210	990		17.5
Illinois	6	5	21	18,395	15,050	13,310	2,000	16,395		10.9
Wisconsin	3	2	7	1,519	2,700	960	425	1,094		28.0
Minnesota	2	1	3	512	100	650	102	410		19.9
Iowa	3	1	2	510	175	325	162	348		31.8
Missouri	2	1	6	1,150	1,650	2,455	300	400	450	42.9
South Dakota			4			230				
Nebraska	2	1	4	430	300	1,985	115	315		26.7
Maryland	1	1	6	1,530	600	400	250	1,280		16.3
Virginia	4	2	5	1,798	1,840	756	313	1,485		17.4
West Virginia	3	1		3,875	800		364	3,511		9.4
North Carolina	2		3	315		95	70	245		22.2
South Carolina	1		5	300		360	100	200		33.3
Georgia	3	2	10	1,192	1,330	1,270	305	887		25.6
Florida	3	2	5	1,122	1,700	1,500	105	387	630	21.3
Tennessee	2		4	539		410	156	383		28.9
Alabama	1	1	10	1,700	900	1,505	200	1,500		11.8
Texas	3	2		972	420		236	616	120	27.7
Idaho		1	8		300	1,200				
Wyoming	1		4	114		900	39	75		34.2
Colorado	2	2	13	685	515	2,180	120	565		17.5
Utah	2	1	7	1,530	2,000	4,500	150	1,380		9.8
Nevada		1	3		200	670				
California	6	2	28	5,217	6,000	5,660	1,185	4,032		22.7
Other States	11	6	6	14,322	8,525	1,430	3,215	11,060	47	22.5

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

During the period from 1890 to the World War the number of Greeks immigrating to the United States increased greatly. Some came from Greece, some from the Greek islands of the Aegean, and others from Constantinople, Smyrna, and other parts of Asia Minor. They were largely unmarried men, or, if married, they had left their families behind them and had scattered over the country, those from the same section usually keeping together. As they became to a certain extent permanent residents, and especially as they were joined by their families, they felt the need of religious services, particularly in case of marriage, or sick-

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. Demetrius E. Valakos, secretary, Greek Archdiocese of North and South America, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: GREEK ORTHODOX CHURCH (HELLENIC)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**153**	**138**	**131**	**$5,011,718**	**85**	**$1,457,844**	**21**	**$151,250**	**7**	**$20,000**
New Hampshire	4	3	3	39,000	2	12,500	-----	-----	-----	-----
Massachusetts	17	16	16	862,000	12	352,700	-----	(1)	-----	-----
Connecticut	9	7	7	76,000	4	14,400	-----	-----	-----	-----
New York	14	13	11	473,000	8	130,000	-----	(1)	-----	(1)
New Jersey	9	7	7	246,000	5	88,500	-----	-----	-----	-----
Pennsylvania	17	14	14	578,300	7	220,044	4	40,500	1	2,000
Ohio	13	12	12	530,000	11	153,800	3	30,000	2	4,000
Illinois	6	5	5	512,500	3	202,000	-----	-----	-----	-----
Wisconsin	3	3	3	102,835	3	22,500	-----	-----	-----	-----
Iowa	3	3	3	85,000	1	23,000	-----	-----	-----	-----
Virginia	4	4	4	62,000	1	100	-----	-----	-----	-----
West Virginia	3	3	3	65,000	2	11,000	-----	-----	-----	-----
Georgia	3	4	3	90,000	1	4,000	-----	(1)	-----	-----
Florida	3	4	3	79,800	2	4,500	-----	(1)	-----	(1)
Texas	3	3	3	103,083	1	14,500	-----	-----	-----	-----
California	6	6	6	192,000	5	56,000	-----	(1)	-----	(1)
Other States[2]	36	31	28	915,200	17	148,300	14	80,750	4	14,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 7 churches in Massachusetts, New York, Georgia, Florida, and California.

ness and death. Accordingly, application was made by the communities to the ecclesiastical authorities of their own sections, and priests were sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople. These priests formed churches in the larger centers and also congregations in places within easy reach, which they visited more or less regularly as convenient.

As in the case of the early Russian churches, there was at first no central organization, each priest holding his ecclesiastical relation with the synod or patriarchate which sent him to this country. In 1908 the Patriarchate of Constantinople resigned its ecclesiastical relations to the Greeks in America in favor of the Holy Synod of Greece, which had decided to send to America a Greek (Hellenic) bishop.[2]

Yet the first serious effort to organize the Greek churches of America was made only in 1918, when Bishop Alexander of Rodostolos was sent to America by the Synod of Greece as the first bishop and synodical delegate.

According, however, to the Holy Canons of the Eastern Orthodox Church, the spiritual jurisdiction and supervision over the Orthodox Churches in the Diaspora belong to the Ecumenical Patriarchate of Constantinople; and the transfer of its rights to the Church of Greece was only provisional and made under pressure from the then Russian Tsarist Government, which claimed the Greek churches in America for the Russian Church. Under this pressure, the Patriarchate of Constantinople preferred to concede them to the Church of Greece,

[2] See Eastern Orthodox Churches, p. 483. In view of the very general use of the term "Greek" to describe the entire Eastern Orthodox Church in all its branches, the term "Hellenic" is used to designate specifically the Eastern Orthodox Church of Greece, governed by the Holy Synod of Greece and to the Greeks of Constantinople governed by the Ecumenical Patriarchate.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: GREEK ORTHODOX CHURCH (HELLENIC)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**153**	**145**	**$958,809**	**$869,915**	**$85,394**	**$3,500**	**73**	**188**	**5,796**
Maine	3	3	8,674	8,274	400		3	3	87
New Hampshire	4	4	14,300	12,900	1,400		1	2	135
Massachusetts	17	16	133,617	118,789	14,828		13	45	1,560
Connecticut	9	8	36,390	35,040	1,350		4	19	240
New York	14	12	121,536	112,336	9,200		6	17	644
New Jersey	9	9	63,685	52,515	7,670	3,500	3	4	200
Pennsylvania	17	17	107,750	95,325	12,425		7	8	345
Ohio	13	13	78,990	72,000	6,990		7	21	618
Illinois	6	5	44,020	41,520	2,500		5	25	615
Wisconsin	3	3	19,558	18,411	1,147		3	15	203
Virginia	4	4	17,617	17,167	450		3	3	110
West Virginia	3	3	15,365	14,620	745		1	1	60
Georgia	3	3	21,105	19,080	2,025		1	2	50
Florida	3	3	16,200	15,550	650		1	3	98
California	6	6	30,695	28,750	1,945		1	3	150
Other States	39	36	229,307	207,638	21,669		14	17	681

as previously stated, by an act known as the Tome of 1908. But as soon as the Russian pressure ceased, owing to the World War and to the revolution, and because, on the other hand, the Church of Greece had not complied with certain conditions enumerated in the Tome of 1908, the Patriarchate of Constantinople, in March, 1922, revoked that measure, took again the churches in the Diaspora under its direct canonical supervision, and in May, 1922, by a synodical and patriarchal act, known as the Founding Tome of 1922, established the self-governed Archdiocese of North and South America, consisting of four bishoprics, and promoted Bishop Alexander (formerly of Rodostolos) to the rank of Archbishop of North and South America.

In August of the same year the Second General Convention of the Church of America convened in New York and adopted the constitution of the Greek Archdiocese of North and South America, based on the Patriarchal Tome of 1922. After this constitution was ratified by the Patriarchate of Constantinople, the bishops of Chicago, Boston, and San Francisco were elected by the provincial conventions of each diocese.

DOCTRINE AND ORGANIZATION

As thus established, the Greek Archdiocese of North and South America, while recognizing the supreme spiritual authority of the Ecumenical Patriarchate of Constantinople, is practically an autonomous and independent organization in all matters of administration. It is canonically recognized as such by the Orthodox churches everywhere, including the Church of Greece, which in 1924 recognized the revocation of the Tome of 1908.

The principal administrative bodies are the Holy Synod of the Greek Church of America, consisting of the four bishops and presided over by the archbishop, whose see is New York, and the diocesan conventions, consisting of clergy and lay

representatives, elected by each diocesan convention, and meeting every three years under the presidency of the archbishop.

In general, the Greek churches are in accord with other Eastern Orthodox Churches in doctrine; their polity and worship, while in principle the same as in those churches, vary somewhat in form to meet the peculiar needs.

There are about 165 organized congregations and churches under the jurisdiction of the Greek Archdiocese of North and South America.

WORK

The entire organization of the Greek churches is practically on a home missionary basis. The priest in charge of a central church or congregation looks after the social as well as the spiritual interests of his fellow countrymen, wherever they may be.

ROUMANIAN ORTHODOX CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Roumanian Orthodox Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Roumanian Orthodox Church is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church, and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ROUMANIAN ORTHODOX CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	34	32	2		
Members	18,853	18,436	417	97.8	2.2
Average per church	555	576	209		
Membership by sex:					
Male	11,142	10,848	294	97.4	2.6
Female	7,711	7,588	123	98.4	1.6
Males per 100 females	144.5	143.0	239.0		
Membership by age:					
Under 13 years	3,822	3,706	116	97.0	3.0
13 years and over	14,538	14,237	301	97.9	2.1
Age not reported	493	493		100.0	
Per cent under 13 years [3]	20.8	20.7	27.8		
Church edifices:					
Number	32	31	1		
Value—Churches reporting	30	29	1		
Amount reported	$621,500	$601,500	$20,000	96.8	3.2
Average per church	$20,717	$20,741	$20,000		
Debt—Churches reporting	15	14	1		
Amount reported	$51,105	$49,830	$1,275	97.5	2.5
Churches reporting "no debt" on church edifice	14	14			
Parsonages:					
Value—Churches reporting	15	15			
Amount reported	$85,500	$85,500		100.0	
Debt—Churches reporting	1	1			
Amount reported	$4,000	$4,000		100.0	
Churches reporting "no debt" on parsonage	13	13			
Expenditures during year:					
Churches reporting	32	30	2		
Amount reported	$92,124	$89,924	$2,200	97.6	2.4
Current expenses and improvements	$88,303	$86,153	$2,150	97.6	2.4
Benevolences, missions, etc	$3,821	$3,771	$50	98.7	1.3
Average expenditure per church	$2,879	$2,997	$1,100		
Sunday schools:					
Churches reporting	18	18			
Officers and teachers	21	21			
Scholars	1,370	1,370		100.0	

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 34 active Roumanian Orthodox churches, with 18,853 members. The classification of membership by sex was reported by 34 churches and the classification by age was reported by 31 churches, including 25 which reported members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916, ROUMANIAN ORTHODOX CHURCH

ITEM	1926	1916
Churches (local organizations)	34	2
Increase over preceding census:		
Number	32	
Per cent [1]		
Members	18,853	1,994
Increase over preceding census:		
Number	16,859	
Per cent	845.5	
Average membership per church	555	997
Church edifices:		
Number	32	1
Value—Churches reporting	30	1
Amount reported	$621,500	$18,000
Average per church	$20,717	
Debt—Churches reporting	15	1
Amount reported	$51,105	$15,000
Parsonages:		
Value—Churches reporting	15	1
Amount reported	$85,500	$6,500
Debt—Churches reporting	1	
Amount reported	$4,000	
Expenditures during year:		
Churches reporting	32	2
Amount reported	$92,124	$11,520
Current expenses and improvements	$88,303	$6,720
Benevolences, missions, etc.	$3,821	$4,800
Average expenditure per church	$2,879	$5,760
Sunday schools:		
Churches reporting	18	3
Officers and teachers	21	2
Scholars	1,370	122

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Roumanian Orthodox Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ROUMANIAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females[1]
United States	**34**	**32**	**2**	**18,853**	**18,436**	**417**	**11,142**	**7,711**	**144.5**
New England:									
Massachusetts	1	1	------	45	45	------	35	10	------
Rhode Island	1	1	------	242	242	------	144	98	------
Middle Atlantic:									
New York	1	1	------	300	300	------	200	100	200.0
New Jersey	1	------	1	233	------	233	157	76	------
Pennsylvania	5	5	------	922	922	------	578	344	168.0
East North Central:									
Ohio	11	11	------	5,879	5,879	------	3,538	2,341	151.1
Indiana	5	5	------	2,271	2,271	------	1,410	861	163.8
Illinois	1	1	------	480	480	------	300	180	166.7
Michigan	4	4	------	7,817	7,817	------	4,371	3,446	126.8
West North Central:									
Minnesota	2	2	------	422	422	------	242	180	134.4
Nebraska	1	1	------	58	58	------	30	28	------
South Atlantic:									
West Virginia	1	------	1	184	------	184	137	47	------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: ROUMANIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**34**	**2**	**18,853**	**1,994**	**3,822**	**14,538**	**493**	**20.8**
Pennsylvania	5	1	922	644	279	553	90	33.5
Ohio	11	------	5,879	------	1,392	4,084	403	25.4
Indiana	5	------	2,271	------	508	1,763	------	22.4
Michigan	4	1	7,817	1,350	1,230	6,587	------	15.7
Other States	9	------	1,964	------	413	1,551	------	21.0

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926, ROUMANIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	34	32	30	$621,500	15	$51,165	15	$85,500	1	$4,000
Pennsylvania	5	4	4	51,000	------	------	------	(1)	------	------
Ohio	11	11	10	249,000	6	14,850	5	35,000	------	------
Indiana	5	4	4	68,000	1	7,200	------	(1)	------	------
Michigan	4	4	4	128,500	2	6,000	------	(1)	------	------
Other States [2]	9	9	8	125,000	6	23,055	10	50,500	1	4,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for parsonages (value and debt) include data for 5 churches in Pennsylvania, Indiana, and Michigan.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: ROUMANIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	34	32	$92,124	$88,303	$3,821	18	21	1,370
Pennsylvania	5	4	8,689	8,654	35	4	5	190
Ohio	11	11	23,192	22,001	1,191	7	7	806
Indiana	5	5	27,748	26,803	945	------	------	------
Michigan	4	4	11,356	10,456	900	2	4	185
Other States	9	8	21,139	20,389	750	5	5	189

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The great majority of the people of Roumania belong to the Roumanian Orthodox Church, in communion with the Greek, Russian, Serbian, and other Orthodox churches. Until 1900–1902 there were few Roumanian immigrants in this country, but today there are about 150,000. With very few exceptions they are from the Roumanian Provinces of Transylvania, Banat, and Bukovina, which before the World War were parts of the Austro-Hungarian Empire. They settled first in the States of New York, Pennsylvania, Ohio, Michigan, and Indiana. Most of them are railroad and factory workers or farmers, and the great majority of them belong to the Roumanian Orthodox Church.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. John Trutia, Roumanian Orthodox priest, substitute of the Roumanian Orthodox protopresbyter, and approved by him in its present form.

DOCTRINE

The source of the doctrine of this church, like that of all the other Eastern Orthodox Churches, is the divine revelation as it is contained in the Holy Scriptures and in the Holy Traditions. The unchanged foundation of this doctrine is the Niceo-Constantinopolitan Creed, together with all the decisions given in matters of faith by the ecumenical and particular synods of the Holy Fathers of the Church.

ORGANIZATION

The Roumanian Orthodox Church in the United States is organized into 34 church communities with an arch-priest (in Roumanian, protopresbyter) as their administrative head, and is under the general spiritual supervision of the Holy Synod and Patriarch of the Roumanian Orthodox Church, exercised through the archbishop and metropolite of Transylvania, Roumania. The church in this country is now being organized into an episcopate.

The confusion and disorder in the Old World caused by the sudden downfall of the one independently powerful and universally respected authority and influence in Orthodoxy—the Russian Orthodox Church—caused irreparable damage to the whole Orthodox Church. The work of the Roumanian Orthodox Church at present consists of preaching the Gospel of Christ and propagating Christian, moral, and ethical principles among its members, in order to build religious, moral characters, and make better citizens. This work is done by the church communities through their priests, church committees, and general meetings, Sunday schools, ladies' aid societies, etc.

RUSSIAN ORTHODOX CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Russian Orthodox Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Russian Orthodox Church is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church, and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: RUSSIAN ORTHODOX CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	199	146	53	73.4	26.6
Members	95,134	80,433	14,701	84.5	15.5
Average per church	478	551	277		
Membership by sex:					
Male	49,342	41,427	7,915	84.0	16.0
Female	42,960	36,174	6,786	84.2	15.8
Sex not reported	2,832	2,832		100.0	
Males per 100 females	114.9	114.5	116.6		
Membership by age:					
Under 13 years	26,003	21,456	4,547	82.5	17.5
13 years and over	65,751	55,597	10,154	84.6	15.4
Age not reported	3,380	3,380		100.0	
Per cent under 13 years [3]	28.3	27.8	30.9		
Church edifices:					
Number	194	145	49	74.7	25.3
Value—Churches reporting	187	138	49	73.8	26.2
Amount reported	$4,883,515	$4,263,950	$619,565	87.3	12.7
Average per church	$26,115	$30,898	$12,644		
Debt—Churches reporting	136	108	28	79.4	20.6
Amount reported	$1,184,771	$1,077,639	$107,132	91.0	9.0
Churches reporting "no debt" on church edifice	50	30	20		
Parsonages:					
Value—Churches reporting	157	116	41	73.9	26.1
Amount reported	$1,140,600	$958,000	$182,600	84.0	16.0
Debt—Churches reporting	63	51	12		
Amount reported	$211,141	$183,779	$27,362	87.0	13.0
Churches reporting "no debt" on parsonage	91	62	29		
Expenditures during year:					
Churches reporting	195	144	51	73.8	26.2
Amount reported	$838,453	$730,117	$108,336	87.1	12.9
Current expenses and improvements	$746,196	$651,633	$94,563	87.3	12.7
Benevolences, missions, etc	$50,762	$45,139	$5,623	88.9	11.1
Not classified	$41,495	$33,345	$8,150	80.4	19.6
Average expenditure per church	$4,300	$5,070	$2,124		
Sunday schools:					
Churches reporting	90	65	25		
Officers and teachers	152	119	33	78.3	21.7
Scholars	5,770	4,553	1,217	78.9	21.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 199 active Russian Orthodox churches, with 95,134 members. The classification of membership by sex was reported by 195 churches and the classification by age was reported by 194 churches, 193 of which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926, 1916, 1906, and 1890. Differences in the method of reporting probably account in part for the decrease in members.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: RUSSIAN ORTHODOX CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	199	169	59	1
Increase over preceding census:				
Number	30	110	58	
Per cent [1]	17.8			
Members	95,134	99,681	19,111	500
Increase [2] over preceding census:				
Number	−4,547	80,570	18,611	
Per cent	−4.6	421.6		
Average membership per church	478	590	324	
Church edifices:				
Number	194	164	46	1
Value—Churches reporting	187	164	46	
Amount reported	$4,883,515	$2,137,713	$484,371	$40,000
Average per church	$26,115	$13,035	$10,530	
Debt—Churches reporting	136	132	36	
Amount reported	$1,184,771	$982,048	$131,774	
Parsonages:				
Value—Churches reporting	157	96	25	
Amount reported	$1,140,600	$503,614	$112,243	
Debt—Churches reporting	63			
Amount reported	$211,141			
Expenditures during year:				
Churches reporting	195	165		
Amount reported	$838,453	$549,776		
Current expenses and improvements	$746,196	$305,215		
Benevolences, missions, etc.	$50,762	$244,561		
Not classified	$41,495			
Average expenditure per church	$4,300	$3,332		
Sunday schools:				
Churches reporting	90	116	1	
Officers and teachers	152	150	2	
Scholars	5,770	6,739	75	

[1] Per cent not shown where base is less than 100.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Russian Orthodox Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: RUSSIAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females[1]
United States	**199**	**146**	**53**	**95,134**	**80,433**	**14,701**	**49,342**	**42,960**	**2,832**	**114.9**
New England:										
New Hampshire	3	3	------	655	655	--------	321	334	--------	96.1
Vermont	1	1	------	198	198	--------	102	96	--------	-------
Massachusetts	5	5	------	1,591	1,591	--------	922	669	--------	137.8
Rhode Island	1	------	1	185	--------	185	90	95	--------	-------
Connecticut	11	10	1	7,075	6,830	245	3,633	3,442	--------	105.5
Middle Atlantic:										
New York	24	22	2	19,980	19,311	669	10,108	8,372	1,500	120.7
New Jersey	12	9	3	9,783	9,021	762	4,929	4,854	--------	101.5
Pennsylvania	79	52	27	34,015	25,922	8,093	17,208	15,875	932	108.4
East North Central:										
Ohio	16	12	4	6,775	6,029	746	3,462	2,913	400	118.8
Indiana	3	3	------	1,751	1,751	--------	928	823	--------	112.8
Illinois	6	4	2	2,782	1,750	1,032	1,579	1,203	--------	131.3
Michigan	6	6	------	1,352	1,352	--------	743	609	--------	122.0
Wisconsin	3	1	2	936	502	434	515	421	--------	122.3
West North Central:										
Minnesota	5	4	1	2,734	2,515	219	1,630	1,104	--------	147.6
Iowa	1	1	------	98	98	--------	49	49	--------	-------
Missouri	2	1	1	465	299	166	249	216	--------	115.3
North Dakota	3	------	3	306	--------	306	148	158	--------	93.7
Kansas	1	1	------	150	150	--------	100	50	--------	-------
South Atlantic:										
Delaware	1	1	------	278	278	--------	199	79	--------	-------
Maryland	1	1	------	200	200	--------	200	--------	--------	-------
Dist. Columbia	1	1	------	68	68	--------	30	38	--------	-------
West Virginia	4	1	3	1,947	310	1,637	1,162	785	--------	148.0
East South Central:										
Alabama	1	------	1	101	--------	101	50	51	--------	-------
West South Central:										
Oklahoma	1	1	------	193	193	--------	106	87	--------	-------
Mountain:										
Colorado	3	2	1	531	490	41	300	231	--------	129.9
Pacific:										
Washington	2	1	1	475	410	65	215	260	--------	82.7
Oregon	1	1	------	36	36	--------	23	13	--------	-------
California	2	2	------	474	474	--------	341	133	--------	256.4

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently Vladimir the Great sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view to adopting those which they liked best. The emissaries returned and reported in favor of the Eastern Orthodox Catholic Church, whose ceremonial in the Cathedral of the Holy Wisdom at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Eastern Orthodox Catholic Church became the church of the state.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Boris R. Burden, editor, The Orthodox Catholic Review, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: RUSSIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**199**	**169**	**59**	**95,134**	**99,681**	**19,111**	**26,003**	**65,751**	**3,380**	**28.3**
New Hampshire	3	3	------	655	598	--------	308	347	--------	47.0
Massachusettes	5	8	1	1,591	3,983	470	457	1,134	--------	28.7
Connecticut	11	11	4	7,075	8,507	1,552	1,870	5,205	--------	26.4
New York	24	18	4	19,980	14,876	1,767	4,235	14,245	1,500	22.9
New Jersey	12	12	3	9,783	11,308	606	2,581	7,202	--------	26.4
Pennsylvania	79	70	22	34,015	34,877	8,446	10,387	22,148	1,480	31.9
Ohio	16	10	3	6,775	6,168	852	2,080	4,295	400	32.6
Indiana	3	1	------	1,751	900	--------	522	1,229	--------	29.8
Illinois	6	6	4	2,782	4,090	1,226	824	1,958	--------	29.6
Michigan	6	6	------	1,352	5,509	--------	379	973	--------	28.0
Wisconsin	3	3	3	936	190	196	319	617	--------	34.1
Minnesota	5	3	3	2,734	3,279	964	665	2,069	--------	24.3
North Dakota	3	------	2	306	---------	177	116	190	--------	37.9
West Virginia	4	1	------	1,947	149	--------	501	1,446	--------	25.7
Colorado	3	3	3	531	981	725	143	388	--------	26.9
Washington	2	3	2	475	565	574	62	413	--------	13.1
Other States	14	11	5	2,446	3,701	1,556	554	1,892	--------	22.6

[1] Based on membership with age classification reported.

During the succeeding centuries the church was governed, first, by metropolitans looking to the Patriarch of Constantinople as their titular head; from about 1589 to 1720 by independent patriarchs equal to the other Eastern Patriarchs of Antioch, Alexandria, Jerusalem, and Constantinople; and from the time of Peter the Great to 1917 by the Holy Synod. This Synod was a collegiate institution consisting of several metropolitans, bishops, and priests from all parts of Russia, who were invited to take a temporary or permanent part in its sessions. To see that the civil laws and interests of the country were complied with, a representative of the monarch sat in the Synod as a civil officer, with the title of Chief Procurator of the Holy Synod. To his presence in the Synod is due the incorrect opinion, widely extended outside of Russia, that the Emperor was really the head of the Russian Church, under the Czarist régime.

For many years previous to the World War the Russian Church had been preparing for a great council or conclave of representatives of all the Russian dioceses and missions, to determine many questions of policy, organization, and administration that had arisen and persisted since 1720. The very constitution of its organization as laid down under Peter the Great was outgrown and obsolete. Preliminary committees, councils, and conventions between 1900 and 1915 had prepared the way and the program for the work of the great Pan-Russian Church conclave, or "Sobor," as it is called in Russian. The World War was not permitted to interfere with the holding of the "Great Sobor." Early in 1917 delegates from all Russia, from Siberia, from Alaska and other parts of North America, and from China and Japan, representing every part of the Russian Church and its missions, assembled in Moscow for what has since been known as "The Great Sobor of 1917."

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: RUSSIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	199	194	187	$4,883,515	136	$1,184,771	157	$1,140,600	63	$211,141
New Hampshire	3	3	3	36,000	2	14,890	------	(1)	------	------
Massachusetts	5	5	5	74,500	4	17,650	4	17,000	1	1,000
Connecticut	11	11	11	279,500	6	40,100	9	90,500	6	17,500
New York	24	21	19	853,500	16	218,670	16	183,200	7	34,400
New Jersey	12	13	12	496,000	11	151,605	10	100,000	7	31,212
Pennsylvania	79	78	77	2,019,300	61	500,773	69	484,100	29	91,964
Ohio	16	16	16	393,500	13	138,856	13	78,500	4	17,248
Indiana	3	3	3	107,000	2	20,000	3	23,000	2	3,292
Illinois	6	6	6	132,200	3	8,700	5	30,700	------	------
Michigan	6	8	6	113,500	6	49,650	4	26,500	3	9,150
Wisconsin	3	3	3	28,650	1	2,500	------	(1)	------	------
Minnesota	5	5	5	130,000	3	7,200	4	23,000	------	------
West Virginia	4	3	3	23,800	2	4,229	------	(1)	------	------
Colorado	3	3	3	18,000	------	------	------	(1)	------	(1)
Other States [2]	19	16	15	178,065	6	9,948	20	84,100	4	5,375

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in New Hampshire, Wisconsin, West Virginia, and Colorado.

The Great Sobor revised the constitution and administrative enactments of the Russian Church. It determined upon a return to the patriarchal form of supreme government for the Church. While it was meeting, the Imperial Russian Empire fell, with the abdication of the Czar and the establishment of Kerensky's provisional government. The Red Revolution of October followed closely. Under the gunfire of the Soviet revolutionists the Great Sobor elected and enthroned a Patriarch of Moscow and All Russia, in succession to that sainted Nikon whose power had made Peter the Great tremble and decree the end of the office of Patriarch.

With the reestablishment of the Patriarchate and the installation of the Patriarch Tikhon at its head, the Great Sobor closed its sessions. Unfortunately for both church and state, the Patriarchate and Patriarch Tikhon became at once and inevitably the symbol of the old vanished régime, and the church was set in opposition to the Soviet State on purely political as well as religious questions. In the ensuing conflict Patriarch Tikhon was imprisoned and his assistants exiled, imprisoned, or executed. The administration of the Church was totally disrupted. In these chaotic conditions reformist groups, sometimes sponsored by those fighting against the Church, arose and divided the Church into rival factions.

Finally, in 1923, a coalition of these reformist groups, favored by and favorable to the Soviet Government in its fight against Patriarch Tikhon and the Church, organized a new church administration, forcibly removed the bishops that would not submit to their will, appointed bishops and clergy favorable to their reform ideas, and to the Soviet régime, established a married hierarchy

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: RUSSIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**199**	**195**	**$838,453**	**$746,196**	**$50,762**	**$41,495**	**90**	**152**	**5,770**
New Hampshire	3	3	5,362	5,254	108				
Massachusetts	5	5	13,182	12,326	856		1	2	24
Connecticut	11	10	49,168	44,915	1,492	2,761	3	14	202
New York	24	23	132,806	111,103	10,907	10,796	12	19	901
New Jersey	12	12	85,533	83,445	2,088		6	14	607
Pennsylvania	79	78	336,106	307,576	20,380	8,150	42	66	2,897
Ohio	16	16	87,577	64,957	2,832	19,788	6	6	328
Indiana	3	3	12,151	10,121	2,030		1	4	100
Illinois	6	6	26,425	24,970	1,455		3	4	170
Michigan	6	6	18,474	16,674	1,800		3	4	85
Wisconsin	3	3	6,872	5,322	1,550		3	6	127
Minnesota	5	4	22,317	22,009	308		2	3	86
North Dakota	3	3	1,308	1,308					
West Virginia	4	4	7,341	7,191	150				
Colorado	3	3	4,185	3,785	400		2	2	46
Other States	16	16	29,646	25,240	4,406		6	8	197

(hitherto unknown and uncanonical in the Russian Church, as in all the Orthodox Catholic Church since the Council of Chalcedon), and summoned a Russian Church Convention.

This convention, called the "Sobor" or "psuedo-Sobor" of 1923, without the presence or authority of the Patriarch, proceeded to depose the Patriarch Tikhon and unfrock him in his absence and without trial. It then abolished the Patriarchate of Moscow and All Russia; reversed the canon law of the Orthodox Catholic Church in matters of the clergy and marriage; abolished monasticism in the Russian Church; established a Synodist administration; and finally declared the communism of Karl Marx and Lenin essential to the salvation of all Christians, and adherence to the Soviet State obligatory upon all Russian Orthodox people. The administration and successor bodies which have derived from this convention are now known as the Synodist group and have a representative in America claiming to be the rightful Archbishop of the Russian Churches in this country.

The reaction against the extremes of the Synodist group and its 1923 convention was so great in Russia that the Soviet Government sought peace with the Patriarchal party by releasing Patriarch Tikhon and permitting him to reorganize the Patriarchal administration. While in the midst of this work Patriarch Tikhon died. It has been impossible for the Russian Patriarchate to hold a Sobor for the election of his successor. His office has been held by a number of substitutes, each in turn acting as *Locum Tenens*, or Guardian, of the Patriarchal Throne.

To these, and to the Patriarchate, the vast majority of Russian clergy and parishes both in Russia and abroad have remained faithful, while the Synodist group has lost influence and adherents steadily. The situation is still unsettled, and it is impossible to make definite statements about the present condition or the future of the Russian Church.

The Russian Church is the only branch of the Eastern Orthodox Church that has undertaken in recent years any foreign missionary enterprise. It has developed quite extensive missions in Siberia, Japan, and China, but its great work has been the care of the churches in America.

In 1759 a Russian merchant, named Glotoff, baptized several Aleuts of Umnak Island. Fifteen years later Schelehoff, the organizer of a company for fur trading in Alaska, baptized 40 Aleuts of Kodiak Island. In 1792, at his request, the Holy Synod sent to Alaska a special mission consisting of 8 monks, who established their headquarters at Kodiak and built the first Eastern Orthodox Church in America. In the course of two years 12,000 natives were baptized, and almost every hamlet had its church or chapel. During succeeding years a number of additional missionaries were sent from Russia, both to care for the Russians and to do missionary work among the natives. Of these, John Veniaminoff, afterwards Bishop Innocent, accomplished the most. Coming to Unalaska Island in 1824, he spent 10 years among the Aleuts, and then went to Sitka to teach the Kolosh. Until he left for Siberia in 1855 he was an indefatigable worker for the Alaskans. He prepared an alphabet and grammar of the Aleutian language; translated the catechism, the more important divine services of the church, and some books of the Bible, and did much for general education and the improvement of civil and social life. In Sitka he built the cathedral which is still an ornament to the city and founded an ecclesiastical consistory for the government of the churches.

After the change of political rule, accompanying the sale of Alaska to the United States, many Russians returned to their own country, and with them a large number of priests, or missionaries. As a result, there was a loss of interest in the country on the part of the people of Russia and an attendant loss of the means for carrying on the missionary work. Furthermore, as traders of different nationalities multiplied and missionaries of different creeds came to the country, many natives were drawn away from the church. Nevertheless, the Russian Church did not give up its work in the country, but continued to do whatever was within its means.

In 1872 the see was removed from Sitka to San Francisco, where there were already quite a number of Russians, Serbians, and Greeks. In 1888 Bishop Vladimir came from Russia, remaining until 1891, when he was succeeded by Bishop Nicholas, whose stay was noted for two important features: (1) An exceptional development of religious activity in Alaska and the Aleutian Islands, which found expression in the building of new churches, chapels, and schools; in the increase in the number of missionaries; in the founding of various societies and fraternities for charitable purposes and for the improvement of the moral condition of the natives; in the opening of asylums for children, etc.; (2) the enlarging of the eparchy to include Canada and the Eastern States of the United States, thus opening a new period in the history of the Russian Orthodox Church in the United States.

In the more recent immigration, large numbers have come from the old Austria-Hungary, especially from the former Galicia and Poland, who belonged to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which members of the Eastern Orthodox Churches, while recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church and be under the jurisdiction of local bishops, who in general either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York City and the mission was elevated to the rank of an archdiocese with an archbishop and two vicar bishops, one for the diocese of Alaska and the other for the Syrian Mission having its headquarters in the Diocese of Brooklyn, headed by an Arabic-speaking bishop of the Russian jurisdiction.

With the growth of the archdiocese, two additional vicar bishoprics—Pittsburgh and Canada—were added, and the Church remained under the administration of these five prelates until after the World War.

The history of the Russian Church in America since the World War and the Russian Revolution has reflected the chaos and uncertainty characteristic of this period in both state and church in Russia itself. As divisions and rival bishops have arisen abroad, so they exist in the Russian Church in America. Neither in Russia nor America is the situation clear or settled as yet. In America the diocese of Pittsburgh has become vacant, but the additional vicar bishoprics of Chicago and San Francisco have been erected. The vast majority of Russian communicants, parishes, and clergy remain faithful to the prelates who continue the authority of the Patriarchate and Patriarch of Moscow, revived in 1917. There are rival claimants, however, representing the reform parties headed by a Synodist group in Russia, the exiled monarchist prelates assembled in a Synod in Serbia, a Ukrainian schism, and a Carpatho-Russian element.

These various claimants have instituted numerous civil legal proceedings. One of them, representing the Synodist group in Russia, has secured technical legal possession and use of the Russian Cathedral property in New York City, but has virtually no following either among the laity or the clergy. Litigation is still pending and the legal outcome is uncertain, but apparently the great mass of Russian parishes, clergy, and faithful in this country will adhere to the Patriarchate of Moscow and its American representative or successor, rather than to the representative of the reformist synod of Soviet Russia. The other three claimants have neither legal nor ecclesiastical standing nor followers in sufficient numbers to require separate mention.

The most promising and hopeful development in the history of the Russian Church in America is the present logical movement toward the union of all the Orthodox Catholic congregations in America, including the Russian, into one united American Orthodox Catholic Church body, to be governed by an American Synod representing all national groups in this country, but independent of foreign influence or control. The Russian bishops in America under the archbishop loyal to the Patriarchate of Moscow have authorized and established such an organization, independent and autonomous in authority, administration, and jurisdiction, but at one with the rest of the Eastern Orthodox Catholic Churches in faith, doctrine and polity, discipline and practice.

As this is written this new organization, "The Holy Eastern Orthodox Catholic and Apostolic Church in North America," has only just begun the work of reorganizing and consolidating the divided congregations of the various Orthodox Catholic groups under the independent authority of its North American Holy

Synod. When this work has been done the third and permanent phase of Russian and general Orthodox Catholic history in America will begin, with one American Orthodox Catholic Church, rather than a multitude of diverse and divided factions of foreign national missions. The Holy Synod of the Holy Eastern Orthodox Catholic and Apostolic Church in North America publishes from Brooklyn a bimonthly magazine of 80 pages in English, called "The Orthodox Catholic Review." It has also published in English and several foreign languages the Constitution of the Holy Eastern Orthodox Catholic and Apostolic Church in North America and Related Documents of the North American Holy Synod, and it is preparing other literature for pamphlet publication in English and foreign languages.

DOCTRINE AND ORGANIZATION

The general doctrine and polity of the Russian Orthodox Church has already been fully stated.[2]

In Russia previous to the revolution of 1917, the Holy Synod governed the church through a staff of clerical and lay officers. There are three classes of bishops: Metropolitans, of whom there were three—one each in Leningrad, Moscow, and Kief; archbishops, according to their age and merits; and bishops, who in especially large dioceses are assisted by adjunct bishops. The selection and distribution of bishops required the imperial sanction. Each governing bishop has an ecclesiastical consistory under him, composed of clerical members, and generally, a lay secretary. Next come archpriests, priests, and deacons. In the monasteries there are also archimandrites, priors, hieromonks, hierodeacons, and monks.

With the reorganization of the Patriarchal administration of the Russian Church in 1917, the Holy Synod and the Chief Procurator disappeared, but the diocesan government was left essentially unchanged. The number of metropolitan sees was increased and new dioceses were created, but the chief change was in the supreme government of the Church.

After the imprisonment of the Patriarch Tikhon and the appearance of the Synodist group in 1923 the entire administration, both central and diocesan, was thrown into chaos by the conflicting parties, rival bishops, and external interference. While doctrine remains unchanged (except for the Synodist group's statement on communism), it is impossible to define the state of discipline or administration.

In the United States the present administration is through the archbishop and an ecclesiastical consistory in certain matters, but in actual practice it is chiefly directed through the five vicar bishops and the archbishop himself. There are also districts, with district deans exercising local supervision. Many parishes have become virtually independent, in the face of the uncertainty of the true locus of authority, but most of the clergy adhere strictly to the authority of a bishop as the basis of their pastoral appointment.

Previous to the fall of the old régime of Imperial Russia the Holy Synod of Russia allowed $77,850 annually for the maintenance of the eparchy, besides which the Missionary Society of Russia gave for its purely missionary work $1,481. The bishops, the official institutions, and the officers of the eparchy were supported by these appropriations, other expenses were met partly from the same funds and partly from parish fees. Since 1918, however, the missionary work and all the clergy have been supported, of necessity, by the contributions from the local congregations, since the present Russian régime does not permit funds to be provided from Russia.

[2] See Eastern Orthodox Churches, p. 484.

WORK

While originally the archdiocese was a mission, at present almost the only strictly missionary work is that carried on by the clergy of Alaska among the Indians and Eskimos, and each year sees Alaskan and Indian converts brought into the Russian Church. In the United States the clergy are almost entirely occupied with caring for the religious needs of immigrants from Europe who are members of the Russian Church by birth or have returned to it from the Uniat churches.

There are also converts in increasing numbers who come unsought from Americans of other denominational allegiance or of none, but of non-Orthodox ancestry. These are increasing as the church services and literature become available in the English language.

The educational work of the archdiocese consists in the maintenance of schools of various types, taught mostly by priests or readers. The Sunday schools are few in number, more attention being paid to the parish schools, which are held in some places only on Saturday, while in others they are held three times a week, and in still others every evening, after the sessions of the public schools are over. In these schools instruction is given in the Russian language, Russian history, Bible history, the catechism, prayers, and church singing.

A number of publications are devoted to the religious education of the members of the church. The archiepiscopal cathedra of New York publishes a monthly magazine entitled the "Russian Orthodox American Messenger." The Bishop of Chicago publishes for his diocese a monthly Russian journal called "Our Way." The Russian Orthodox Journal is published monthly in English in Pittsburgh, as the organ of a nation-wide association of young people's societies known as the "Russian Orthodox Clubs." The archbishop of Brooklyn publishes in Arabic a monthly called "The Truth" for the Syrian diocese. A weekly paper, called the "Light" is published in New York City, and a daily paper, "Russian Land," also in New York City, in the Little Russian language. The Russian Archdiocese also publishes books and pamphlets in various languages, chiefly Russian.

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SERBIAN ORTHODOX CHURCH

STATISTICS

The data given for 1926 represent 17 active Serbian Orthodox churches, all reported as being in urban territory. The total membership was 13,775, comprising 7,289 males, 6,421 females, and 65 for whom the sex was not reported. The classification of membership by sex was reported by 16 churches and the classification by age was reported by 11 churches, including 9 which reported members under 13 years of age.

The membership of the Serbian Orthodox Church is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church, and parish members, or the families of the congregation, the head of the family being the voting member.

Comparative data, 1906–1926.—Table 1 presents in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926, 1916, and 1906. It is probable that the decrease in membership is accounted for in part by differences in the method of reporting, as well as by a decrease in immigration.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1926: SERBIAN ORTHODOX CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	17	12	10
Increase over preceding census:			
Number	5	2	
Per cent [1]			
Members	13,775	14,301	15,742
Increase [2] over preceding census:			
Number	−526	−1,441	
Per cent	−3.7	−9.2	
Average membership per church	810	1,192	1,574
Church edifices:			
Number	17	10	8
Value—Churches reporting	16	10	8
Amount reported	$272,000	$106,700	$62,460
Average per church	$17,000	$10,670	$7,808
Debt—Churches reporting	5	5	7
Amount reported	$72,000	$21,112	$19,000
Parsonages:			
Value—Churches reporting	10	5	2
Amount reported	$50,000	$15,300	$2,100
Debt—Churches reporting	5		
Amount reported	$10,200		
Expenditures during year:			
Churches reporting	15	12	
Amount reported	$67,978	$29,353	
Current expenses and improvements	$63,885	$19,013	
Benevolences, missions, etc	$4,093	$10,340	
Average expenditure per church	$4,532	$2,446	
Sunday schools:			
Churches reporting	7	8	1
Officers and teachers	10	11	1
Scholars	497	653	13

[1] Per cent not shown where base is less than 100.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Serbian Orthodox Church by States. Table 2 gives for each State the number and membership of the churches and the membership classified by sex. Table 3 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property, for 1926 alone. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to the State of Ohio, the only one in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: SERBIAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX			
			Male	Female	Sex not reported	Males per 100 females [1]
United States	**17**	**13,775**	**7,289**	**6,421**	**65**	**113.5**
Middle Atlantic:						
New York	1	421	234	187		125.1
Pennsylvania	2	1,100	600	500		120.0
East North Central:						
Ohio	4	4,241	2,439	1,802		135.3
Indiana	2	135	135			
Illinois	2	148	148			
Michigan	1	367	150	217		69.1
Wisconsin	1	1,200	700	500		140.0
West North Central:						
Minnesota	1	65			65	
Nebraska	1	150	75	75		
Kansas	1	558	248	310		80.0
Pacific:						
California	1	5,390	2,560	2,830		90.5

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SERBIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**17**	**12**	**10**	**13,775**	**14,301**	**15,742**	**3,328**	**9,999**	**448**	**25.0**
Pennsylvania	2	4	4	1,100	3,688	6,652	100	900	100	10.0
Ohio	4		1	4,241		1,190	1,745	2,496		41.1
Other States	11	8	5	8,434	10,613	7,900	1,483	6,603	348	18.3

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SERBIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	17	17	16	$272,000	5	$72,000	10	$50,000	5	$10,200
Ohio	4	3	3	55,000	2	28,000	-----	(1)	-----	(1)
Other States [2]	13	14	13	217,000	3	44,000	10	50,000	5	10,200

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for parsonages (value and debt) include data for 2 churches in Ohio.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SERBIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	17	15	$67,978	$63,885	$4,093	7	10	497
Ohio	4	3	24,543	23,450	1,093	2	2	152
Other States	13	12	43,435	40,435	3,000	5	8	345

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The history of the Serbian Orthodox Church in the United States is closely linked with that of the Russian Church. This is true mainly for two reasons. The Serbian immigrants were not sufficiently concentrated in any one place to build distinctly Serbian parishes until quite recently; and there was no need for such parishes, inasmuch as the Serbians are linguistically Slavic and readily understand services conducted in the Russian language. Furthermore, from a very early date, there was at all times a Serbian priest or archimandrite high in the councils of the Russian diocesan administration in America, who acted as guide and supervisor for his people. The Serbians, therefore, remained directly under the Russian bishops in America until after the changed conditions resulting from the World War.

About five years ago, the Serbian Orthodox churches in this country and Canada were organized into a diocese, and now have a national church administration, with the same ritual and dogmas as the Russian and other Eastern Orthodox churches. Right Rev. Archimandrite Mardary Uskokovich, who was formerly in charge under the Russian Archdiocese, was consecrated on April 25, 1926, in Belgrade, by the Patriarch of Serbia, and he is now in residence in this country.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Right Rev. Bishop Mardary, and approved by him in its present form.

SYRIAN ORTHODOX CHURCH

STATISTICS

The data given for 1926 represent 30 active Syrian Orthodox churches, all reported as being in urban territory. The total membership was 9,207, comprising 4,725 males and 4,482 females. The classification of membership by sex and by age was reported by all of the 30 churches, including 29 which reported members under 13 years of age.

The membership of the Syrian Orthodox Church is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church, and parish members, or the families of the congregation, the head of the family being the voting member.

Comparative data, 1906–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926, 1916, and 1906. It is probable that the decrease in membership is accounted for in part by differences in the method of reporting, as well as by a decrease in immigration.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1926: SYRIAN ORTHODOX CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	30	25	8
Increase over preceding census:			
Number	5	17	
Per cent [1]			
Members	9,207	11,591	4,002
Increase [2] over preceding census:			
Number	−2,384	7,589	
Per cent	−20.6	189.6	
Average membership per church	307	464	500
Church edifices:			
Number	29	26	2
Value—Churches reporting	25	25	2
Amount reported	$902,375	$180,507	$32,160
Average per church	$36,095	$7,220	$16,080
Debt—Churches reporting	17	16	
Amount reported	$122,550	$70,779	
Parsonages:			
Value—Churches reporting	7	6	
Amount reported	$37,200	$14,500	
Debt—Churches reporting	3		
Amount reported	$11,000		
Expenditures during year:			
Churches reporting	24	24	
Amount reported	$66,971	$28,498	
Current expenses and improvements	$59,268	$24,288	
Benevolences, missions, etc	$7,703	$4,210	
Average expenditure per church	$2,790	$1,187	
Sunday schools:			
Churches reporting	9	8	1
Officers and teachers	31	31	1
Scholars	707	515	50

[1] Per cent not shown where base is less than 100. [2] A minus sign (−) denotes decrease.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Syrian Orthodox Church by States. Table 2 gives for each State the number and membership of the churches and the membership classified by sex. Table 3 gives for

selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church edifices and the debt on such edifices, for 1926 alone. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: SYRIAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	**30**	**9,207**	**4,725**	**4,482**	**105.4**
New England:					
Massachusetts	3	1,218	700	518	135.1
Rhode Island	1	235	110	125	88.0
Connecticut	1	177	101	76	----------
Middle Atlantic:					
New York	3	1,506	725	781	92.8
New Jersey	1	355	170	185	91.9
Pennsylvania	9	2,603	1,377	1,226	112.3
East North Central:					
Ohio	1	234	110	124	88.7
Indiana	1	39	21	18	----------
Michigan	1	233	126	107	117.8
West North Central:					
Iowa	2	524	280	244	114.8
Kansas	1	73	38	35	----------
South Atlantic:					
District of Columbia	1	105	65	40	----------
West Virginia	1	550	200	350	57.1
Georgia	1	161	78	83	----------
East South Central:					
Mississippi	1	44	24	20	----------
West South Central:					
Oklahoma	1	850	450	400	112.5
Texas	1	300	150	150	100.0

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SYRIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**30**	**25**	**8**	**9,207**	**11,591**	**4,062**	**2,755**	**6,452**	**29.9**
Massachusetts	3	4	3	1,218	3,930	1,200	354	864	29.1
New York	3	3	2	1,506	2,720	2,435	493	1,013	32.7
Pennsylvania	9	7	1	2,603	2,496	95	957	1,646	36.8
Other States	15	11	2	3,880	2,445	272	951	2,929	24.5

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SYRIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**30**	**29**	**25**	**$902,375**	**17**	**$122,550**	**7**	**$37,200**	**3**	**$11,000**
New York	3	6	3	525,100	3	48,400	----	(1)	----	----
Pennsylvania	9	8	8	97,775	5	13,850	3	17,500	2	6,000
Other States [2]	18	15	14	279,500	9	60,300	4	19,700	1	5,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 1 church in New York.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SYRIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**30**	**24**	**$66,971**	**$59,268**	**$7,703**	**9**	**31**	**707**
New York	3	3	11,900	10,400	1,500	1	12	80
Pennsylvania	9	8	20,931	18,388	2,543	2	3	144
Other States	18	13	34,140	30,480	3,660	6	16	483

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The churches of this body represent the immigration into the United States of communities from Syria connected with the Orthodox Patriarchates of Antioch or Jerusalem. Before the World War, although they all had priests of their own, as a body they were under the general supervision of a coadjutor bishop of the Russian Orthodox Church. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is included in that of the Eastern Orthodox Churches and the Russian Orthodox Church.

The Syrian Orthodox Catholic parishes in America are divided in their allegiance. The Syrian Mission, founded under the Russian jurisdiction and finally developed into the Archdiocese of Brooklyn, has remained staunchly faithful to the canonical Russian authority over Orthodox churches in America. The vast majority of Syrian Orthodox people in America still adhere to that unity in which their mission was founded, but two groups have separated themselves from the Russian jurisdiction and remain independent.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Boris R. Burden, editor, The Orthodox Catholic Review, and approved by him in its present form.

EVANGELICAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of persons who are on the register of communicants in each local church, having subscribed to the doctrine of the church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	2,054	575	1,479	28.0	72.0
Members	206,080	107,727	98,353	52.3	47.7
Average per church	100	187	66		
Membership by sex:					
Male	85,058	43,221	41,837	50.8	49.2
Female	121,022	64,506	56,516	53.3	46.7
Males per 100 females	70.3	67.0	74.0		
Membership by age:					
Under 13 years	10,410	5,956	4,454	57.2	42.8
13 years and over	186,910	97,067	89,843	51.9	48.1
Age not reported	8,760	4,704	4,056	53.7	46.3
Per cent under 13 years [2]	5.3	5.8	4.7		
Church edifices:					
Number	2,036	586	1,450	28.8	71.2
Value—Churches reporting	1,989	572	1,417	28.8	71.2
Amount reported	$25,380,761	$16,800,976	$8,579,785	66.2	33.8
Average per church	$12,761	$29,372	$6,055		
Debt—Churches reporting	411	252	159	61.3	38.7
Amount reported	$3,872,447	$3,376,961	$495,486	87.2	12.8
Churches reporting "no debt" on church edifice	1,353	279	1,074	20.6	79.4
Parsonages:					
Value—Churches reporting	1,165	500	665	42.9	57.1
Amount reported	$5,299,245	$3,100,150	$2,199,095	58.5	41.5
Debt—Churches reporting	191	102	89	53.4	46.6
Amount reported	$419,686	$315,833	$103,853	75.3	24.7
Churches reporting "no debt" on parsonage	814	345	469	42.4	57.6
Expenditures during year:					
Churches reporting	2,036	573	1,463	28.1	71.9
Amount reported	$5,951,009	$3,636,561	$2,314,448	61.1	38.9
Current expenses and improvements	$4,636,483	$2,880,758	$1,755,725	62.1	37.9
Benevolences, missions, etc	$1,303,462	$755,803	$547,659	58.0	42.0
Not classified	$11,064		$11,064		100.0
Average expenditure per church	$2,923	$6,347	$1,582		
Sunday schools:					
Churches reporting	2,000	572	1,428	28.6	71.4
Officers and teachers	30,041	12,585	17,456	41.9	58.1
Scholars	280,195	143,527	136,668	51.2	48.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 2,054 active Evangelical churches, with 206,080 members. The classification of membership by sex was reported by all of the 2,054 churches and the classification by age was reported by 1,951 churches, including 1,194 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. The figures are not entirely comparable for the various periods, however, by reason of the division between this church and the United Evangelical Church and their partial merger at a subsequent date.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: EVANGELICAL CHURCH

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	2,054	1,635	1,755	2,310
Increase [2] over preceding census:				
Number		−120	−555	
Per cent		−6.8	−24.0	
Members	206,080	120,756	104,898	133,313
Increase [2] over preceding census:				
Number		15,858	−28,415	
Per cent		15.1	−21.3	
Average membership per church	100	74	60	58
Church edifices:				
Number	2,036	1,582	1,617	1,889
Value—Churches reporting	1,989	1,565	1,609	
Amount reported	$25,380,761	$8,317,978	$5,819,620	$4,785,680
Average per church	$12,761	$5,315	$3,617	
Debt—Churches reporting	411	271	204	
Amount reported	$3,872,447	$771,943	$374,969	
Parsonages:				
Value—Churches reporting	1,165	762	680	
Amount reported	$5,299,245	$1,932,269	$1,297,666	
Debt—Churches reporting	191			
Amount reported	$419,686			
Expenditures during year:				
Churches reporting	2,036	1,615		
Amount reported	$5,951,009	$1,939,368		
Current expenses and improvements	$4,636,483	$1,197,884		
Benevolences, missions, etc	$1,303,462	$717,151		
Not classified	$11,064	$24,333		
Average expenditure per church	$2,923	$1,201		
Sunday schools:				
Churches reporting	2,000	1,535	1,571	
Officers and teachers	30,041	19,897	19,977	
Scholars	280,195	172,129	121,822	

[1] Figures given are those for the Evangelical Association as then constituted. Because of this fact, the increase in churches and members from 1916 to 1926 is not shown, as the data are not comparable.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Evangelical Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses

and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Evangelical Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**2,054**	**575**	**1,479**	**206,080**	**107,727**	**98,353**	**85,058**	**121,022**	**70.3**
New England:									
Maine	2	------	2	98	--------	98	31	67	--------
Massachusetts	10	10	------	711	711	---------	273	438	62.3
Rhode Island	1	1	------	190	190	---------	75	115	65.2
Middle Atlantic:									
New York	62	37	25	7,762	5,754	2,008	3,025	4,737	63.9
New Jersey	6	5	1	811	674	137	312	499	62.5
Pennsylvania	544	141	403	59,971	34,279	25,692	24,127	35,844	67.3
East North Central:									
Ohio	171	57	114	22,990	14,129	8,861	9,237	13,753	67.2
Indiana	98	33	65	12,268	7,403	4,865	4,937	7,331	67.3
Illinois	136	46	90	16,951	8,880	8,071	7,013	9,938	70.6
Michigan	128	35	93	11,529	5,877	5,652	4,605	6,924	66.5
Wisconsin	176	42	134	16,107	7,333	8,774	7,296	8,811	82.8
West North Central:									
Minnesota	107	24	83	8,671	3,107	5,564	3,885	4,786	81.2
Iowa	116	24	92	11,185	4,022	7,163	4,797	6,388	75.1
Missouri	15	5	10	1,344	725	619	576	768	75.0
North Dakota	68	5	63	3,103	542	2,561	1,408	1,695	83.1
South Dakota	47	4	43	2,350	413	1,937	1,067	1,283	83.2
Nebraska	88	15	73	6,669	1,695	4,974	2,863	3,806	75.2
Kansas	77	14	63	7,431	2,405	5,026	3,107	4,324	71.9
South Atlantic:									
Maryland	28	14	14	3,141	2,391	750	1,224	1,917	63.8
District of Columbia	1	1	------	100	100	---------	40	60	--------
Virginia	2	------	2	45	--------	45	12	33	--------
West Virginia	7	------	7	349	--------	349	126	223	56.5
East South Central:									
Kentucky	2	2	------	457	457	---------	188	269	69.9
West South Central:									
Oklahoma	15	4	11	914	404	510	395	519	76.1
Texas	11	7	4	995	655	340	377	618	61.0
Mountain:									
Montana	14	2	12	660	88	572	274	386	71.0
Colorado	28	9	19	2,306	1,007	1,299	994	1,312	75.8
Pacific:									
Washington	21	8	13	1,573	876	697	693	880	78.8
Oregon	54	13	41	3,181	1,667	1,514	1,156	2,025	57.1
California	19	17	2	2,218	1,943	275	945	1,273	74.2

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**2,054**	**1,635**	**1,755**	**206,080**	**120,756**	**104,898**	**10,410**	**186,910**	**8,760**	**5.3**
Massachusetts	10	11	10	711	602	590	37	593	81	5.9
New York	62	65	64	7,762	6,420	5,597	297	7,167	298	4.0
New Jersey	6	7	9	811	751	762	-------	811	-------	-------
Pennsylvania	544	208	233	59,971	14,674	13,294	2,965	52,140	4,866	5.4
Ohio	171	164	186	22,990	18,029	14,932	1,292	21,432	266	5.7
Indiana	98	111	111	12,268	10,876	8,787	850	11,023	395	7.2
Illinois	136	106	126	16,951	9,408	8,660	925	15,881	145	5.5
Michigan	128	137	139	11,529	9,599	7,575	472	10,965	92	4.1
Wisconsin	176	214	222	16,107	14,076	13,280	531	15,363	213	3.3
Minnesota	107	121	126	8,671	7,864	7,450	248	8,288	135	2.9
Iowa	116	85	110	11,185	5,847	5,429	695	9,914	576	6.6
Missouri	15	19	22	1,344	1,416	1,081	40	1,304	-------	3.0
North Dakota	68	63	53	3,103	2,290	1,688	53	2,970	80	1.8
South Dakota	47	42	51	2,350	1,752	1,642	83	1,967	300	4.0
Nebraska	88	59	66	6,669	2,944	3,200	397	6,204	68	6.0
Kansas	77	81	88	7,431	6,210	4,841	517	6,565	349	7.3
Maryland	28	6	8	3,141	520	540	155	2,788	198	5.3
West Virginia	7	7	7	349	232	189	16	325	8	4.7
Oklahoma	15	12	18	914	491	386	77	837	-------	8.4
Texas	11	12	14	995	683	611	91	904	-------	9.1
Montana	14	8	-------	660	95	---------	59	482	119	10.9
Colorado	28	15	9	2,306	868	345	171	2,086	49	7.6
Washington	21	32	22	1,573	1,586	942	177	1,338	58	11.7
Oregon	54	24	37	3,181	1,480	1,601	134	2,853	194	4.5
California	19	18	15	2,218	1,389	872	87	1,861	270	4.5
Other States	8	8	9	890	654	604	41	849	-------	4.6

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The great religious awakening which took place in the United States at the close of the eighteenth century was at first largely confined to the English-speaking communities. It was inevitable, however, that others should feel the effect of the new spirit; and a number of leaders arose, through whose influence varying types of religious life developed, eventuating in different church organizations. In eastern Pennsylvania there were a large number of German-speaking people, descendants of those who in the preceding century had fled from the Rhenish provinces of the Palatinate. Among them was Jacob Albright, who was born in Pottstown, Pa., in 1759, and died in 1808. Baptized in infancy, and confirmed in the Lutheran communion, he was later converted under the influence of a Reformed minister; but coming into connection with the Methodists, he declared his adherence to them and was licensed to exhort. More and more his interests were directed toward his own people. The leaders of the Methodist Church did

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop J. F. Dunlap, D. D., of the Board of Bishops of the Evangelical Church, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**2,054**	**2,036**	**1,989**	**$25,380,761**	**411**	**$3,872,447**	**1,165**	**$5,299,245**	**191**	**$419,686**
Massachusetts	10	10	10	158,100	8	22,957	3	27,000	2	6,500
New York	62	61	60	1,196,963	26	244,200	45	253,300	13	46,725
New Jersey	6	6	6	181,000	6	31,200	6	38,000		
Pennsylvania	544	543	532	7,113,903	98	1,253,305	246	1,202,400	40	85,236
Ohio	171	170	169	3,274,850	42	665,103	105	505,950	17	30,357
Indiana	98	98	97	1,457,500	17	226,950	59	244,600	7	20,517
Illinois	136	137	135	2,400,200	25	266,708	101	479,600	13	48,700
Michigan	128	126	124	1,651,545	32	420,237	78	379,650	25	69,532
Wisconsin	176	177	170	2,219,400	28	212,707	80	478,400	8	13,937
Minnesota	107	107	105	870,350	11	34,370	57	239,300	4	11,530
Iowa	116	116	115	1,057,725	17	93,746	88	342,250	9	10,990
Missouri	15	14	14	135,200	2	13,100	10	38,000	1	3,000
North Dakota	68	82	66	303,100	10	19,152	29	98,300	4	6,800
South Dakota	47	46	45	232,500	2	19,000	22	103,000	1	1,000
Nebraska	88	81	81	570,150	17	24,288	60	221,100	9	8,456
Kansas	77	74	74	610,600	8	35,300	54	154,275	9	15,650
Maryland	28	28	27	403,140	13	102,245	14	72,900	3	12,065
West Virginia	7	7	6	23,800	1	6,000		[1]		
Oklahoma	15	14	14	72,500	3	5,500	8	24,400	3	3,000
Texas	11	11	11	92,350	7	25,164	9	32,400	1	1,123
Montana	14	13	13	38,000	5	8,000	8	23,975	4	4,550
Colorado	28	19	19	209,700	10	57,980	16	60,000	5	7,300
Washington	21	21	21	137,700	6	13,185	17	46,875	3	1,970
Oregon	54	48	48	396,785	8	39,500	27	77,770	2	1,800
California	19	19	19	348,800	6	18,850	16	131,300	6	8,748
Other States[2]	8	8	8	224,900	3	13,700	7	24,500	2	200

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 2 churches in West Virginia.

not wish to engage in distinctively German work, as they believed that the German language in the United States would soon become extinct; and therefore Albright, who had begun to preach in 1796, felt called upon to devote himself particularly to work among these people in their own language. Under his direction 20 converts from among them united, in 1800, to pray with and for each other. It had not been his purpose to found a new church; but the language conditions and the opposition manifested by some Methodists to the modes of worship used by his converts made a separate ecclesiastical organization necessary. There was no schism; it was simply the development of a movement for the religious and spiritual awakening of the German communities in Pennsylvania.

It was not, however, until 1803 that an ecclesiastical organization was effected at a general assembly held in eastern Pennsylvania, when Mr. Albright was set apart as a minister of the gospel and ordained as an elder. The act of consecration was performed by the laying on of hands and solemn prayer by two of his associates. The claim that this act was an ordination was opposed by the ecclesiastics of other denominations, but the Association held to its position and asserted that Albright's credentials were from a higher authority than that of the ecclesiastical succession.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**2,054**	**2,036**	**$5,951,009**	**$4,636,483**	**$1,303,462**	**$11,064**	**2,000**	**30,041**	**280,195**
Massachusetts	10	10	27,162	23,774	3,388	----	10	112	949
New York	62	61	285,036	235,297	49,539	200	61	910	8,752
New Jersey	6	6	38,429	29,501	8,928	----	6	108	809
Pennsylvania	544	541	1,651,984	1,255,975	385,145	10,864	518	8,199	83,870
Ohio	171	171	673,500	534,393	139,107	----	171	3,076	31,180
Indiana	98	98	337,938	274,051	63,887	----	97	1,749	15,591
Illinois	136	135	577,539	453,813	123,726	----	135	2,514	22,623
Michigan	128	127	338,043	278,446	59,597	----	127	1,906	19,640
Wisconsin	176	176	438,663	349,485	89,178	----	165	2,042	18,613
Minnesota	107	104	232,435	178,782	53,653	----	106	1,448	10,653
Iowa	116	114	302,330	220,473	81,857	----	113	1,485	13,204
Missouri	15	15	33,755	23,163	10,592	----	15	248	1,930
North Dakota	68	68	84,077	64,656	19,421	----	68	626	5,069
South Dakota	47	46	68,601	51,634	16,967	----	45	436	3,766
Nebraska	88	88	172,290	124,664	47,626	----	87	1,248	8,912
Kansas	77	77	199,598	149,901	49,697	----	76	1,111	10,019
Maryland	28	27	105,708	91,675	14,033	----	28	492	4,651
West Virginia	7	6	3,814	3,169	645	----	7	86	656
Oklahoma	15	15	21,654	16,488	5,166	----	15	189	1,444
Texas	11	11	26,920	20,876	6,044	----	11	182	1,673
Montana	14	13	24,177	20,425	3,752	----	13	190	1,133
Colorado	28	27	64,535	50,038	14,497	----	28	425	3,657
Washington	21	21	41,074	31,958	9,116	----	20	259	2,202
Oregon	54	52	86,407	72,513	13,894	----	51	584	4,822
California	19	19	83,227	55,131	28,096	----	19	306	3,131
Other States	8	8	32,113	26,202	5,911	----	8	110	1,246

His training in the Methodist Episcopal Church influenced him in organizing the new movement, and many characteristic Methodist features, such as the circuit system and the itinerancy, were adopted. The first field of operations included the counties of Bucks, Berks, and Northampton, and extended into portions of Northumberland and Centre Counties. The first annual conference was held in Lebanon County, Pa., in November, 1807. Albright was elected bishop, and articles of faith and the book of discipline were adopted, but a full form of church government was not devised for some years. The first general conference convened in Buffalo Valley, Union County, Pa., in October, 1816, at which time the denomination took the name Evangelical Association.

Although, in the beginning, the activities of the church were carried on in the German language only, the scope was soon widened by taking up work in the English language also; and of late years English has become the dominant language, practically displacing the German. The denomination spread into the Central States, and throughout the Northern and Western States from New England to the Pacific coast, and north into Canada.

For some years the missionary idea, which has always been a dominant purpose of the denomination, found its expression in local work; but in 1839 a general missionary society was organized, and a woman's society followed in 1883. In 1854 the church first reached out to Europe, and commenced an important work both in Germany and Switzerland. In 1876 Japan was occupied, and since then missions have been established in China and Russia. As early as 1815, a church

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: EVANGELICAL CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**2,054**	**206,080**	**1,989**	**$25,380,761**	**411**	**$3,872,447**	**2,036**	**$5,951,009**	**2,000**	**280,195**
Atlantic	26	4,052	25	877,500	22	251,100	26	209,617	26	4,789
California	19	2,218	19	348,800	6	18,850	19	83,227	19	3,131
Central Pennsylvania	274	28,056	268	3,124,515	49	547,467	272	716,715	264	40,001
Colorado	28	2,306	19	209,700	10	57,980	27	64,535	28	3,657
Des Moines	24	2,271	23	146,225	3	2,592	23	45,314	23	2,695
East Pennsylvania	100	10,322	97	1,428,278	22	175,212	99	391,411	90	15,017
East Pennsylvania United	24	6,500	24	856,000	8	91,359	24	197,247	24	8,115
Illinois	92	12,817	91	1,994,100	20	248,308	91	479,779	90	17,062
Illinois United	37	3,195	36	343,400	2	15,900	37	81,175	37	4,535
Indiana	120	15,068	120	1,739,700	25	241,807	120	407,920	120	18,853
Iowa	88	8,780	88	900,000	13	90,754	87	252,161	87	10,387
Kansas	105	9,780	100	824,600	13	53,900	105	257,663	104	13,290
Michigan	140	12,081	136	1,704,545	34	424,807	139	348,478	139	20,607
Minnesota	106	8,652	104	866,850	11	34,370	103	231,765	103	10,586
Nebraska	104	7,238	96	601,850	22	32,288	103	193,811	102	10,148
New England	13	999	13	201,400	9	30,957	13	36,816	13	1,385
New York	49	5,730	48	725,963	17	98,400	48	171,384	48	6,144
North Dakota	69	3,122	67	306,600	10	19,152	69	84,747	69	5,136
Ohio	152	21,566	149	3,154,350	37	653,876	152	645,300	152	29,112
Oregon	61	3,724	55	445,485	10	41,555	59	102,361	58	5,671
Pittsburgh	173	17,071	169	1,945,150	26	473,412	171	387,429	167	24,474
South Dakota	47	2,350	45	232,500	2	19,000	46	68,601	45	3,766
Texas	11	995	11	92,350	7	25,164	11	26,920	11	1,673
Washington	14	1,030	14	89,000	4	11,130	14	25,120	13	1,353
Wisconsin	178	16,157	172	2,221,900	29	213,107	178	441,513	166	18,608

publishing house was founded, and what is said to be the oldest German religious paper in the United States, Der Christliche Botschafter, was founded in 1836.

A division, in 1891, resulting in the organization of the United Evangelical Church, took from the denomination a large number of ministers and members.

Both denominations continued their separate existence until the end of the second decade of the separation when the growing conviction that the two churches should be reunited began to find articulate expression. The General Conference of the Evangelical Association of 1907 and that of the United Evangelical Church in 1910 took definite steps toward a reapproachment by the appointment of commissions on church union and federation. These commissions, after a series of meetings, agreed upon a partial basis of union in 1918, which basis was ratified by the General Conference of the United Evangelical Church in 1918 and by the General Conference of the Evangelical Association in 1919.

Commissions were again appointed which, in joint session in 1921, completed the basis of union; it was submitted to the annual conferences of both denominations, receiving the required constitutional majority in both churches. At a special session of the General Conference of the Evangelical Association, and at a regular session of the General Conference of the United Evangelical Church, meeting simultaneously during the month of October, 1922, the adoption of the Discipline and the Basis of Union was consummated, and on October 14, 1922, in

the General Conference of the Evangelical Church, the two churches were united under the name of the Evangelical Church.

However, the union did not include the entire body of the United Evangelical Church, as certain dissenting organizations, largely in the East Pennsylvania Conference, decided to remain outside the merger and to retain the original name.

DOCTRINE

In doctrine the Evangelical Church is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church. They emphasize the divinity as well as perfect humanity of the Son of God and the true divinity of the Holy Ghost; and hold that the canonical Scriptures of the Old and New Testaments reveal the will of God so far as is necessary for salvation. Christian perfection is defined as "a state of grace in which we are so firmly rooted in God that we have instant victory over every temptation the moment it presents itself, without yielding in any degree; in which our rest, peace, and joy in God are not interrupted by the vicissitudes of life; in which, in short, sin has lost its power over us, and we rule over the flesh, the world, and Satan, yet in watchfulness." Entire sanctification is the basis of this perfection, which, however, constantly admits of a fuller participation in divine power and a constant expansion in spiritual capacity.

ORGANIZATION

The polity of the Evangelical Church is connectional in form. Bishops are elected by the General Conference for a term of four years, but are not ordained or consecrated as such. They are eligible for reelection and are general overseers of the work of the church. They preside at annual conferences and, as a board, decide all questions of law in the interval between General Conference sessions. The General Conference, which meets quadrennially, has been, since 1839, a delegated body. Previous to that time all elders of the church were members. The annual and quarterly conferences correspond to the similar bodies in the Methodist Episcopal Church; the annual conferences consisting of the ministers within certain territorial bounds and a limited number of laymen; and the quarterly conferences consisting of the officers of the local congregations. Presiding elders are elected for four years by the annual conference. Pastors are appointed annually, on the itinerant system, the time limit being seven consecutive years in any field, except a missionary conference. The property of local congregations is controlled and managed by trustees for the use of the ministry and membership, and subject to the doctrine and polity of the denomination.

WORK

The general missionary work both home and foreign is under the care of a missionary society, whose members become such by the payment of dues. It carries on its work through a board, whose membership consists of the officers of the society (who are also the officers of the board); one ministerial delegate from each annual conference society; two delegates from the Woman's Missionary Society, the missionary executive secretaries; and eight laymen who are elected by the General Conference. The annual conferences are practically organized as branch societies for missionary work. All transactions of the missionary society are reviewed at the General Conference. The Woman's Missionary Society has 1,169 local societies, with a total membership of 36,722, and works under the general direction of the Board of Missions. This general board makes the annual appropriations for mission conferences in the United States and foreign lands, and these conferences in turn divide their respective appropriations among the various mission stations.

Appropriations for home mission work are directed to the support of the missionaries and the provision of homes for them. A considerable amount of work is done in the West and Northwest, including the western provinces of Canada—Manitoba, Saskatchewan, and Alberta—and in the large cities of the United States. Of late, work has developed among the foreign nationalities in the United States, there being now 4 missions among Italians. The total number of missionaries reported in the home department in 1926 was 705, the number of churches aided was 1,087, and the contributions for the work were reported as $312,131.

In close sympathy with the Board of Home Missions is the work of the Board of Church Extension in assisting needy mission congregations to erect church buildings by means of temporary loans at a minimum rate of interest. For this work, in 1926, there was contributed $22,000. There is a general fund amounting to $354,475, a special fund of $24,900, and another for churches in Europe of $30,000, making a total of $409,375.

Foreign missions are carried on through both the Board of Missions and the Woman's Missionary Society. The fields occupied are Japan, China, Germany, Poland, Latvia, France, Africa, Switzerland, Russia, and Canada. The most distinctively foreign mission work is that in China and Japan, in each of which countries there is a principal station, with various substations and churches connected with it. In 1926, in connection with the missions in these two countries, there were reported 54 organized congregations, with 3,551 members; 4 training schools, with 264 students; and 31 primary and day schools, with 3,056 pupils. In addition, there were in Europe, generally under the care of native preachers, 424 churches, with 32,928 members; and in Canada, 122 churches, with 9,892 members. The total number of American missionaries employed was 82, chiefly in Asia, and there were 725 native workers, including deaconesses, most of them in Europe. In the foreign field there were also 25 hospitals and dispensaries, with 37,500 patients, and 1 orphanage, with 45 inmates. The total amount contributed for foreign missions by the churches in 1926 was $292,012, of which $52,613 went to assist the work in Europe, $94,429 that in Japan, $141,262 that in China, and $3,708 that in Africa. The contributions for the work in Canada are special and are not included in the regular contributions. The property in Europe is valued at $1,759,000, that in Japan at $304,000, and that in China at $101,000, making a total of $2,164,000. The general receipts of the missionary society for both the home and foreign fields have shown a steady increase since 1916, and in 1926 amounted to $804,730. The average contribution in the whole denomination in 1926 for home and foreign missionary purposes was $3.25 per member.

The educational work of the denomination in the United States in 1926 included 5 institutions of higher grade, with 1,603 students. The current income for educational work at home was $311,180; great emphasis was placed upon raising a fund for endowments, which were materially increased. The value of property is estimated at $3,164,100, and there is an endowment of $1,209,814.

The institutional or philanthropic enterprises of the church include 2 orphanages, 5 homes for the aged, and 4 hospitals, with a deaconess home. The total number of inmates during 1926 is given as 4,250. The property of orphanages and homes is valued at $1,750,000, and the endowment is $450,000. The deaconess home is the center of a great work in the church. There the deaconesses are trained as nurses, pastors' assistants, and missionary workers among the poor.

Aside from these institutions there is a charitable society, whose funds, amounting to $65,000, are in the form of a permanent endowment, the proceeds from

which are applied to the support of aged ministers, or such as are in broken health, and to the support of families of deceased ministers.

The young people of the church are enrolled in what is known as the Evangelical League of Christian Endeavor, which in 1926 had in the United States 1,795 societies, with 55,269 members. These societies contributed $74,052, of which $12,675 was appropriated for missionary work and the remainder for various other purposes. There were also 688 similar societies with 21,988 members, in foreign lands, making the total enrollment of the league 2,483 societies, with 77,257 members.

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EVANGELICAL CONGREGATIONAL CHURCH

(FORMERLY UNITED EVANGELICAL CHURCH)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Congregational Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of persons who are on the registers of the local churches as communicant members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL CONGREGATIONAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	153	58	95	37.9	62.1
Members	20,449	13,707	6,742	67.0	33.0
Average per church	134	236	71		
Membership by sex:					
Male	8,100	5,430	2,670	67.0	33.0
Female	12,349	8,277	4,072	67.0	33.0
Males per 100 females	65.6	65.6	65.6		
Membership by age:					
Under 13 years	1,205	805	400	66.8	33.2
13 years and over	19,012	12,902	6,110	67.9	32.1
Age not reported	232		232		100.0
Per cent under 13 years [3]	6.0	5.9	6.1		
Church edifices:					
Number	148	57	91	38.5	61.5
Value—Churches reporting	142	55	87	38.7	61.3
Amount reported	$2,319,400	$1,743,500	$575,900	75.2	24.8
Average per church	$16,334	$31,700	$6,620		
Debt—Churches reporting	29	20	9		
Amount reported	$240,000	$225,430	$14,570	93.9	6.1
Churches reporting "no debt" on church edifice	99	31	68		
Parsonages:					
Value—Churches reporting	78	45	33		
Amount reported	$451,300	$309,800	$141,500	68.6	31.4
Debt—Churches reporting	13	9	4		
Amount reported	$36,900	$30,500	$6,400	82.7	17.3
Churches reporting "no debt" on parsonage	56	31	25		
Expenditures during year:					
Churches reporting	153	58	95	37.9	62.1
Amount reported	$574,165	$419,805	$154,360	73.1	26.9
Current expenses and improvements	$444,444	$316,183	$128,261	71.1	28.9
Benevolences, missions, etc	$129,721	$103,622	$26,099	79.9	20.1
Average expenditure per church	$3,753	$7,238	$1,625		
Sunday schools:					
Churches reporting	148	57	91	38.5	61.5
Officers and teachers	2,950	1,537	1,413	52.1	47.9
Scholars	27,395	16,791	10,604	61.3	38.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 153 active organizations of the Evangelical Congregational Church, with 20,449 members. The classification of membership by sex was reported by all of the 153 churches, and the classification by age was reported by 148 churches, including 94 which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. The figures shown for 1916 and 1906 represent the entire body of United Evangelical churches prior to the merger of the majority of them with the Evangelical Association.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: EVANGELICAL CONGREGATIONAL CHURCH

ITEM	1926	1916 [1]	1906 [1]
Churches (local organizations)	153	957	975
Increase [2] over preceding census:			
Number		−18	
Per cent		−1.8	
Members	20,449	89,774	69,882
Increase [2] over preceding census:			
Number		19,892	
Per cent		28.5	
Average membership per church	134	94	72
Church edifices:			
Number	148	905	920
Value—Churches reporting	142	896	906
Amount reported	$2,319,400	$4,657,893	$3,180,359
Average per church	$16,334	$5,199	$3,510
Debt—Churches reporting	29	245	208
Amount reported	$240,000	$524,988	$292,004
Parsonages:			
Value—Churches reporting	78	401	346
Amount reported	$451,300	$962,490	$610,251
Debt—Churches reporting	13		
Amount reported	$36,900		
Expenditures during year:			
Churches reporting	153	927	
Amount reported	$574,165	$1,111,264	
Current expenses and improvements	$444,444	$831,519	
Benevolences, missions, etc	$129,721	$279,165	
Not classified		$580	
Average expenditure per church	$3,753	$1,199	
Sunday schools:			
Churches reporting	148	905	883
Officers and teachers	2,950	13,908	12,136
Scholars	27,395	129,453	93,176

[1] Figures given represent data for the United Evangelical Church as then constituted. Because of this fact, the increase or decrease in churches and members from 1916 to 1926 is not shown, as the data are not comparable.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Evangelical Congregational Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday

schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for the two conferences in the Evangelical Congregational Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL CONGREGATIONAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females
United States	**153**	**58**	**95**	**20,449**	**13,707**	**6,742**	**8,100**	**12,349**	**65.6**
Middle Atlantic:									
Pennsylvania	140	51	89	19,309	12,817	6,492	7,667	11,642	65.9
East North Central:									
Ohio	7	4	3	604	519	85	226	378	59.8
Illinois	6	3	3	536	371	165	207	329	62.9

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL CONGREGATIONAL CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**153**	**957**	**975**	**20,449**	**89,774**	**69,882**	**1,265**	**19,012**	**232**	**6.0**
New York	------	6	6	------	249	158	------	------	------	------
Pennsylvania	140	576	578	19,309	62,792	45,480	1,132	18,010	167	5.9
Ohio	7	42	45	604	4,729	4,293	60	519	25	10.4
Illinois	6	75	86	536	6,830	6,447	13	483	40	2.6
Wisconsin	------	3	4	------	199	170	------	------	------	------
Minnesota	------	18	13	------	648	492	------	------	------	------
Iowa	------	73	84	------	5,202	5,017	------	------	------	------
North Dakota	------	8	3	------	226	96	------	------	------	------
South Dakota	------	8	8	------	231	155	------	------	------	------
Nebraska	------	60	60	------	3,028	2,992	------	------	------	------
Kansas	------	11	14	------	615	547	------	------	------	------
Maryland	------	19	15	------	2,155	1,769	------	------	------	------
West Virginia	------	4	4	------	262	105	------	------	------	------
Oklahoma	------	13	7	------	576	199	------	------	------	------
Oregon	------	36	43	------	1,695	1,661	------	------	------	------
Other States	------	5	5	------	337	301	------	------	------	------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL CONGREGATIONAL CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	153	148	142	$2,319,400	29	$240,000	78	$451,300	13	$36,900
Pennsylvania	140	137	131	2,202,400	25	219,642	70	410,800	13	36,900
Ohio	7	5	5	34,000	2	4,858	4	14,500		
Illinois	6	6	6	83,000	2	15,500	4	26,000		

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL CONGREGATIONAL CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	153	153	$574,165	$444,444	$129,721	148	2,950	27,395
Pennsylvania	140	140	534,173	413,957	120,216	136	2,727	25,587
Ohio	7	7	14,464	11,467	2,997	6	101	857
Illinois	6	6	25,528	19,020	6,508	6	122	951

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The United Evangelical Church, as a separate ecclesiastical body, dates from the year 1894. Previous to that time its members constituted a part of the Evangelical Association, organized under the evangelistic labors of Jacob Albright, in eastern Pennsylvania, in the year 1800. The division which resulted in the formation of the new church was due to differences of opinion as to what were considered fundamental principles of church polity, and official acts affecting the claims of a large minority of the ministers and members of the association. Seven annual conferences, with from 60,000 to 70,000 members, who were designated the "minority," entered a protest against what they regarded as "abuse of the powers conferred by the discipline, and usurpation of powers in violation of the discipline." This protest availed nothing, and in due time a separate organization was effected, with articles of faith and a discipline in strict accord with the doctrine, spirit, and purpose of the original church. On October 10, 1894, the former members of the East Pennsylvania Conference met in convention and organized as the "East Pennsylvania Conference of the United Evangelical Church," and called a general conference to meet in Naperville, Ill., November 29, 1894. Other conferences joined in the call, and on the designated day the conference met, and on the following day declared itself to be the first General Conference of the United Evangelical Church.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop E. S. Woodring, of the Evangelical Congregational Church, and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: EVANGELICAL CONGREGATIONAL CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**153**	**20,449**	**142**	**$2,319,400**	**29**	**$240,000**	**153**	**$574,165**	**148**	**27,395**
Eastern	136	18,963	127	2,168,900	25	219,642	136	529,972	132	25,236
Western	17	1,486	15	150,500	4	20,358	17	44,193	16	2,159

In 1910 a movement was started looking toward a reunion of the United Evangelical Church and the Evangelical Association. Commissions were appointed by the general conferences in 1914 to consider the question and prepare a basis of union. For a number of years the matter lay dormant, but in 1922 the majority of the delegates to the General Conference held in Barrington, Ill., voted to reunite on the basis proposed by the commission.

The East Pennsylvania Conference, long recognized as the mother conference, at its annual session prior to the session of the General Conference, refused to vote on the basis of union, giving nine reasons for its action, which briefly stated were: That the method of procedure was irregular and contrary to the law of the church; that it meant a return to a church polity which had been objectionable 30 years before and had been one of the principal reasons for the establishment of the United Evangelical Church; that it meant the omission of a number of articles of faith which were deemed of vital importance and concerning which the discipline explicitly stated "The Articles of Faith shall never be changed."

This conference also instructed its delegates to the General Conference to enter a protest in harmony with the foregoing action. This protest was, however, disregarded and the merger declared effected.

The protesting delegates, upon their return from the General Conference, called a special session of the East Pennsylvania Conference and presented their report. This body indorsed the action of their representatives and decided to perpetuate the United Evangelical Church. Since that date the large majority of churches in this conference, together with individual churches in the Central, Pittsburgh, Ohio, and Illinois conferences, have been functioning apart from the merger, with marked success. Though the Supreme Court of the State of Pennsylvania declared the merger to be legal, its decision did not define exactly the status of these churches; but, pending such interpretation, and under an agreement with the larger body, they continued their separate existence under the same name. They later adopted the name Evangelical Congregational Church.

The boundaries of the East Pennsylvania Conference remain the same as before the merger, while the churches in the Middle West have been organized into a Western Conference.

The valuation of the property owned by the congregations reporting in 1926 is $2,682,650, to which must be added the value of a home for the aged, making a total valuation of $2,702,650.

The ministerial ranks are composed of 117 itinerant preachers serving charges and 52 local preachers.

The Evangelical Congregational Church is a constituent member of the Federal Council of the Churches of Christ in America, and is identified with the various movements for church union and fellowship.

DOCTRINE

In doctrine the Evangelical Congregational Church may be characterized as Arminian. Its confession of faith, formulated in 25 articles, varies but little from the teachings of the Methodist Episcopal Church. The church emphasizes the principle of voluntary giving, not only for the support of the ministry, but also for the maintenance of all the religious and benevolent enterprises of the church; "voluntary abstinence from all intoxicants, as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks, as the duty of civil government"; the exercise of strict discipline for the safety, purity, and power of the church; the integrity of the Bible, as given by inspiration of God; and the fellowship of all followers of Christ.

ORGANIZATION

In polity the church resembles the Methodist Episcopal Church. The local congregations are self-governing in their temporal affairs. There is equal clerical and lay representation in the annual conferences, as well as in the General Conference. The itinerant system of ministerial supply and service prevails, the appointments of ministers being made at each annual conference, by a committee consisting of a presiding bishop and presiding elders, for one year, with the privilege of reappointment to the limit of a five years' term.

WORK

The missionary interests of the church are committed especially to a Society of Home and Foreign Missions, which has a branch in each annual conference. Its affairs are managed by a general board, consisting of its officers, together with one delegate from each conference auxiliary, and one from the Woman's Home and Foreign Missionary Society. The latter is auxiliary to the general society. The annual conferences are empowered to establish missions within their own bounds, and supervise them, while beyond the limits of conference districts the board of missions can act. The number of such missions now in operation within and beyond the conference bounds is 58, cared for by the same number of missionaries; and for the prosecution of the work in 1926, the sum of $25,000 was contributed.

Foreign missionary work is carried on through interdenominational boards. The Woman's Home and Foreign Missionary Society is especially active and it is largely through its efforts that 20 missionaries are being supported in several foreign countries.

The Keystone League of Christian Endeavor Societies in 1926 numbered 130 with a membership of 5,281 and contributed $1,835 for missionary purposes, while the Sunday schools contributed for various purposes the sum of $100,663.

A home for the aged has been established at Herndon, Pa., with a property valuation of $50,000, which includes a farm of 110 acres. Three fine parks are owned by the church—namely, Waldheim Park, located near Allentown, Pa.; Rosedale Park, near Reading; and Herndon Park, adjoining the property of the Home for the Aged, at Herndon, Pa. Successful summer assemblies are conducted in all of these parks.

A publishing company has been organized with headquarters at Allentown, Pa. The official church publication is called The United Evangelical.

EVANGELICAL SYNOD OF NORTH AMERICA

(FORMERLY GERMAN EVANGELICAL SYNOD OF NORTH AMERICA)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Synod of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Evangelical Synod of North America all persons on the rolls as communicants in good standing are counted as members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL SYNOD OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	1,287	533	754	41.4	58.6
Members	314,518	203,663	110,855	64.8	35.2
Average per church	244	382	147		
Membership by sex:					
Male	138,503	85,189	53,314	61.5	38.5
Female	162,654	107,794	54,860	66.3	33.7
Sex not reported	13,361	10,680	2,681	79.9	20.1
Males per 100 females	85.2	79.0	97.2		
Membership by age:					
Under 13 years					
13 years and over	314,518	203,663	110,855	64.8	35.2
Church edifices:					
Number	1,402	600	802	42.8	57.2
Value—Churches reporting	1,253	519	734	41.4	58.6
Amount reported	$35,789,581	$27,632,881	$8,156,700	77.2	22.8
Average per church	$28,563	$53,243	$11,113		
Debt—Churches reporting	410	279	131	68.0	32.0
Amount reported	$4,109,265	$3,603,315	$505,950	87.7	12.3
Churches reporting "no debt" on church edifice	758	223	535	29.4	70.6
Parsonages:					
Value—Churches reporting	982	447	535	45.5	54.5
Amount reported	$5,931,291	$3,854,456	$2,076,835	65.0	35.0
Debt—Churches reporting	147	93	54	63.3	36.7
Amount reported	$417,260	$335,158	$82,102	80.3	19.7
Churches reporting "no debt" on parsonage	749	323	426	43.1	56.9
Expenditures during year:					
Churches reporting	1,274	529	745	41.5	58.5
Amount reported	$6,002,900	$4,431,904	$1,570,996	73.8	26.2
Current expenses and improvements	$5,136,214	$3,813,016	$1,323,198	74.2	25.8
Benevolences, missions, etc	$860,133	$618,888	$241,245	72.0	28.0
Not classified	$6,553		$6,553		100.0
Average expenditure per church	$4,712	$8,378	$2,109		
Sunday schools:					
Churches reporting	1,146	503	643	43.9	56.1
Officers and teachers	16,978	11,406	5,572	67.2	32.8
Scholars	171,402	114,735	56,667	66.9	33.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

The data given for 1926 represent 1,287 active churches of the Evangelical Synod of North America, with 314,518 members. The classification of membership by sex was reported by 1,255 churches, and the classification by age was reported by all of the churches, none of which, however, reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: EVANGELICAL SYNOD OF NORTH AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,287	1,331	1,198	870
Increase [1] over preceding census:				
Number	−44	133	328	
Per cent	−3.3	11.1	37.7	
Members	314,518	339,853	293,137	187,432
Increase [1] over preceding census:				
Number	−25,335	46,716	105,705	
Per cent	−7.5	15.9	56.4	
Average membership per church	244	255	245	215
Church edifices:				
Number	1,402	1,267	1,258	785
Value—Churches reporting	1,253	1,249	1,137	
Amount reported	$35,789,581	$13,118,273	$9,376,402	$4,614,490
Average per church	$28,563	$10,503	$8,247	
Debt—Churches reporting	410	451	398	
Amount reported	$4,109,265	$1,492,479	$1,161,776	
Parsonages:				
Value—Churches reporting	982	841	774	
Amount reported	$5,931,291	$2,668,175	$1,717,345	
Debt—Churches reporting	147			
Amount reported	$417,260			
Expenditures during year:				
Churches reporting	1,274	1,303		
Amount reported	$6,002,900	$2,375,690		
Current expenses and improvements	$5,136,214	$1,902,555		
Benevolences, missions, etc	$860,133	$473,135		
Not classified	$6,553			
Average expenditure per church	$4,712	$1,823		
Sunday schools:				
Churches reporting	1,146	1,203	1,086	
Officers and teachers	16,978	14,234	12,079	
Scholars	171,402	145,377	116,106	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Evangelical Synod of North America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Evangelical Synod of North America, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL SYNOD OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**1,287**	**533**	**754**	**314,518**	**203,663**	**110,855**	**138,503**	**162,654**	**13,361**	**85.2**
Middle Atlantic:										
New York	66	46	20	23,592	21,698	1,894	10,083	12,254	1,255	82.3
New Jersey	8	7	1	1,405	1,310	95	637	768		82.9
Pennsylvania	21	17	4	7,703	7,038	665	2,713	3,587	1,403	75.6
East North Central:										
Ohio	128	65	63	40,487	30,028	10,459	17,164	21,008	2,315	81.7
Indiana	90	32	58	24,909	16,657	8,252	11,259	12,845	805	87.7
Illinois	234	91	143	65,584	38,960	26,624	29,237	34,204	2,143	85.5
Michigan	68	36	32	19,295	14,384	4,911	8,592	9,897	806	86.8
Wisconsin	106	39	67	24,511	16,446	8,065	11,096	12,768	647	86.9
West North Central:										
Minnesota	73	17	56	10,769	4,085	6,684	5,137	5,294	338	97.0
Iowa	73	15	58	12,367	3,270	9,097	5,588	6,155	624	90.8
Missouri	160	53	107	34,382	19,137	15,245	15,814	18,476	92	85.6
North Dakota	8	1	7	2,202	37	2,165	365	397	1,440	91.9
South Dakota	6		6	273		273	128	145		88.3
Nebraska	33	6	27	5,178	1,708	3,470	2,505	2,673		93.7
Kansas	30	7	23	3,134	739	2,395	1,494	1,640		91.1
South Atlantic:										
Maryland	15	13	2	5,616	5,552	64	1,918	2,555	1,143	75.1
District of Columbia	1	1		372	372		147	225		65.3
Virginia	1	1		686	686		306	380		80.5
West Virginia	3	2	1	1,206	1,150	56	485	721		67.3
Georgia	1	1		156	156		77	79		
Florida	4	2	2	318	225	93	142	176		80.7
East South Central:										
Kentucky	21	19	2	8,294	7,762	532	3,422	4,522	350	75.7
Alabama	2	1	1	469	204	265	208	261		79.7
Mississippi	1	1		90	90		40	50		
West South Central:										
Arkansas	2	1	1	365	350	15	155	210		73.8
Louisiana	7	7		3,573	3,573		1,444	2,129		67.8
Oklahoma	12	6	6	656	234	422	314	342		91.8
Texas	60	12	48	11,137	3,652	7,485	5,385	5,752		93.5
Mountain:										
Montana	6		6	391		391	195	196		99.5
Idaho	3		3	175		175	89	86		
Wyoming	3	1	2	453	308	145	203	250		81.2
Colorado	15	11	4	2,305	1,547	758	1,104	1,201		91.9
Arizona	1		1	22		22	12	10		
Pacific:										
Washington	4	4		325	325		147	178		82.6
Oregon	3	2	1	296	217	79	146	150		97.3
California	18	16	2	1,822	1,763	59	752	1,070		70.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, BY STATES: EVANGELICAL SYNOD OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	**1,287**	**1,331**	**1,198**	**314,518**	**339,853**	**293,137**
New York	66	65	64	23,592	26,342	26,183
New Jersey	8	8	7	1,405	2,453	2,305
Pennsylvania	21	22	18	7,703	10,776	6,871
Ohio	128	126	108	40,487	40,458	35,138
Indiana	90	94	90	24,909	25,403	21,624
Illinois	234	227	219	65,584	71,274	59,973
Michigan	68	76	68	19,295	22,483	20,436
Wisconsin	106	112	97	24,511	29,136	19,861
Minnesota	73	68	67	10,769	11,353	9,183
Iowa	73	85	81	12,367	13,353	11,681
Missouri	160	160	162	34,382	37,374	32,715
North Dakota	8	11	8	2,202	2,676	1,655
South Dakota	6	5	6	273	339	325
Nebraska	33	36	28	5,178	5,456	3,882
Kansas	30	39	35	3,134	4,182	3,617
Maryland	15	13	17	5,616	4,790	8,384
West Virginia	3	2	2	1,206	840	95
Florida	4	3	----	318	96	----
Kentucky	21	23	19	8,294	8,773	12,189
Arkansas	2	6	3	365	309	250
Louisiana	7	6	4	3,573	4,009	4,353
Oklahoma	12	16	17	656	784	630
Texas	60	64	50	11,137	10,363	7,745
Montana	6	10	----	391	319	----
Idaho	3	8	----	175	377	----
Wyoming	3	1	1	453	150	125
Colorado	15	12	6	2,305	1,845	833
Washington	4	4	----	325	376	----
Oregon	3	2	----	296	193	----
California	18	20	14	1,822	1,843	1,221
Other States	7	7	7	1,795	1,728	1,863

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Evangelical Synod of North America traces its origin to six ministers, representing the union of the Lutheran and Reformed Churches, who met and organized a synod at Gravois Settlement, Mo., in 1840. Four of these were missionaries, two sent by the Rhenish Missionary Society and two sent by the Missionary Society of Basel; while two were independent, one coming from Bremen and one from Strassburg. During subsequent years several similar organizations were effected, including the Evangelical Synod of the North West, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and some others; and in the year 1877 these organizations, holding as they did, the same doctrines and governed by the same ecclesiastical principles, united in the present organization, known to-day as The Evangelical Synod of North America. The Synod is a constituent member of the Federal Council of the Churches of Christ in America.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Gustave Fischer, general secretary of the Evangelical Synod of North America, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL SYNOD OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**1,287**	**1,402**	**1,253**	**$35,789,581**	**410**	**$4,109,265**	**982**	**$5,931,291**	**147**	**$417,260**
New York	66	70	66	3,353,000	31	473,944	45	380,200	12	56,900
New Jersey	8	11	7	301,000	5	74,600	5	47,000	2	5,100
Pennsylvania	21	23	21	1,039,500	9	25,250	18	183,200	8	42,300
Ohio	128	142	127	5,511,889	44	689,445	92	727,250	14	56,600
Indiana	90	104	89	2,696,310	23	194,499	73	392,275	4	10,400
Illinois	234	263	226	7,522,730	74	924,639	198	1,282,900	21	51,100
Michigan	68	77	67	2,445,200	29	241,897	55	421,700	3	12,500
Wisconsin	106	109	101	1,857,292	34	223,304	75	358,686	9	10,350
Minnesota	73	78	72	753,400	10	38,758	46	208,100	7	15,000
Iowa	73	76	72	928,350	11	51,122	66	292,280	10	23,524
Missouri	160	172	153	4,016,194	42	501,903	124	689,300	12	25,625
North Dakota	8	9	8	96,000	2	1,000	8	23,300	-----	-----
South Dakota	6	6	6	18,000	1	350	3	6,500	-----	-----
Nebraska	33	33	32	334,200	6	43,235	23	98,500	2	1,656
Kansas	30	31	30	349,100	7	38,559	24	71,300	2	1,188
Maryland	15	18	15	889,500	9	231,101	13	119,800	3	16,030
West Virginia	3	3	3	203,000	1	25,000	-----	(1)	-----	-----
Florida	4	4	4	83,250	1	8,800	3	19,500	2	1,380
Kentucky	21	24	19	1,334,500	12	101,100	19	174,000	4	15,501
Louisiana	7	8	7	338,500	5	60,475	5	57,500	1	3,155
Oklahoma	12	11	11	81,300	3	9,440	9	18,400	1	600
Texas	60	68	57	748,300	17	27,700	39	160,000	8	16,134
Montana	6	6	6	13,000	5	3,958	-----	(1)	-----	(1)
Idaho	3	3	3	12,000	1	1,900	-----	(1)	-----	-----
Wyoming	3	3	3	27,400	3	8,000	3	10,400	1	2,000
Colorado	15	14	14	110,400	9	14,267	8	24,200	7	11,262
Washington	4	5	4	28,000	2	4,150	3	10,000	1	4,500
Oregon	3	3	3	7,500	-----	-----	3	15,000	3	7,225
California	18	18	18	247,666	10	50,909	13	67,400	7	22,330
Other States [2]	9	10	9	443,100	4	39,960	9	72,600	3	4,900

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 4 churches in West Virginia, Montana, and Idaho.

DOCTRINE AND ORGANIZATION

The Synod accepts the Bible as the ultimate rule of life and faith, and for interpretation it recognizes the symbolic books of both Lutheran and Reformed churches. Wherever these symbols do not agree, liberty is allowed in the interpretation of the Scripture passages in question.

The church is divided into districts, 20 in number, which correspond closely to the self-governing States in the Federal Government, and there is a general conference, meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of 1 to every 12 ministers, and lay delegates in the proportion of 1 to every 12 churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL SYNOD OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	1,287	1,274	$6,002,900	$5,136,214	$860,133	$6,553	1,146	16,978	171,402
New York	66	66	443,917	373,311	70,606		56	1,225	12,038
New Jersey	8	8	47,573	44,598	2,975		8	140	1,212
Pennsylvania	21	21	178,631	161,321	17,310		19	412	3,987
Ohio	128	127	902,925	801,347	101,578		118	2,461	26,470
Indiana	90	90	421,401	351,809	69,592		85	1,449	16,095
Illinois	234	232	1,115,956	941,117	174,839		212	3,392	33,823
Michigan	68	68	379,684	334,717	44,967		61	803	7,561
Wisconsin	106	105	364,342	319,636	44,706		93	955	8,778
Minnesota	73	72	131,767	112,741	19,026		58	321	3,205
Iowa	73	72	170,041	133,490	36,551		63	646	6,231
Missouri	160	156	850,465	702,856	147,609		142	2,323	22,843
North Dakota	8	8	17,378	13,845	3,533		6	73	794
South Dakota	6	6	3,418	2,963	455		4	11	105
Nebraska	33	31	116,128	104,839	11,289		26	226	2,386
Kansas	30	30	64,846	55,489	9,357		27	277	2,758
Maryland	15	15	140,115	126,877	13,238		15	387	3,976
West Virginia	3	3	26,570	23,306	3,264		3	63	682
Florida	4	4	16,106	15,073	1,033		4	24	168
Kentucky	21	21	243,586	208,049	35,537		21	601	6,804
Louisiana	7	7	55,686	45,558	10,128		7	279	2,473
Oklahoma	12	12	24,779	22,264	2,515		8	52	505
Texas	60	60	102,095	78,321	17,221	6,553	55	403	4,472
Montana	6	6	2,502	2,027	475		4	12	109
Idaho	3	3	1,444	1,235	209		3	9	110
Wyoming	3	3	4,022	3,686	336		3	17	264
Colorado	15	15	30,737	25,950	4,787		14	103	1,139
Washington	4	4	6,934	6,391	543		4	29	194
Oregon	3	3	7,955	5,609	2,346		3	34	246
California	18	18	65,278	58,660	6,618		16	109	814
Other States	9	8	66,619	59,129	7,490		8	137	1,160

WORK

The general activities of the churches are under the direct control of the Synod through central or district boards.

The boards for home missions seek to gather into the Synod those congregations which naturally belong to it, organizing them and supplying them with preachers and with the sacraments. In close affiliation with these boards is the board of extension, which assists in the erection of church buildings and parsonages. The report for 1927 shows 107 missionaries employed in home work, 143 churches and missions aided, and contributions amounting to $102,695.

Foreign missionary work under the care of the Board of Foreign Missions is carried on in the Central Province of India and in Honduras, the services being conducted in the native languages. The report for 1927 shows 9 main stations occupied by 42 American missionaries and 313 native helpers. There were 9 churches with 4,020 members, 61 schools with 3,975 pupils, 5 hospitals and dispensaries treating about 16,105 patients, 5 orphanages with 405 orphans, and 2 leper asylums with 386 inmates; the total value of property under the care of the mission board is estimated at $75,000 with an endowment of $43,320, and the amount contributed for the work during the year was $157,775.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: EVANGELICAL SYNOD OF NORTH AMERICA

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,287**	**314,518**	**1,253**	**$35,789,581**	**410**	**$4,109,265**	**1,274**	**$6,002,900**	**1,146**	**171,402**
Atlantic	42	12,225	41	2,039,500	22	369,370	42	330,115	39	7,748
Colorado	17	2,659	16	130,900	11	19,267	17	31,429	16	1,289
Indiana	117	38,797	115	5,214,610	46	508,649	117	878,421	109	27,038
Iowa	81	14,145	80	1,127,350	13	92,952	80	194,574	71	7,512
Kansas	44	3,917	43	437,400	10	47,999	44	94,295	37	3,318
Michigan	89	24,501	88	2,886,400	32	252,847	89	460,106	82	11,061
Minnesota	92	13,617	90	894,700	14	45,958	90	157,369	72	4,294
Missouri	126	27,392	119	3,138,194	32	405,253	121	580,525	109	17,507
Nebraska	31	5,067	30	330,200	6	43,235	29	113,628	24	2,326
New York	61	23,009	61	3,304,500	29	435,125	61	431,872	53	11,653
North Illinois	129	40,858	122	5,337,600	52	639,802	127	812,927	120	21,217
Ohio	78	26,217	78	3,434,287	25	414,945	78	536,063	75	16,855
Pacific	19	1,844	19	251,166	11	51,869	19	65,750	17	829
Pennsylvania	32	7,976	31	890,600	6	41,700	31	149,854	27	4,643
Southern	15	4,606	15	554,750	7	71,275	15	84,186	15	3,245
South Illinois	102	24,096	100	2,243,130	23	291,007	102	327,272	89	11,808
Texas	60	11,137	57	748,300	17	27,700	60	102,095	55	4,472
West Missouri	34	7,032	34	916,600	11	119,650	34	272,468	32	5,231
Wisconsin	101	24,153	97	1,844,994	34	217,654	101	359,956	89	8,578
Washington Mission	8	687	8	41,500	2	4,150	8	15,839	8	470
Montana Mission	9	583	9	22,900	7	8,858	9	4,156	7	308

The educational work of the Synod was represented in 1926 by the preparatory school and college at Elmhurst, Ill., a theological seminary at St. Louis, Mo., an academy at Robinson, Tex., and a training school, Oakwood Institute, at Cincinnati, Ohio. There were also 66 vacation and Saturday schools with a total attendance of 11,759 pupils. The total amount contributed through the year was $221,000. The property value was given as $1,315,000 and the amount of endowment is $206,000.

There are 21 philanthropic institutions, including 13 hospitals or deaconess homes, 5 homes for the aged, 4 orphan homes, 1 pastor's home, and 2 asylums for the epileptic and feeble-minded. Together, they had during the year 10,515 patients and inmates. The entire value of the property is estimated at $1,275,000, and the amount contributed toward the institutions in 1926 was $217,565.

The Sunday schools with an enrollment of approximately 173,000 during 1926, contributed $203,000 for their own support; $51,000 for missions, and $23,800 for other benevolent purposes.

The various societies for young people are combined in a Young People's Union, representing 811 young people's societies, with 29,977 members. There are 1,272 Ladies Aid societies with 90,282 members, 423 Brotherhoods with 25,325 members, 140 Mission societies with 6,600 members, and 520 S. S. Workers societies with 11,649 members.

EVANGELISTIC ASSOCIATIONS

GENERAL STATEMENT

Under this head are included various associations of churches which are more or less completely organized and have one general characteristic, namely, the conduct of evangelistic or missionary work.

In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

Since 1916 there have been some changes. The Church of God (Apostolic) has been added but the Lumber River Mission is now known as the Holiness Methodist Church and listed with the Methodist bodies. The Church Transcendent and the Voluntary Missionary Society in America have ceased to exist, and no report was received from the Peniel Missions. Two bodies are listed under new names—Apostolic Faith Mission, reported in 1916 and 1906 as Apostolic Faith Movement, and Missionary Bands of the World, formerly reported as Pentecost Bands of the World.

The bodies grouped under the head "Evangelistic Associations" in 1926, 1916, and 1906 are listed as follows, with the principal statistics as reported for the three censuses.

Summary of Statistics for the Evangelistic Associations, 1926, 1916, and 1906

Denomination and census year	Total number of churches	Number of members	Value of church edifices		Expenditures during year		Sunday schools	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**257**	**15,763**	**141**	**$1,821,043**	**198**	**$378,034**	**188**	**11,839**
Apostolic Christian Church	53	5,709	48	476,800	49	36,072	48	2,581
Apostolic Faith Mission	14	2,119	4	273,500	11	60,622	7	578
Christian Congregation	2	150	1	1,000	1	250	2	165
Church of Daniel's Band	4	129	3	4,500	4	667	2	78
Church of God as Organized by Christ	19	375	2	1,400				
Hephzibah Faith Missionary Association	14	495	9	18,500	10	5,363	10	414
Metropolitan Church Association	40	1,113	4	201,650	34	107,580	33	1,618
Missionary Church Association	34	2,498	30	262,343	33	105,326	29	3,822
Missionary Bands of the World	11	241	9	20,000	10	6,588	8	248
Pillar of Fire	48	2,442	23	537,000	32	50,080	36	1,994
Church of God (Apostolic)	18	492	8	24,350	14	5,486	13	341
1916								
Total for the group	**207**	**13,933**	**134**	**854,435**	**170**	**265,167**	**145**	**10,067**
Apostolic Church	2	112	2	6,400	2	650	1	60
Apostolic Christian Church	54	4,766	49	265,325	51	29,893	47	3,068
Apostolic Faith Movement	24	2,196	8	40,950	22	38,380	16	711
Christian Congregation	7	645	5	11,500	5	1,650	5	376
Church of Daniel's Band	6	393	4	7,800	4	895	1	22
Church of God as Organized by Christ	17	227	3	1,500	1	50		
Church Transcendent	3	91	1	4,500	1	700	3	84
Hephzibah Faith Missionary Association	12	352	11	21,100	12	3,887	12	502
Lumber River Mission	6	434	6	6,425	4	323	6	358
Metropolitan Church Association	7	704	1	100,000	4	80,635	3	423
Missionary Church Association	25	1,554	20	84,700	21	37,930	21	3,022
Peniel Missions	9	257	2	111,600	8	5,765	4	66
Pentecost Bands of the World	10	218	10	18,500	10	4,420	10	430
Pillar of Fire	21	1,129	8	171,555	21	57,790	12	559
Voluntary Missionary Society in America	4	855	4	2,580	4	2,199	4	386
1906								
Total for the group	**179**	**10,842**	**115**	**532,185**			**136**	**7,615**
Apostolic Christian Church	41	4,558	38	141,550			31	1,932
Apostolic Faith Movement	6	538	1	450			5	245
Christian Congregation	9	395	5	7,200			7	332
Gospel Mission	8	196	4	3,100			7	245
Church of Daniel's Band	4	92	2	2,400			1	50
Hephzibah Faith Missionary Association	10	293	9	11,300			9	402
Lumber River Mission	5	265	5	3,000			5	256
Metropolitan Church Association	6	466	4	118,300			4	360
Missionary Church Association	30	1,256	19	33,135			28	1,916
Peniel Missions	11	703	1	40,250			7	308
Pentecost Bands of the World	16	487	15	69,550			13	477
Pentecostal Union Church	3	230	3	90,600			2	175
Voluntary Missionary Society in America (Colored)	3	425	2	2,400			3	390
Heavenly Recruit Church	27	938	7	8,950			14	527

APOSTOLIC CHRISTIAN CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Apostolic Christian Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Apostolic Christian Church consists of those persons who have been received into the local churches upon profession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: APOSTOLIC CHRISTIAN CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	53	10	43		
Members	5,709	1,215	4,494	21.3	78.7
Average per church	108	122	105		
Membership by sex:					
Male	2,107	342	1,765	16.2	83.8
Female	3,602	873	2,729	24.2	75.8
Males per 100 females	58.5	39.2	64.7		
Membership by age:					
Under 13 years					
13 years and over	5,709	1,215	4,494	21.3	78.7
Church edifices:					
Number	56	9	47		
Value—Churches reporting	48	9	39		
Amount reported	$476,800	$102,500	$374,300	21.5	78.5
Average per church	$9,933	$11,389	$9,597		
Debt—Churches reporting	6	1	5		
Amount reported	$11,650	$150	$11,500	1.3	98.7
Churches reporting "no debt" on church edifice	40	7	33		
Expenditures during year:					
Churches reporting	49	10	39		
Amount reported	$36,072	$8,948	$27,124	24.8	75.2
Current expenses and improvements	$27,249	$6,566	$20,683	24.1	75.9
Benevolences, missions, etc	$8,823	$2,382	$6,441	27.0	73.0
Average expenditure per church	$736	$895	$695		
Sunday schools:					
Churches reporting	48	10	38		
Officers and teachers	228	44	184	19.3	80.7
Scholars	2,581	442	2,139	17.1	82.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 53 active Apostolic Christian churches, with 5,709 members. The classification of membership by sex and by age was reported by all of the 53 churches, none, however, reporting any members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. While no parsonages were reported as owned in 1926, one, valued at $2,000, was reported for 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: APOSTOLIC CHRISTIAN CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	53	54	41
Increase[1] over preceding census:			
Number	−1	13	
Per cent[2]			
Members	5,709	4,766	4,558
Increase over preceding census:			
Number	943	208	
Per cent	19.8	4.6	
Average membership per church	108	88	111
Church edifices:			
Number	56	51	44
Value—Churches reporting	48	49	38
Amount reported	$476,800	$265,325	$141,550
Average per church	$9,933	$5,415	$3,725
Debt—Churches reporting	6	2	6
Amount reported	$11,650	$1,000	$6,500
Expenditures during year:			
Churches reporting	49	51	
Amount reported	$36,072	$29,893	
Current expenses and improvements	$27,249	$18,139	
Benevolences, missions, etc	$8,823	$11,754	
Average expenditure per church	$736	$586	
Sunday schools:			
Churches reporting	48	47	31
Officers and teachers	228	197	130
Scholars	2,581	3,068	1,932

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Apostolic Christian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926. Table 5 shows the value of church edifices and the debt on such edifices, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: APOSTOLIC CHRISTIAN CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**53**	**10**	**43**	**5,709**	**1,215**	**4,494**	**2,107**	**3,602**	**58.5**
New England:									
Connecticut	1	------	1	211	--------	211	88	123	71.5
Middle Atlantic:									
New York	2	------	2	174	--------	174	69	105	65.7
New Jersey	1	1	------	62	62	--------	20	42	--------
East North Central:									
Ohio	8	4	4	668	347	321	218	450	48.4
Indiana	8	------	8	580	--------	580	230	350	65.7
Illinois	12	3	9	2,828	732	2,096	999	1,829	54.6
Michigan	2	------	2	115	--------	115	49	66	--------
West North Central:									
Minnesota	2	------	2	108	--------	108	48	60	--------
Iowa	5	------	5	279	--------	279	112	167	67.1
Missouri	2	------	2	55	--------	55	22	33	--------
Kansas	6	1	5	430	38	392	173	257	67.3
West South Central:									
Oklahoma	1	------	1	85	--------	85	28	57	--------
Mountain:									
Utah	1	------	1	19	--------	19	9	10	--------
Pacific:									
Oregon	2	1	1	95	36	59	42	53	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, BY STATES, 1906 TO 1926: APOSTOLIC CHRISTIAN CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	**53**	**54**	**41**	**5,709**	**4,766**	**4,558**
Ohio	8	6	8	668	428	539
Indiana	8	8	6	580	628	380
Illinois	12	15	14	2,828	2,165	2,515
Iowa	5	5	3	279	290	184
Kansas	6	6	4	430	437	417
Other States	14	14	6	924	818	523

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: APOSTOLIC CHRISTIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**53**	**56**	**48**	**$476,800**	**6**	**$11,650**
Ohio	8	8	7	59,500		
Indiana	8	11	8	65,500	2	5,600
Illinois	12	14	11	224,000	2	4,500
Iowa	5	4	4	17,000		
Kansas	6	6	6	32,000	1	150
Other States	14	13	12	78,800	1	1,400

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: APOSTOLIC CHRISTIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**53**	**49**	**$36,072**	**$27,249**	**$8,823**	**48**	**228**	**2,581**
Ohio	8	7	5,527	4,167	1,360	7	40	454
Indiana	8	6	5,417	4,686	731	8	33	372
Illinois	12	12	14,442	10,578	3,864	12	67	805
Iowa	5	5	816	636	180	4	16	208
Kansas	6	6	2,309	1,639	670	5	18	243
Other States	14	13	7,561	5,543	2,018	12	54	499

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The Apostolic Christian Church traces its origin to a Swiss, the Rev. S. H. Froehlich, who came to this country about the middle of the nineteenth century and established a number of German-Swiss churches. The principal characteristic of these churches is the development of the doctrine of entire sanctification. The different organizations are distinct from each other, although combining in a loose association, and they are considering the advisability of a more definite organization.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. P. A. Klopfenstein, Gridley, Ill., and approved by him in its present form.

APOSTOLIC FAITH MISSION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Apostolic Faith Mission for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Apostolic Faith Mission consists of those persons who are permanently and actively identified with the movement, not including those who merely attend the meetings or are simply in accord with the movement.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: APOSTOLIC FAITH MISSION

ITEM	Tota	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	14	12	2		
Members	2,119	2,061	58	97.3	2.7
Average per church	151	172	29		
Membership by sex:					
Male	932	909	23	97.5	2.5
Female	1,187	1,152	35	97.1	2.9
Males per 100 females	78.5	78.9	(3)		
Membership by age:					
Under 13 years	190	181	9	95.3	4.7
13 years and over	1,909	1,880	29	98.5	1.5
Age not reported	20		20		
Per cent under 13 years [4]	9.1	8.8	(2)		
Church edifices:					
Number	5	4	1		
Value—Churches reporting	4	3	1		
Amount reported	$273,500	$272,500	$1,000	99.6	0.4
Average per church	$68,375	$90,833			
Debt—Churches reporting	1	1			
Amount reported	$85,000	$85,000		100.0	
Churches reporting "no debt" on church edifice	3	2	1		
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$5,500	$5,500		100.0	
Expenditures during year:					
Churches reporting	11	10	1		
Amount reported	$60,622	$60,422	$200	99.7	0.3
Current expenses and improvements	$45,971	$45,771	$200	99.6	0.4
Benevolences, missions, etc	$4,870	$4,870		100.0	
Not classified	$9,781	$9,781		100.0	
Average expenditure per church	$5,511	$6,042			
Sunday schools:					
Churches reporting	7	6	1		
Officers and teachers	48	45	3		
Scholars	578	532	46	92.0	8.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 14 active Apostolic Faith Mission churches, with 2,119 members. The classification of membership by sex was reported by all 14 churches, and the classification by age was reported by 13 churches, including 10 which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: APOSTOLIC FAITH MISSION

ITEM	1926	1916	1906
Churches (local organizations)	14	24	6
Increase [1] over preceding census:			
Number	−10	18	----
Per cent [2]	----	----	----
Members	2,119	2,196	538
Increase [1] over preceding census:			
Number	−77	1,658	----
Per cent	−3.5	308.2	----
Average membership per church	151	92	90
Church edifices:			
Number	5	8	1
Value—Churches reporting	4	8	1
Amount reported	$273,500	$40,950	450
Average per church	$68,375	$5,119	----
Debt—Churches reporting	1	1	----
Amount reported	$85,000	$4,000	----
Parsonages:			
Value—Churches reporting	1	2	----
Amount reported	$5,500	$5,400	----
Expenditures during year:			
Churches reporting	11	22	----
Amount reported	$60,622	$38,380	----
Current expenses and improvements	$45,971	$30,265	----
Benevolences, missions, etc.	$4,870	$8,115	----
Not classified	$9,781	----	----
Average expenditure per church	$5,511	$1,745	----
Sunday schools:			
Churches reporting	7	16	5
Officers and teachers	48	58	30
Scholars	578	711	245

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Apostolic Faith Mission by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church, and for this reason no table is given showing the value of church property and the debt on such property. The States omitted from Table 5 can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: APOSTOLIC FAITH MISSION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**14**	**12**	**2**	**2,119**	**2,061**	**58**	**932**	**1,187**	**78.5**
West North Central:									
Minnesota	2	2	------	126	126	--------	51	75	--------
Missouri	3	2	1	140	102	38	60	80	--------
South Atlantic:									
Virginia	1	------	1	20	--------	20	8	12	--------
Pacific:									
Washington	2	2	------	216	216	--------	95	121	78.5
Oregon	5	5	------	1,551	1,551	--------	683	868	78.7
California	1	1	------	66	66	--------	35	31	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: APOSTOLIC FAITH MISSION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13
United States	**14**	**24**	**6**	**2,119**	**2,196**	**538**	**190**	**1,909**	**20**	**9.1**
Missouri	3	2	------	140	142	--------	26	114	-------	18.6
Kansas	------	------	3	--------	--------	140	------	--------	------	--------
Washington	2	6	2	216	481	350	50	166	-------	23.1
Oregon	5	5	------	1,551	1,142	--------	79	1,472	--------	5.1
California	1	3	------	66	103	--------	12	54	-------	--------
Other States	3	8	1	146	328	48	23	103	20	18.3

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: APOSTOLIC FAITH MISSION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**14**	**11**	**$60,622**	**$45,971**	**$4,870**	**$9,781**	**7**	**48**	**578**
Oregon	5	5	52,039	40,868	3,890	7,281	4	32	447
Other States	9	6	8,583	5,103	980	2,500	3	16	131

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

This movement originated in 1900, in the revival work of some evangelists. It stands for the "restoration of the faith once delivered to the saints, the old-time religion, camp meetings, revivals, missions, street and prison work, and Christian Unity everywhere." It is not a denomination, in the sense in which that word is ordinarily used, but "an evangelistic movement on a scriptural plan," carried on by preachers, evangelists, and special workers, who feel that they are called by God, and who devote their whole time to the work, without salaries or collections of any kind, the entire expense depending "upon God's blessing through freewill offerings." Special attention is paid to "salvation and healing." Whenever possible, the leaders upon request visit and pray for the sick without charge. The distant sick are treated through correspondence, the sending of handkerchiefs that have been blessed, etc. There are headquarters in Los Angeles, Calif., in Portland, Oreg., and in Minneapolis, Minn. The membership reported indicates merely those persons who are permanently and actively identified with the movement, not including those who attend the meetings, or who may be classed as associated with it.

WORK

Foreign missionary work is carried on in Japan, China, Korea, the Philippines, India, Africa, South America, and some of the European countries, under the general supervision of committees which have charge of the receipt of funds and the forwarding of supplies to those in the field, no definite salaries being paid. It has extended rapidly in Finland and Germany, where before the war there were conventions attended by as many as 2,000 persons. There are also many adherents in South Africa.

[1] This statement, which is the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Miss M. Hanson and Mrs. M. White, pastors in charge, and approved by them in its present form.

CHRISTIAN CONGREGATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christian Congregation for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Christian Congregation comprises those persons who have been enrolled in the local congregations upon evidence of Christian character and baptism by water.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHRISTIAN CONGREGATION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	2	1	1		
Members	150	100	50	66.7	33.3
Average per church	75				
Membership by sex:					
Male	22		22		
Female	28		28		
Sex not reported	100	100		100.0	
Males per 100 females [3]					
Membership by age:					
Under 13 years					
13 years and over	50		50		
Age not reported	100	100		100.0	
Church edifices:					
Number	1		1		
Value—Churches reporting	1		1		
Amount reported	$1,000		$1,000		100.0
Expenditures during year:					
Churches reporting	1		1		
Amount reported	$250		$250		100.0
Current expenses and improvements	$200		$200		100.0
Benevolences, missions, etc	$50		$50		
Sunday schools:					
Churches reporting	2	1	1		
Officers and teachers	18	10	8		
Scholars	165	90	75	54.5	45.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.

The data for 1926 represent 2 active churches of the Christian Congregation, in the State of Indiana, with 150 members. The classification of membership by sex and by age was reported by 1 church, which, however, had no members under 13 years of age. There were no parsonages in 1926 and no debt on the 1 church edifice reported.

Comparative data, 1906 to 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHRISTIAN CONGREGATION

ITEM	1926	1916	1906
Churches (local organizations)	2	7	9
Increase [1] over preceding census:			
Number	−5	−2	
Per cent [2]			
Members	150	645	395
Increase [1] over preceding census:			
Number	−495	250	
Per cent	−76.7	63.3	
Average membership per church	75	92	44
Church edifices:			
Number	1	5	5
Value—Churches reporting	1	5	5
Amount reported	$1,000	$11,500	$7,200
Average per church	$1,000	$2,300	$1,440
Debt—Churches reporting			2
Amount reported			$600
Expenditures during year:			
Churches reporting	1	5	
Amount reported	$250	$1,650	
Current expenses and improvements	$200	$1,601	
Benevolences, missions, etc	$50	$49	
Average expenditure per church	$250	$330	
Sunday schools:			
Churches reporting	2	5	7
Officers and teachers	18	53	73
Scholars	165	376	332

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

This body was organized in the year 1899, at Kokomo, Ind., with the special purpose of securing a broader Christian fellowship and of emphasizing and systematizing works of charity. It has district assemblies and also a general assembly which meets annually.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by May Puckett Foster, bishop of the Christian Congregation, and approved by her in its present form.

CHURCH OF DANIEL'S BAND

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of Daniel's Band for the year 1926 is presented in Table 1, which shows also the distribution of these figures beween urban and rural territory. All of the organizations reported in 1926, as in the earlier censuses, were in the State of Michigan.

The membership of the Church of Daniel's Band includes only the communicant members enrolled in the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF DANIEL'S BAND

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	4	3	1		
Members	129	105	24	81.4	18.6
Average per church	32	35			
Membership by sex:					
Male	52	43	9		
Female	77	62	15		
Membership by age:					
Under 13 years	4	4			
13 years and over	125	101	24	80.8	19.2
Per cent under 13 years	3.1	3.8			
Church edifices:					
Number	3	3			
Value—Churches reporting	3	3			
Amount reported	$4,500	$4,500		100.0	
Average per church	$1,500	$1,500			
Expenditures during year:					
Churches reporting	4	3	1		
Amount reported	$667	$567	$100	85.0	15.0
Current expenses and improvements	$627	$527	$100	84.1	15.9
Benevolences, missions, etc	$40	$40			
Average expenditure per church	$167	$189			
Sunday schools:					
Churches reporting	2	2			
Officers and teachers	17	17			
Scholars	78	78			

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 4 active organizations of the Church of Daniel's Band, with 129 members. The classification of membership by sex and age was reported by all of the 4 churches, including, however, only 1 which reported any members under 13 years of age. None of the local organizations reported debt on church edifices in 1926, and no parsonages were reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHURCH OF DANIEL'S BAND

ITEM	1926	1916	1906
Churches (local organizations)	4	6	4
Increase [1] over preceding census:			
Number	−2	2	----
Per cent [2]			
Members	129	393	92
Increase [1] over preceding census:			
Number	−264	301	----
Per cent	−67.2	(2)	
Average membership per church	32	66	23
Church edifices:			
Number	3	5	2
Value—Churches reporting	3	4	2
Amount reported	$4,500	$7,800	$2,400
Average per church	$1,500	$1,950	$1,200
Expenditures during year:			
Churches reporting	4	4	----
Amount reported	$667	$895	----
Current expenses and improvements	$627	$845	----
Benevolences, missions, etc	$40	$50	----
Average expenditure per church	$167	$224	----
Sunday schools:			
Churches reporting	2	1	1
Officers and teachers	17	7	3
Scholars	78	22	50

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The Church of Daniel's Band was organized and incorporated in February, 1893, at Marine City, St. Clair County, Mich. The general purpose is evangelistic, with special emphasis upon fellowship, abstinence from all excess, and liberty in the exercise of faith. The organization is somewhat after the Methodist form. In addition to the churches in the United States there is a mission connected with the body in Canada. In their Sunday school work most of the churches unite with other bodies in union schools.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. A. F. Beebe, secretary, General Conference, Church of Daniel's Band, and approved by him in its present form.

CHURCH OF GOD AS ORGANIZED BY CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God as Organized by Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of God as Organized by Christ comprises only regular communicants of the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD AS ORGANIZED BY CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	19	5	14		
Members	375	76	299	20.3	79.7
Average per church	20	15	21		
Membership by sex:					
Male	177	36	141	20.3	79.7
Female	198	40	158	20.2	79.8
Males per 100 females [3]	89.4		89.2		
Membership by age:					
13 years and over	19	19			
Age not reported	356	57	299	16.0	84.0
Church edifices:					
Number	2		2		
Value—Churches reporting	2		2		
Amount reported	$1,400		$1,400		100.0
Average per church	$700		$700		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.

The data given for 1926 represent 19 active organizations of the Church of God as Organized by Christ, with 375 members. The classification of membership by sex was reported by 19 churches, and the classification by age was reported by only 2 churches, neither of which reported any members under 13 years of age. None of the organizations reported debt on church edifices in 1926; no parsonages or Sunday schools were reported and no report of expenditures during 1926 was given.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: CHURCH OF GOD AS ORGANIZED BY CHRIST

ITEM	1926	1916
Churches (local organizations)	19	17
Increase over preceding census:		
Number	2	----
Per cent [1]	----	----
Members	375	227
Increase over preceding census:		
Number	148	----
Per cent	65.2	----
Average membership per church	20	13
Church edifices:		
Number	2	3
Value—Churches reporting	2	3
Amount reported	$1,400	$1,500
Average per church	$700	$500

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the Church of God as Organized by Christ, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as 13 years of age and over, so far as reported.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD AS ORGANIZED BY CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	19	5	14	375	76	299	177	198	89.4
Middle Atlantic:									
Pennsylvania	3	2	1	75	45	30	34	41	----
East North Central:									
Ohio	4	----	4	60	----	60	26	34	----
Indiana	5	2	3	99	19	80	51	48	----
Michigan	1	----	1	65	----	65	30	35	----
Wisconsin	1	----	1	12	----	12	6	6	----
West North Central:									
South Dakota	1	----	1	6	----	6	3	3	----
South Atlantic:									
Maryland	1	----	1	30	----	30	14	16	----
Florida	1	----	1	8	----	8	4	4	----
Pacific:									
Oregon	1	----	1	8	----	8	4	4	----
California	1	1	----	12	12	----	5	7	----

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF GOD AS ORGANIZED BY CHRIST

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926	
	1926	1916	1926	1916	13 years and over	Age not reported
United States	**19**	**17**	**375**	**227**	**19**	**356**
Pennsylvania	3	3	75	25	----	75
Ohio	4	2	60	16	----	60
Indiana	5	6	99	98	19	80
Michigan	1	4	65	66	----	65
Other States	6	2	76	22	----	76

HISTORY, DOCTRINE, AND ORGANIZATION[1]

In 1886 a circuit preacher, Rev. P. J. Kaufman, belonging to the Mennonite Brethren in Christ, with some other members, became impressed with the ecclesiasticism of different denominations and the lack of Bible authority for their organization. They accordingly withdrew and associated themselves together in what became afterwards the "Church of God as Organized by Christ," the principal basis of which is the belief that membership in the church is not dependent upon human choice, but that all Christians, of any and all sects, who lead honest, true, and Christian lives, and are true to all the gospel light they have, have equal rights with all in the services and are members of His church. They hold to the oneness of God's people, and that it is this Spirit birth that constitutes membership in the true church. Hence, there is no joining of the church among them, nor is there definite ordination to the service of the church, inasmuch as Christ ordains all officials. Things that can not be explained or proved with the words of Christ are set aside with the belief that every man "should be fully persuaded in his own mind." They teach repentance and restitution so far as restitution is possible; nonresistance, and full obedience to Christ's commands; observe the sacraments of baptism and the communion, and foot washing, but have no binding form for their observance.

They believe strictly in the American school, are opposed to all church schools and church colleges, holding that the State should control all secular education. Missionary labor they believe in confining to those near at hand, inasmuch as the "heathen will be judged according to their own conscience," and accordingly the labors of others are not necessary to their salvation.

The headquarters of the church are in Wakarusa, Ind., where the "Gospel Teacher" is published as the organ of the church.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. P. J. Kaufman, editor of the Gospel Teacher, Wakarusa, Ind., and approved by him in its present form.

HEPHZIBAH FAITH MISSIONARY ASSOCIATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Hephzibah Faith Missionary Association for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Hephzibah Faith Missionary Association comprises those persons who give evidence of a new life, conforming to the teachings of the Scriptures, and who subscribe to the fellowship and the rules of the church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: HEPHZIBAH FAITH MISSIONARY ASSOCIATION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	14	2	12		
Members	495	118	377	23.8	76.2
Average per church	35	59	31		
Membership by sex:					
Male	204	41	163	20.1	79.9
Female	291	77	214	26.5	73.5
Males per 100 females [3]	70.1		76.2		
Membership by age:					
Under 13 years	48	3	45		
13 years and over	336	65	271	19.3	80.7
Age not reported	111	50	61	45.0	55.0
Per cent under 13 years [4]	12.5		14.2		
Church edifices:					
Number	9	2	7		
Value—Churches reporting	9	2	7		
Amount reported	$18,500	$6,200	$12,300	33.5	66.5
Average per church	$2,056	$3,100	$1,757		
Debt—Churches reporting	3	1	2		
Amount reported	$1,140	$400	$740	35.1	64.9
Churches reporting "no debt" on church edifice	5	1	4		
Expenditures during year:					
Churches reporting	10	2	8		
Amount reported	$5,363	$2,629	$2,734	49.0	51.0
Current expenses and improvements	$1,691	$971	$720	57.4	42.6
Benevolences, missions, etc	$3,672	$1,658	$2,014	45.2	54.8
Average expenditure per church	$536	$1,315	$342		
Sunday schools:					
Churches reporting	10	1	9		
Officers and teachers	89	6	83		
Scholars	414	30	384	7.2	92.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.
[4] Based on membership with age classification reported; not shown where base is less than 100.

The data given for 1926 represent 14 active organizations of the Hephzibah Faith Missionary Association, with 495 members. The classification of membership by sex was reported by all of the 14 churches and the classification by age was reported by 9 churches, including 7 which reported members under 13 years of age. No parsonages were reported in 1926, although 1 valued at $4,000 was reported as owned in 1916.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: HEPHZIBAH FAITH MISSIONARY ASSOCIATION

ITEM	1926	1916	1906
Churches (local organizations)	14	12	10
Increase over preceding census:			
Number	2	2	----------
Per cent [1]	----------	----------	----------
Members	495	352	293
Increase over preceding census:			
Number	143	59	----------
Per cent	40.6	20.1	----------
Average membership per church	35	29	29
Church edifices:			
Number	9	11	9
Value—Churches reporting	9	11	9
Amount reported	$18,500	$21,100	$11,300
Average per church	$2,056	$1,918	$1,256
Debt—Churches reporting	3	2	1
Amount reported	$1,140	$350	$175
Expenditures during year:			
Churches reporting	10	12	----------
Amount reported	$5,363	$3,887	----------
Current expenses and improvements	$1,691	$2,267	----------
Benevolences, missions, etc.	$3,672	$1,620	----------
Average expenditure per church	$536	$324	----------
Sunday schools:			
Churches reporting	10	12	9
Officers and teachers	89	81	75
Scholars	414	502	402

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Hephzibah Faith Missionary Association by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives separate figures for the State of Iowa and combined figures for other States, showing the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is also limited to the State of Iowa, the only State in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: HEPHZIBAH FAITH MISSIONARY ASSOCIATION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**14**	**2**	**12**	**495**	**118**	**377**	**204**	**291**	**70.1**
Middle Atlantic:									
New York	1	1	------	50	50	--------	15	35	--------
West North Central:									
Iowa	10	------	10	332	--------	332	137	195	70.3
Kansas	2	1	1	100	68	32	42	58	--------
Mountain:									
Wyoming	1	------	1	13	--------	13	10	3	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: HEPHZIBAH FAITH MISSIONARY ASSOCIATION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**14**	**12**	**10**	**495**	**352**	**293**	**48**	**336**	**111**	**12.5**
Iowa	10	6	2	332	179	135	37	234	61	13.7
Other States	4	6	8	163	173	158	11	102	50	9.7

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: HEPHZIBAH FAITH MISSIONARY ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**14**	**9**	**9**	**$18,500**	**3**	**$1,140**
Iowa	10	5	5	10,100	2	740
Other States	4	4	4	8,400	1	400

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: HEPHZIBAH FAITH MISSIONARY ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**14**	**10**	**$5,363**	**$1,691**	**$3,672**	**10**	**89**	**414**
Iowa	10	6	2,263	509	1,754	7	64	329
Other States	4	4	3,100	1,182	1,918	3	25	85

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

A number of independent churches were organized under the name of Hephzibah Faith Missionary Association, at Glenwood, Iowa, in 1892, for the threefold purpose of preaching the doctrine of holiness, developing missionary work both at home and abroad, and promoting philanthropic work, especially the care of orphans and needy persons. They have no formal creed and no general church organization; each local body, called an assembly, keeps its own records; but there is a central committee, located at Tabor, Iowa, which superintends the general activities of the churches.

A communicant is considered to be one who gives evidence of a new birth, who is willing to conform to the teaching of the Scriptures, walking in love and fellowship, amenable to the church and to those who have its spiritual oversight or rule. Those who reside in isolated communities may, if they wish, retain their church affiliation.

Ministers usually receive no salaries, most of them being engaged also in other occupations.

WORK

The number of persons engaged in home missionary work is 150, including ordained and licensed ministers, evangelists, deaconesses, etc. No salaries are paid. Complete figures for this work are not available, but the superintendent reports that "sufficient food and clothing and traveling expenses for about 150 persons were supplied during the year." The denomination supports 1 school with 110 students, for which $3,000 was contributed during the year. The value of property is $65,000.

Foreign missionary work has been carried on since 1894. The fields occupied at present are Japan, India, Africa, and China. In 1926 there were 10 stations, with 12 missionaries and 16 native helpers. The total number of organized churches and Sunday schools in the foreign field was 19, with 1,350 communicant members and Sunday school scholars. The amount contributed in the United States for work in the foreign field was $9,430, and the value of property was estimated at $18,200. The amount of endowment for institutions of all kinds is $20,000.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder J. M. Zook, president of the Hephzibah Faith Missionary Association, and approved by him in its present form.

METROPOLITAN CHURCH ASSOCIATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Metropolitan Church Association for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the congregations of the Metropolitan Church Association are those persons who, having made profession of conversion, or new birth, have subscribed to the doctrine of the church and continue to live a Christian life.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: METROPOLITAN CHURCH ASSOCIATION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	40	28	12		
Members	1,113	970	143	87.2	12.8
Average per church	28	35	12		
Membership by sex:					
Male	443	398	45	89.8	10.2
Female	650	552	98	84.9	15.1
Sex not reported	20	20			
Males per 100 females	68.2	72.1	[3]		
Membership by age:					
Under 13 years	312	273	39	87.5	12.5
13 years and over	779	677	102	86.9	13.1
Age not reported	22	20	2		
Per cent under 13 years [4]	28.6	28.7	27.7		
Church edifices:					
Number	5	3	2		
Value—Churches reporting	4	2	2		
Amount reported	$201,650	$200,100	$1,550	99.2	0.8
Average per church	$50,413	$100,050	$775		
Debt—Churches reporting	1	1			
Amount reported	$38,500	$38,500		100.0	
Churches reporting "no debt" on church edifice	1	1			
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$3,800	$3,800		100.0	
Debt—Churches reporting	1	1			
Amount reported	$1,500	$1,500		100.0	
Expenditures during year:					
Churches reporting	34	24	10		
Amount reported	$107,580	$100,632	$6,948	93.5	6.5
Current expenses and improvements	$86,726	$82,911	$3,815	95.6	4.4
Benevolences, missions, etc	$20,854	$17,721	$3,133	85.0	15.0
Average expenditure per church	$3,164	$4,193	$695		
Sunday schools:					
Churches reporting	33	22	11		
Officers and teachers	138	97	41	70.3	29.7
Scholars	1,618	1,246	372	77.0	23.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 40 active organizations of the Metropolitan Church Association, with 1,113 members. The classification of membership by sex was reported by 39 churches and the classification by age was reported by 38 churches, including 24 which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: METROPOLITAN CHURCH ASSOCIATION

ITEM	1926	1916	1906
Churches (local organizations)	40	7	6
Increase over preceding census:			
Number	33	1	----
Per cent [1]	----	----	----
Members	1,113	704	466
Increase over preceding census:			
Number	409	238	----
Per cent	58.1	51.1	----
Average membership per church	28	101	78
Church edifices:			
Number	5	1	4
Value—Churches reporting	4	1	4
Amount reported	$201,650	$100,000	$118,300
Average per church	$50,413	$100,000	$29,575
Debt—Churches reporting	1	1	3
Amount reported	$38,500	$40,000	$74,000
Parsonages:			
Value—Churches reporting	1	----	1
Amount reported	$3,800	----	$13,000
Debt—Churches reporting	1	----	----
Amount reported	$1,500	----	----
Expenditures during year:			
Churches reporting	34	4	----
Amount reported	$107,580	$80,635	----
Current expenses and improvements	$86,726	$69,305	----
Benevolences, missions, etc.	$20,854	$11,330	----
Average expenditure per church	$3,164	$20,159	----
Sunday schools:			
Churches reporting	33	3	4
Officers and teachers	138	35	29
Scholars	1,618	423	360

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Metropolitan Church Association by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. Separate presentation, by States, of the value of church property and the debt on such property is omitted, for the same reason. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: METROPOLITAN CHURCH ASSOCIATION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**40**	**28**	**12**	**1,113**	**970**	**143**	**443**	**650**	**20**	**68.2**
New England:										
Massachusetts	1	1		32	32		12	20		
Rhode Island	2	1	1	4	2	2	1	3		
Middle Atlantic:										
New York	1	1		8	8		3	5		
New Jersey	1	1		30	30		15	15		
Pennsylvania	2	1	1	31	11	20	10	21		
East North Central:										
Ohio	1		1	8		8	3	5		
Illinois	4	4		56	56		16	40		
Michigan	6	6		207	207		89	118		75.4
Wisconsin	6	4	2	500	476	24	206	274	20	75.2
West North Central:										
Minnesota	4	3	1	71	50	21	35	36		
Iowa	4	3	1	115	80	35	38	77		
Missouri	1	1		5	5		1	4		
South Dakota	1		1	14		14	5	9		
South Atlantic:										
Virginia	1		1	6		6	3	3		
Florida	1	1		5	5		1	4		
East South Central:										
Kentucky	1		1	2		2		2		
Tennessee	1		1	8		8	3	5		
West South Central:										
Oklahoma	1		1	3		3		3		
Pacific:										
Washington	1	1		8	8		2	6		

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: METROPOLITAN CHURCH ASSOCIATION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**40**	**7**	**6**	**1,113**	**704**	**466**	**312**	**779**	**22**	**28.6**
Illinois	4	1	2	56	30	110	7	49		
Michigan	6			207			92	115		44.4
Wisconsin	6	1	2	500	399	290	103	377	20	21.5
Minnesota	4	1		71	5		47	24		
Iowa	4			115			33	82		28.7
Other States	16	4	2	164	270	66	30	132	2	18.5

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: METROPOLITAN CHURCH ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	40	34	$107,580	$86,726	$20,854	33	138	1,618
Illinois	4	3	4,229	2,217	2,012	3	7	48
Michigan	6	6	11,745	9,282	2,463	6	30	367
Wisconsin	6	5	74,337	66,498	7,839	6	41	536
Iowa	4	4	3,450	2,550	900	4	18	287
Other States	20	16	13,819	6,179	7,640	14	42	380

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

This organization, sometimes called the "Burning Bush," is an outgrowth of the Metropolitan Methodist Church, of Chicago, Ill., and was organized in one of the most densely settled districts of that city. It found its impulse in a revival movement in 1894 and has increased until it now has churches in various parts of the country, and it also conducts fairly extensive foreign missionary work. The headquarters of the organization are at Waukesha, Wis.

DOCTRINE AND ORGANIZATION

In doctrine and practice the Metropolitan Church Association resembles the early Methodists. Its one aim has always been to give the gospel free to the poor, indeed to all; and especially to give to the helpless and outcast another chance for a life of usefulness.

It does not emphasize a creed, except such as may be found in the Scriptures themselves. It published a discipline setting forth articles of faith that are purely evangelical in nature and simple enough for a child to comprehend.

In 1918 a charter was secured in the State of Wisconsin, and an organization was perfected among the ordained preachers working under the denomination. A set of by-laws was adopted, providing for government through a board of trustees and an auxiliary board of stewards. The establishment of new classes and churches was also provided for, which are recognized as branches and presided over by ministers appointed by the board of trustees.

The association is conducted as a faith organization, and no one connected with it receives any salary or regular payment of any kind for work done. It has a number of ordained ministers, who do not receive regular salaries, nor do they solicit gifts in any way. Individual members make it a rule of life not to hold any property which can be sold and the proceeds applied to the advancement of the Kingdom of Christ. The Scripture text, "Sell that thou hast, and distribute to the poor, and thou shalt have treasure in Heaven," is thus made a literal rule of practice throughout the organization. The practice of sharing temporal benefits equally is also a rule in the association. All money received, from whatever source, is turned into the treasury and distributed for the gen-

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. J. H. Barnes, secretary, Metropolitan Church Association, and approved by him in its present form.

eral advancement of the association work. In the conduct of the schools and institutions no charge is made for board or tuition, but all are expected to contribute their work for the general welfare.

WORK

The special feature of the association is its evangelistic work, which is carried on in all parts of the country. A party of from one to five persons may go to some point where evangelistic services are desired and carry on this work, without charge, in a tent or hall hired for the purpose, continuing as long as the interest warrants, and may organize a local class and leave a pastor in charge. During the year 1926 an extensive evangelistic program of this kind was carried out.

The foreign missionary work was also greatly advanced during 1926. One new mission station was opened in the India district and work was opened in Norway. Ten missionaries sailed to take up the work in these fields and to aid in the missions already established. Definite plans were concluded for a new opening in Africa and arrangements made for four missionaries to take up this work.

The mission station at Glasgow, Scotland, began the publication of a paper, The Message of Victory, and also opened a Bible and training school. A paper, The India Burning Bush, is published by the Metropolitan missions at Siwait, India.

The association conducts a large Bible School and training home for Christian workers at Waukesha, Wis. It operates at the same place an extensive publishing plant where the official organ, The Burning Bush, and also the Gospel Art Calendar, Scripture Text Mottoes, and numerous books, leaflets, and tracts are published.

It conducts an orphans' home at Waukesha, in which there are about 40 children, and these are educated at the private school of the association.

MISSIONARY CHURCH ASSOCIATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Missionary Church Association for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Missionary Church Association is made up of those persons who have been baptized upon profession of faith and accepted as members by action of the local church bodies.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: MISSIONARY CHURCH ASSOCIATION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	34	12	22		
Members	2,498	896	1,602	35.9	64.1
Average per church	73	75	73		
Membership by sex:					
Male	1,065	352	713	33.1	66.9
Female	1,433	544	889	38.0	62.0
Males per 100 females	74.3	64.7	80.2		
Membership by age:					
Under 13 years	67	34	33		
13 years and over	2,311	862	1,449	37.3	62.7
Age not reported	120		120		100.0
Per cent under 13 years [3]	2.8	3.8	2.2		
Church edifices:					
Number	31	11	20		
Value—Churches reporting	30	10	20		
Amount reported	$262,343	$161,000	$101,343	61.4	38.6
Average per church	$8.745	$16,100	$5.067		
Debt—Churches reporting	11	7	4		
Amount reported	$35,958	$35,308	$650	98.2	1.8
Churches reporting "no debt" on church edifice	16	1	15		
Parsonages:					
Value—Churches reporting	10	4	6		
Amount reported	$37,800	$19,000	$18,800	50.3	49.7
Debt—Churches reporting	4	2	2		
Amount reported	$5,254	$4,304	$950	81.9	18.1
Churches reporting "no debt" on parsonage	4		4		
Expenditures during year:					
Churches reporting	33	12	21		
Amount reported	$105,326	$58,731	$46,595	55.8	44.2
Current expenses and improvements	$73,652	$49,099	$24,553	66.7	33.3
Benevolences, missions, etc	$31,674	$9,632	$22,042	30.4	69.6
Average expenditure per church	$3,192	$4,894	$2,219		
Sunday schools:					
Churches reporting	29	12	17		
Officers and teachers	423	182	241	43.0	57.0
Scholars	3,822	1,777	2,045	46.5	53.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 34 active organizations of the Missionary Church Association, with 2,498 members. The classification of membership by sex was reported by all 34 churches and the classification by age was reported by 33 churches, including, however, only 16 which reported any members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: MISSIONARY CHURCH ASSOCIATION

ITEM	1926	1916	1906
Churches (local organizations)	34	25	30
Increase [1] over preceding census:			
Number	9	−5	----
Per cent [2]	----	----	----
Members	2,498	1,554	1,256
Increase over preceding census:			
Number	944	298	----
Per cent	60.7	23.7	----
Average membership per church	73	62	42
Church edifices:			
Number	31	21	19
Value—Churches reporting	30	20	19
Amount reported	$262,343	$84,700	$33,135
Average per church	$8,745	$4,235	$1,744
Debt—Churches reporting	11	2	4
Amount reported	$35,958	$1,500	$1,500
Parsonages:			
Value—Churches reporting	10	3	1
Amount reported	$37,800	$6,000	$1,000
Debt—Churches reporting	4	----	----
Amount reported	$5,254	----	----
Expenditures during year:			
Churches reporting	33	21	----
Amount reported	$105,326	$37,930	----
Current expenses and improvements	$73,652	$24,555	----
Benevolences, missions, etc	$31,674	$13,375	----
Average expenditure per church	$3,192	$1,806	----
Sunday schools:			
Churches reporting	29	21	28
Officers and teachers	423	321	271
Scholars	3,822	3,022	1,916

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Missionary Church Association by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: MISSIONARY CHURCH ASSOCIATION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**34**	**12**	**22**	**2,498**	**896**	**1,602**	**1,065**	**1,433**	**74.3**
Middle Atlantic:									
Pennsylvania	1	1	------	31	31	--------	14	17	--------
East North Central:									
Ohio	8	4	4	501	168	333	196	305	64.3
Indiana	5	1	4	780	284	496	338	442	76.5
Illinois	2	1	1	239	135	104	89	150	59.3
Michigan	3	2	1	182	127	55	79	103	76.7
West North Central:									
Nebraska	1	------	1	20	--------	20	10	10	--------
Kansas	5	------	5	163	--------	163	77	86	--------
East South Central:									
Tennessee	4	------	4	207	--------	207	100	107	93.5
Mountain:									
Arizona	1	1	------	111	111	--------	44	67	--------
Pacific:									
California	4	2	2	264	40	224	118	146	80.8

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: MISSIONARY CHURCH ASSOCIATION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**34**	**25**	**30**	**2,498**	**1,554**	**1,256**	**67**	**2,311**	**120**	**2.8**
Ohio	8	6	8	501	387	339	9	492	-------	1.8
Indiana	5	5	5	780	517	362	26	634	120	3.9
Michigan	3	2	4	182	86	100	5	177	-------	2.7
Kansas	5	4	2	163	153	63	13	150	-------	8.0
Tennessee	4	1	1	207	73	30	------	207	-------	-------
California	4	1	2	264	58	44	6	258	-------	2.3
Other States	5	6	8	401	280	318	8	393	-------	2.0

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: MISSIONARY CHURCH ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**34**	**31**	**30**	**$262,343**	**11**	**$35,958**	**10**	**$37,800**	**4**	**$5,254**
Ohio	8	5	5	29,843	1	408	------	(1)	------	(1)
Indiana	5	5	5	114,000	1	15,000	------	(1)	------	(1)
Michigan	3	3	3	40,500	1	6,700	------	(1)	------	(1)
Kansas	5	5	5	10,000	------	------	------	------	------	------
Tennessee	4	3	3	2,000	3	250	------	------	------	------
California	4	5	4	26,000	3	2,200	------	(1)	------	------
Other States [2]	5	5	5	40,000	2	11,400	10	37,800	4	5,254

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in Ohio, Indiana, Michigan, and California.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: MISSIONARY CHURCH ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	34	33	**$105,326**	**$73,652**	**$31,674**	**29**	**423**	**3,822**
Ohio	8	8	19,610	11,638	7,972	8	115	927
Indiana	5	5	25,581	14,285	11,296	5	97	1,195
Michigan	3	3	19,855	17,586	2,269	3	49	400
Kansas	5	4	3,119	899	2,220	4	45	194
Tennessee	4	4	425	200	225	------	------	------
California	4	4	10,742	6,869	3,873	4	45	353
Other States	5	5	25,994	22,175	3,819	5	72	753

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Missionary Church Association was organized in 1898, at Berne, Ind., by a number of persons of different denominations who were deeply impressed with the need of better opportunities for cultivating the deeper spiritual life, for promoting the fuller teaching of the Word of God, and for engaging in more aggressive missionary work. Its present headquarters are at 3820 South Wayne Avenue, Fort Wayne, Ind.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. B. F. Leightner, secretary of the Missionary Church Association, and approved by him in its present form.

DOCTRINE

The association stands for all the great evangelical truths of Christianity, such as the Divine and plenary inspiration of the Scriptures; the Deity and virgin birth of Jesus Christ; His substitutionary death and physical resurrection; the total depravity of man by nature and his need of regeneration as a personal experience; the enduement of the Holy Spirit subsequent to the new birth to empower the believer for life and service; divine healing for the body as provided in the atonement; the personal, premillennial return of Christ and His reign on the earth; and the future resurrection of the body unto the immortality of the just and unto the endless punishment of the unjust. It urges upon its members the importance of being law-abiding citizens; but it is nonresistant in its belief, having always been opposed to the taking up of arms in war.

ORGANIZATION

The government of the Missionary churches is chiefly congregational; however, the general conference of the churches, made up of all ministers, missionaries, and appointed delegates, is recognized as final authority.

The general conference annually appoints a committee consisting of a president, vice president, secretary, assistant secretary, and treasurer, together with five additional members. This body examines candidates for the ministry and issues licenses to preach, acts as the committee on finance, and has charge of the general work of the association.

Each church elects its own pastor, deacons, and deaconesses. These usually constitute the church board which has charge of the general affairs of the church. New members are admitted by the vote of the church after the candidates have been examined and recommended by the board. Baptism is administered by immersion. Open communion is observed by all the churches.

WORK

As its name implies, the organization is missionary in character. While efforts are put forth in the home field to preach the Gospel in needy and neglected sections, the great aim is to help evangelize the heathen. Missionaries, numbering 41, have been sent to India, China, Africa, South America, and Hawaii. These are laboring under various mission boards, but most of them under the Christian and Misssionary Alliance. Five new candidates have been accepted for service in the foreign field. The missionary offering for 1926 amounted to $31,652.

The Bible Training School, Fort Wayne, Ind., is owned by this association. However, it is operated on interdenominational lines, having representatives of various religious bodies on the school board and faculty. The purpose of the institution is to prepare missionaries, pastors, evangelists, singers, etc., for Christian service. The school has an enrollment of about 120 students. The property is valued at approximately $100,000 and is free from indebtedness.

MISSIONARY BANDS OF THE WORLD

(FORMERLY PENTECOST BANDS OF THE WORLD)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Missionary Bands of the World for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Missionary Bands of the World comprises those persons who have been accepted and enrolled by the local societies, upon public profession of faith and the pledge to conform to the rules of the society.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: MISSIONARY BANDS OF THE WORLD

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	11	5	6		
Members	241	170	71	70.5	29.5
Average per church	22	34	12		
Membership by sex:					
Male	80	55	25		
Female	161	115	46	71.4	28.6
Males per 100 females	49.7	47.8	(3)		
Membership by age:					
Under 13 years	19	11	8		
13 years and over	222	159	63	71.6	28.4
Per cent under 13 years [2]	7.9	6.5			
Church edifices:					
Number	9	4	5		
Value—Churches reporting	9	4	5		
Amount reported	$20,000	$11,000	$9,000	55.0	45.0
Average per church	$2,222	$2,750	$1,800		
Debt—Churches reporting	3	2	1		
Amount reported	$966	$700	$266	72.5	27.5
Churches reporting "no debt" on church edifice	6	2	4		
Parsonages:					
Value—Churches reporting	6	4	2		
Amount reported	$10,000	$9,200	$800	92.0	8.0
Debt—Churches reporting	2	2			
Amount reported	$3,000	$3,000		100.0	
Churches reporting "no debt" on parsonage	4	2	2		
Expenditures during year:					
Churches reporting	10	5	5		
Amount reported	$6,588	$5,497	$1,091	83.4	16.6
Current expenses and improvements	$4,738	$3,883	$855	82.0	18.0
Benevolences, missions, etc	$1,850	$1,614	$236	87.2	12.8
Average expenditure per church	$659	$1,099	$218		
Sunday schools:					
Churches reporting	8	4	4		
Officers and teachers	52	24	28		
Scholars	248	150	98	60.5	39.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 11 active organizations of the Missionary Bands of the World, with 241 members. The classification of membership by sex and by age was reported by 9 churches, including, however, only 4 which reported any members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. At the two earlier censuses this body was reported under the name Pentecost Bands of the World.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: MISSIONARY BANDS OF THE WORLD

ITEM	1926	1916 [1]	1906 [1]
Churches (local organizations)	11	10	16
Increase [2] over preceding census:			
Number	1	−6	----
Per cent [3]	----	----	----
Members	241	218	487
Increase [2] over preceding census:			
Number	23	−269	----
Per cent	10.6	−55.2	----
Average membership per church	22	22	30
Church edifices:			
Number	9	10	16
Value—Churches reporting	9	10	15
Amount reported	$20,000	$18,500	$69,550
Average per church	$2,222	$1,850	$4,637
Debt—Churches reporting	3	5	7
Amount reported	$966	$7,900	$6,625
Parsonages:			
Value—Churches reporting	6	7	6
Amount reported	$10,000	$9,500	$19,500
Debt—Churches reporting	2	----	----
Amount reported	$3,000	----	----
Expenditures during year:			
Churches reporting	10	10	----
Amount reported	$6,588	$4,420	----
Current expenses and improvements	$4,738	$3,005	----
Benevolences, missions, etc.	$1,850	$1,415	----
Average expenditure per church	$659	$442	----
Sunday schools:			
Churches reporting	8	10	13
Officers and teachers	52	77	83
Scholars	248	430	477

[1] Figures are for Pentecost Bands of the World, name changed in 1925 to Missionary Bands of the World.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the Missionary Bands of the World by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for the State of Indiana, and for other States in combination, the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Separate presentation, by States, of the value of church property and the debt on such property, and also of church expenditures for the year 1926, is omitted in order to avoid disclosing the financial statistics of any individual church, Indiana being the only State in which these items were reported by more than one church.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: MISSIONARY BANDS OF THE WORLD

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**11**	**5**	**6**	**241**	**170**	**71**	**80**	**161**	**49.7**
East North Central:									
Indiana	9	5	4	223	170	53	73	150	48.7
Illinois	1	------	1	(2)	--------	--------	--------	--------	--------
Michigan	1	------	1	18	--------	18	7	11	--------

[1] Ratio not shown where number of females is less than 100. [2] Not reported.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: MISSIONARY BANDS OF THE WORLD

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13 [1]
United States	**11**	**10**	**16**	**241**	**218**	**487**	**19**	**222**	**7.9**
Indiana	9	8	12	223	158	427	16	207	7.2
Other States	2	2	4	18	60	60	3	15	--------

[1] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

In 1885 a missionary society of young people was formed in the Free Methodist Church by the Rev. Vivian A. Dake. Gradually, as the members of the bands came into closer fellowship, they united in distinct organizations and in 1898 became a separate body, adopting the name "Pentecost Bands of the World," with headquarters at Indianapolis, Ind. While primarily a home and foreign missionary movement, it is practically a denomination. The doctrine corresponds in general to that of the Methodist Episcopal Church. The bands have a regular membership, church edifices, and pastors, besides evangelistic and mission work of a general character. The name of the organization was changed to Missionary Bands of the World by the annual conference of 1925.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. F. B. Whisler, president of the Missionary Bands of the World and approved by him in its present form.

WORK

The various churches in America also conduct a mission work in which about 50 licensed ministers were engaged in 1926, including pastors, home mission workers, and evangelists. The foreign mission work is carried on in India, Japan, Jamaica, and Sweden, with property valued at about $25,000 and congregations numbering about 600. Thirteen missionaries and about 42 native workers carried on this work in 1926. The entire work is unsalaried, being supported by freewill offerings only.

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PILLAR OF FIRE

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Pillar of Fire for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Pillar of Fire includes those persons who have made profession of faith and have assented to the doctrines and practices of the church. It is made up of four classes—probationary members, regular members, full members, and associate members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PILLAR OF FIRE

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	48	32	16		
Members	2,442	1,554	888	63.6	36.4
Average per church	51	49	56		
Membership by sex:					
Male	930	552	378	59.4	40.6
Female	1,474	964	510	65.4	34.6
Sex not reported	38	38			
Males per 100 females	63.1	57.3	74.1		
Membership by age:					
Under 13 years	347	241	106	69.5	30.5
13 years and over	1,292	734	558	56.8	43.2
Age not reported	803	579	224	72.1	27.9
Per cent under 13 years [3]	21.2	24.7	16.0		
Church edifices:					
Number	25	17	8		
Value—Churches reporting	23	16	7		
Amount reported	$537,000	$447,400	$89,600	83.3	16.7
Average per church	$23,348	$27,963	$12,800		
Debt—Churches reporting	17	14	3		
Amount reported	$75,200	$72,200	$3,000	96.0	4.0
Churches reporting "no debt" on church edifice	5	2	3		
Parsonages:					
Value—Churches reporting	11	10	1		
Amount reported	$86,000	$76,000	$10,000	88.6	11.4
Debt—Churches reporting	6	6			
Amount reported	$15,000	$15,000		100.0	
Churches reporting "no debt" on parsonage	3	2	1		
Expenditures during year:					
Churches reporting	32	21	11		
Amount reported	$50,080	$45,351	$4,729	90.6	9.4
Current expenses and improvements	$38,854	$35,490	$3,364	91.3	8.7
Benevolences, missions, etc	$11,226	$9,861	$1,365	87.8	12.2
Average expenditure per church	$1,565	$2,160	$430		
Sunday schools:					
Churches reporting	36	28	8		
Officers and teachers	200	144	56	72.0	28.0
Scholars	1,994	1,387	607	69.6	30.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 48 active Pillar of Fire churches, with 2,442 members. The classification of membership by sex was reported by 47 churches and the classification by age was reported by 31 churches, including 22 which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: PILLAR OF FIRE

ITEM	1926	1916	1906
Churches (local organizations)	48	21	3
Increase over preceding census:			
Number	27	18	----
Per cent [1]	----	----	----
Members	2,442	1,129	230
Increase over preceding census:			
Number	1,313	899	----
Per cent	116.3	390.9	----
Average membership per church	51	54	77
Church edifices:			
Number	25	8	3
Value—Churches reporting	23	8	3
Amount reported	$537,000	$171,555	$90,600
Average per church	$23,348	$21,444	$30,200
Debt—Churches reporting	17	4	2
Amount reported	$75,200	$14,800	$11,000
Parsonages:			
Value—Churches reporting	11	2	----
Amount reported	$88,000	$4,295	----
Debt—Churches reporting	6	----	----
Amount reported	$15,000	----	----
Expenditures during year:			
Churches reporting	32	21	----
Amount reported	$50,080	$57,790	----
Current expenses and improvements	$38,854	$32,857	----
Benevolences, missions, etc	$11,226	$24,933	----
Average expenditure per church	$1,565	$2,752	----
Sunday schools:			
Churches reporting	36	12	2
Officers and teachers	200	80	14
Scholars	1,994	559	175

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Pillar of Fire by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PILLAR OF FIRE

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			Males per 100 females (1)
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	
United States	**48**	**32**	**16**	**2,442**	**1,554**	**888**	**930**	**1,474**	**38**	**63.1**
Middle Atlantic:										
New York	3	2	1	106	81	25	46	60	------	------
New Jersey	13	6	7	715	179	536	303	412	------	73.5
Pennsylvania	12	7	5	693	437	256	248	407	38	60.9
East North Central:										
Ohio	3	2	1	168	143	25	51	117	------	43.6
Illinois	1	1	------	3	3	------	------	3	------	------
West North Central:										
Nebraska	1	1	------	50	50	------	30	20	------	------
South Atlantic:										
Maryland	1	1	------	20	20	------	8	12	------	------
Florida	3	3	------	107	107	------	49	58	------	------
East South Central:										
Kentucky	1	------	1	20	------	20	6	14	------	------
Mountain:										
Wyoming	1	1	------	40	40	------	10	30	------	------
Colorado	7	7	------	474	474	------	161	313	------	51.4
Pacific:										
California	2	1	1	46	20	26	18	28	------	------

(1) Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PILLAR OF FIRE

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 (1)
United States	**48**	**21**	**3**	**2,442**	**1,129**	**230**	**347**	**1,292**	**803**	**21.2**
New York	3	2	------	106	55	------	5	101	------	4.7
New Jersey	13	6	1	715	542	56	102	505	108	16.8
Pennsylvania	12	5	------	693	291	------	124	313	256	28.4
Ohio	3	1	------	168	50	------	27	141	------	16.1
Florida	3	1	------	107	22	------	32	65	10	------
Colorado	7	1	1	474	100	163	15	50	409	------
Other States	7	5	1	179	69	11	42	117	20	26.4

(1) Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PILLAR OF FIRE

[Separate presentation is limited to States having 3 or more churches reporting value of edifice]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	48	25	23	$537,000	17	$75,200	11	$88,000	6	$15,000
New Jersey	13	9	8	141,400	6	8,500	1	10,000	-----	-----
Florida	3	3	3	41,400	2	8,000	1	15,000	1	2,000
Colorado	7	6	6	212,500	5	29,500	5	24,500	2	3,000
Other States	25	7	6	141,700	4	29,200	4	38,500	3	10,000

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PILLAR OF FIRE

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	48	32	$50,080	$38,854	$11,226	36	200	1,994
New York	3	3	4,034	2,584	1,450	3	13	70
New Jersey	13	10	13,454	12,129	1,325	6	36	294
Pennsylvania	12	7	6,585	4,989	1,596	11	46	546
Colorado	7	5	13,450	10,950	2,500	5	43	461
Other States	13	7	12,557	8,202	4,355	11	62	623

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Pillar of Fire Church was incorporated in the State of Colorado, in 1902, having been organized December 29, 1901, as the Pentecostal Union, under which name it continued until October 6, 1917. It is now incorporated in several States and has branches in England.

The history of the Pillar of Fire is to be found, mainly, in the life of its founder, Mrs. Alma White. Early in her life as the wife of a Methodist minister, despite the fact that the Methodist Church at that time gave no official recognition to woman's ministry, Mrs. White occupied her husband's pulpit occasionally and devoted much of her time to revival work. It was not long before she proved to be a powerful preacher. Such success attended her efforts that she soon aroused not only great interest, but also some opposition from the Methodist bishops and presiding elders.

[1] This statement, which differs somewhat from that published in Part II of the Report on Religious Bodies, 1916, has been prepared from information furnished by Rev. Ray B. White, A. M., president of Belleview College, and approved by him in its present form.

But notwithstanding this she continued to preach. In time she began to establish missions of an independent character and soon acquired a considerable following, organizing a regular society in 1901, which was incorporated in 1902, in order to hold property. Her original plan was that the organization should be a missionary society for the conversion of sinners and the spread of Scriptural holiness, similar to the societies which John Wesley organized. But as Methodism, when it was raised up, had a special mission to perform, and finally became a church in itself, distinct from the Church of England, so the Pillar of Fire in its turn became a church distinct from the Methodist Church. It was found that complete separation and independence from other denominations alone could give the Pillar of Fire, with women as well as men in the pulpit, freedom to pursue its course as an evangelizing and reforming force.

The organization has grown rapidly and has acquired valuable property, and in 1908 it established its headquarters at Zarephath, N. J., about 30 miles from New York City. Here, and at Bound Brook, over 800 acres were acquired and large buildings for schools and printing plants erected.

DOCTRINE

The doctrinal beliefs include the fundamental doctrines of other orthodox denominations; they are, in fact, Methodistic, any difference which exists coming from a closer adherence to primitive standards, guarding against modern liberalism and heresies; another difference is the extension of full ministerial orders to women. Doctrinal points emphasized are: (1) Belief in the inspiration of the Scriptures as the only sufficient rule of faith and practice; (2) repentance toward God and faith in the Lord Jesus Christ; (3) justification by faith, evidenced by holy living; (4) Christian perfection or entire sanctification, which is interpreted as a cleansing of the believer's heart from inbred sin or spiritual defilement, so that the whole spirit, as well as the body, may be preserved blameless until the coming of Christ—perfection or sanctification here not implying freedom from mistakes or infirmities, but that Christian perfection which is purity of heart and a perfect attitude toward God; (5) the immortality of the soul and the resurrection of the body; (6) judgments as taught in the Scriptures; (7) water baptism, which is a sign of regeneration, the mode being optional; (8) the sacrament of the Lord's Supper; (9) marriage is a divine institution; (10) divine healing for the body; (11) the premillenial coming of the Lord, and the restoration of the Jews; (12) eternal punishment for the wicked and life everlasting for the righteous.

ORGANIZATION

The Pillar of Fire Church is episcopal in that, like the Methodist Church, its discipline provides for bishops, presiding elders, etc. Its orders include regularly ordained ministers (both men and women), regularly ordained deacons and deaconesses, consecrated deaconesses, licensed preachers, and missionaries.

Of the four classes of members, probationary, regular, full, and associate, only the second and third classes are qualified to vote; regular members, consisting of persons who have passed the probationary period, are qualified to vote on matters of ecclesiastical administration; while persons in full membership, consisting largely of regular members who are in active service as missionaries, teachers, ministers, etc., have power to vote also on matters pertaining to the financial administration.

WORK

Shortly after its incorporation the organization erected a training school at Denver, Colo., and later a printing plant was established, from which were issued the Pillar of Fire and numerous tracts and pamphlets. Upon the opening of the larger buildings at Zarephath, N. J., the publication work in Denver ceased for a short time, but was later resumed, the paper issued there taking the name Rocky Mountain Pillar of Fire.

At Zarephath three schools have been established, Zarephath Bible Institute, Alma Preparatory School, and Alma College, the latter being authorized by the State of New Jersey to grant degrees in arts and sciences. There is also a large printery, where four papers are published, the Eastern Pillar of Fire, the Good Citizen, Woman's Chains, and Pillar of Fire, Junior, besides numerous books and pamphlets.

In 1919 the organization came into possession of Westminster College, near Denver, Colo., once operated by the Presbyterians. They have also erected a large auditorium at Denver, known as Alma Temple. In Los Angeles they conduct a Bible school and other schools and publish the Occidental Pillar of Fire. Near Cincinnati, Ohio, they conduct a school; and at Jacksonville, Fla., there is a school and missionary headquarters.

In 1909 the Pillar of Fire opened missionary headquarters in London, England, and a publishing department, from which are issued the British Sentinel and the London Pillar of Fire. New and enlarged quarters were secured, in 1925, and it is the purpose to make this branch—known as Alma Institute—a center and headquarters for general foreign missionary work.

A very important feature of the Pillar of Fire's activities is its missionary and colporteur work in large cities of the United States, another is the opportunity which it affords for the training and education, at little or no expense to themselves, of worthy young people.

The total valuation of church property is placed at $1,600,000, and school property at $900,000. Money expended for educational work during 1926 amounted to $75,000; nearly $5,000 was appropriated for charity, in addition to the assistance of students and others; and $5,000 was sent to the foreign fields. Students in Pillar of Fire schools numbered about 300.

CHURCH OF GOD (APOSTOLIC)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God (Apostolic) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership includes all baptized believers enrolled, but those under 18 years of age are not considered communicants nor are they eligible for official position.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD (APOSTOLIC)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	18	9	9		
Members	492	231	261	47.0	53.0
Average per church	27	26	29		
Membership by sex:					
Male	183	71	112	38.8	61.2
Female	309	160	149	51.8	48.2
Males per 100 females	59.2	44.4	75.2		
Membership by age:					
Under 13 years	21	19	2		
13 years and over	364	157	207	43.1	56.9
Age not reported	107	55	52	51.4	48.6
Per cent under 13 years [3]	5.5	10.8	1.0		
Church edifices:					
Number	8	5	3		
Value—Churches reporting	8	5	3		
Amount reported	$24,350	$18,850	$5,500	77.4	22.6
Average per church	$3,044	$3,770	$1,833		
Debt—Churches reporting	4	2	2		
Amount reported	$3,328	$2,900	$428	87.1	12.9
Churches reporting "no debt" on church edifice	2	1	1		
Expenditures during year:					
Churches reporting	14	6	8		
Amount reported	$5,486	$2,370	$3,116	43.2	56.8
Current expenses and improvements	$4,590	$1,695	$2,895	36.9	63.1
Benevolences, missions, etc	$896	$675	$221	75.3	24.7
Average expenditure per church	$392	$395	$390		
Sunday schools:					
Churches reporting	13	6	7		
Officers and teachers	70	31	39		
Scholars	341	137	204	40.2	59.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 18 active organizations of the Church of God (Apostolic), with 492 members. The classification of membership by sex was reported by all of the 18 churches, and the classification by age was reported

by 13 churches, including, however, only 6 which reported any members under 13 years of age. No parsonages were reported by these churches.

Although it had a prior existence, this body was reported for the first time in 1926.

State tables.—Tables 2, 3, and 4 present the statistics for the Church of God (Apostolic) by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives figures for West Virginia and combined figures for other States, showing the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 4, also, is limited to West Virginia, the only State in which as many as three churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD (APOSTOLIC)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**18**	**9**	**9**	**492**	**231**	**261**	**183**	**309**	**59.2**
East North Central:									
Ohio	1	1	------	7	7	--------	2	5	--------
South Atlantic:									
Virginia	2	1	1	50	23	27	16	34	--------
West Virginia	10	4	6	288	125	163	115	173	66.5
North Carolina	2	1	1	21	15	6	7	14	--------
East South Central:									
Kentucky	2	2	------	61	61	--------	15	46	--------
West South Central:									
Oklahoma	1	------	1	65	--------	65	28	37	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: CHURCH OF GOD (APOSTOLIC)

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**18**	**492**	**21**	**364**	**107**	**5.5**
West Virginia	10	288	18	218	52	7.6
Other States	8	204	3	146	55	2.0

[1] Based on membership with age classification reported.

TABLE 4.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF GOD (APOSTOLIC)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**18**	**14**	**$5,486**	**$4,590**	**$896**	**13**	**70**	**341**
West Virginia	10	8	2,747	2,153	594	8	49	172
Other States	8	6	2,739	2,437	302	5	21	169

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Church of God (Apostolic) was organized at Danville, Ky., in 1897, by Elder Thomas J. Cox. At that time it was called the Christian Faith Band Church, under which name it was later incorporated (1901). At the General Assembly held at Freeman, W. Va., August 15, 1915, the general overseer held a council with the elders concerning the name. The desire was expressed for a more scriptural name, and the report of the council recommending that the name of the church be changed to "The Church of God (Apostolic)" was adopted by a more than two-thirds vote of the Assembly; the latter, however, seeing that a number desired to hold the old name, did not press the matter, and the church was not incorporated under the new name until 1919, at Paris, Ky.

DOCTRINE

Admission to the church depends upon repentance for sin, confession of faith, and baptism by immersion in the name of the Lord Jesus Christ. The members believe in holiness and sanctification, practice the washing of feet, and celebrate the communion, or Lord's Supper, with unfermented grape juice and unleavened bread.

ORGANIZATION

The governing body is the General Assembly, and the officers are the apostle, or general overseer, the assistant overseer, district elders, pastors, evangelists, and local preachers. The church field is divided into districts, each of which holds a ministerial council once a year. The various churches have local names, the headquarters church being known as Zion Hill Church of God (Apostolic).

WORK

The organizations of the church, besides the Women's Circle, include missionary societies and the maintenance of sick and burial funds. The Sunday school also occupies a prominent place in the work of the church, in order that the young and the old as well may acquire a religious education. It is recruited by a revival held once a year and indorsed by the church. The church is also preparing ministerial courses for its preachers, which work will start in the near future, together with the publication of a religious periodical.

[1] This statement was furnished by Rev. T. J. Cox, of Bluefield, W. Va., apostle and general overseer of the Church of God (Apostolic).

FEDERATED CHURCHES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Federated Churches for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership requirements for the Federated Churches are those of its constituent denominations. Provision is sometimes made for a "federated" or "independent" membership, composed of persons who do not desire to affiliate with any of these denominations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FEDERATED CHURCHES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	361	60	301	16.6	83.4
Members	59,977	16,336	43,641	27.2	72.8
Average per church	166	272	145		
Membership by sex:					
Male	21,127	5,539	15,588	26.2	73.8
Female	35,571	9,078	26,493	25.5	74.5
Sex not reported	3,279	1,719	1,560	52.4	47.6
Males per 100 females	59.4	61.0	58.8		
Membership by age:					
Under 13 years	2,101	448	1,653	21.3	78.7
13 years and over	51,511	11,951	39,560	23.2	76.8
Age not reported	6,365	3,937	2,428	61.9	38.1
Per cent under 13 years [3]	3.9	3.6	4.0		
Church edifices:					
Number	552	80	472	14.5	85.5
Value—Churches reporting	343	56	287	16.3	83.7
Amount reported	$6,159,725	$2,526,800	$3,632,925	41.0	59.0
Average per church	$17,958	$45,121	$12,658		
Debt—Churches reporting	62	23	39		
Amount reported	$235,530	$151,420	$84,110	64.3	35.7
Churches reporting "no debt" on church edifice	243	27	216	11.1	88.9
Parsonages:					
Value—Churches reporting	285	42	243	14.7	85.3
Amount reported	$1,147,950	$353,800	$794,150	30.8	69.2
Debt—Churches reporting	33	12	21		
Amount reported	$53,805	$33,300	$20,505	61.9	38.1
Churches reporting "no debt" on parsonage	220	26	194	11.8	88.2
Expenditures during year:					
Churches reporting	354	58	296	16.4	83.6
Amount reported	$1,272,455	$429,323	$843,132	33.7	66.3
Current expenses and improvements	$1,082,730	$361,729	$721,001	33.4	66.6
Benevolences, missions, etc.	$189,725	$67,594	$122,131	35.6	64.4
Average expenditure per church	$3,595	$7,402	$2,848		
Sunday schools:					
Churches reporting	347	59	288	17.0	83.0
Officers and teachers	5,352	1,332	4,020	24.9	75.1
Scholars	46,820	11,917	34,903	25.5	74.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

[3] Based on membership with age classification reported.

The data given for 1926 represent 361 active Federated Churches, with 59,977 members. The classification of membership by sex was reported by 346 churches and the classification by age was reported by 334 churches, including, however, only 160 which reported any members under 13 years of age.

Federated Churches reported at previous censuses of religious bodies have been included under the head of Independent Churches, and there are no comparable census data.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Federated Churches by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FEDERATED CHURCHES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**361**	**60**	**301**	**59,977**	**16,336**	**43,641**	**21,127**	**35,571**	**3,279**	**59.4**
New England:										
Maine	20	3	17	2,118	498	1,620	573	1,307	238	43.8
New Hampshire	15	1	14	1,288	152	1,136	410	878		46.7
Vermont	40	1	39	5,093	547	4,546	1,571	3,305	217	47.5
Massachusetts	36	12	24	6,059	2,741	3,318	1,907	3,445	707	55.4
Rhode Island	1		1	78		78	29	49		
Connecticut	13	1	12	1,415	81	1,334	515	900		57.2
Middle Atlantic:										
New York	31	3	28	4,783	678	4,105	1,706	2,918	159	58.5
New Jersey	2	1	1	281	105	176	117	164		71.3
Pennsylvania	6		6	711		711	262	449		58.4
East North Central:										
Ohio	22	1	21	4,235	550	3,685	1,653	2,582		64.0
Indiana	5	1	4	1,500	140	1,360	648	852		76.1
Illinois	21	8	13	4,227	2,092	2,135	1,557	2,520	150	61.8
Michigan	18	1	17	2,740	495	2,245	803	1,442	495	55.7
Wisconsin	2		2	271		271	74	197		37.6
West North Central:										
Minnesota	10	3	7	2,303	1,093	1,210	899	1,404		64.0
Iowa	20	1	19	3,983	309	3,674	1,505	2,478		60.7
Missouri	5		5	789		789	296	358	135	82.7
North Dakota	3		3	239		239	92	147		62.6
South Dakota	5		5	987		987	412	575		71.7
Nebraska	12	3	9	2,883	1,162	1,721	1,146	1,737		66.0
Kansas	15	3	12	2,870	515	2,355	1,134	1,736		65.3
South Atlantic:										
West Virginia	2		2	115		115	45	70		
Georgia	1	1		131	131		54	77		
Florida	1		1	32		32	18	14		
East South Central:										
Kentucky	1		1	44		44	14	30		
Alabama	1		1	7		7	2	5		

[1] Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FEDERATED CHURCHES—Continued

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
West South Central:										
Arkansas	4	1	3	469	157	312	168	208	93	80.8
Louisiana	1	1	------	174	174	--------	62	112	-------	55.4
Oklahoma	3	------	3	1,135	-------	1,135	424	711	-------	59.6
Texas	2	2	------	1,640	1,640	--------	521	821	298	63.5
Mountain:										
Montana	4	------	4	602	-------	602	238	364	-------	65.4
Idaho	1	------	1	158	-------	158	60	98	-------	--------
Colorado	2	------	2	430	-------	430	28	82	320	--------
New Mexico	2	------	2	151	-------	151	66	85	-------	--------
Arizona	1	1	------	299	299	--------	121	178	-------	68.0
Utah	2	2	------	69	69	--------	38	31	-------	--------
Nevada	1	1	------	189	189	--------	57	132	-------	43.2
Pacific:										
Washington	14	3	11	2,142	960	1,182	802	1,340	-------	59.9
Oregon	2	------	2	260	-------	260	84	176	-------	47.7
California	14	5	9	3,077	1,559	1,518	1,016	1,594	467	63.7

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: FEDERATED CHURCHES

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**361**	**59,977**	**2,101**	**51,511**	**6,365**	**3.9**
Maine	20	2,118	--------	1,476	642	--------
New Hampshire	15	1,288	11	1,277	----------	0.9
Vermont	40	5,093	47	4,829	217	1.0
Massachusetts	36	6,059	35	5,317	707	0.7
Connecticut	13	1,415	9	1,406	----------	0.6
New York	31	4,783	130	4,494	159	2.8
Pennsylvania	6	711	10	701	----------	1.4
Ohio	22	4,235	134	4,101	----------	3.2
Indiana	5	1,500	189	1,311	----------	12.6
Illinois	21	4,227	148	3,335	744	4.2
Michigan	18	2,740	111	2,134	495	4.9
Minnesota	10	2,303	88	2,215	----------	3.8
Iowa	20	3,983	199	3,784	----------	5.0
Missouri	5	789	39	615	135	6.0
North Dakota	3	239	2	237	----------	0.8
South Dakota	5	987	99	715	173	12.2
Nebraska	12	2,883	211	2,672	----------	7.3
Kansas	15	2,870	168	2,702	----------	5.9
Arkansas	4	469	13	363	93	3.5
Oklahoma	3	1,135	85	1,050	----------	7.5
Montana	4	602	2	425	175	0.5
Washington	14	2,142	77	1,893	172	3.9
California	14	3,077	151	2,233	693	6.3
Other States	25	4,329	143	2,226	1,960	6.0

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FEDERATED CHURCHES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**361**	**552**	**343**	**$6,159,725**	**62**	**$235,530**	**285**	**$1,147,950**	**33**	**$53,805**
Maine	20	27	19	224,900	1	5,000	10	35,500	2	3,500
New Hampshire	15	25	15	198,300	1	1,000	12	44,400		
Vermont	40	64	38	533,375	4	11,260	37	108,100		
Massachusetts	36	52	33	649,550	4	17,800	24	111,550	3	6,400
Connecticut	13	24	13	223,800	2	16,000	11	45,200	1	600
New York	31	54	30	530,800	2	6,700	23	58,200	2	300
Pennsylvania	6	10	6	52,900			4	9,000		
Ohio	22	35	20	462,500	3	10,100	18	87,000	3	4,500
Indiana	5	9	5	138,000	2	2,620	5	22,000	1	2,500
Illinois	21	31	20	538,900	3	2,500	16	82,500	4	11,700
Michigan	18	31	17	221,000	4	2,675	17	55,500		
Minnesota	10	15	10	171,700	4	3,140	10	43,400	2	2,550
Iowa	20	27	20	220,100	1	500	18	64,100	2	3,100
Missouri	5	6	5	39,000				(1)		
North Dakota	3	4	3	17,000	2	2,750		(1)		
South Dakota	5	9	5	53,500	1	400	5	16,000		
Nebraska	12	21	12	272,900	4	13,820	11	45,800	4	8,600
Kansas	15	23	15	226,600	5	37,900	12	31,000	2	1,300
Arkansas	4	5	4	54,500				(1)		
Oklahoma	3	4	3	55,000	2	4,200	3	9,500	1	300
Montana	4	6	4	28,600	1	2,000	3	5,500		
Washington	14	17	11	139,100	5	16,015	9	20,300	3	1,405
California	14	21	14	334,700	4	10,500	14	67,900		
Other States [2]	25	32	21	773,000	7	68,650	23	185,500	3	7,050

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in Missouri, North Dakota, and Arkansas.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The Federated Church represents one of the forms under which two or more churches in a community have united for the joint prosecution of their work. The organization of united churches of the various types in rural and village communities is an interesting phase of religious development, yet in its infancy, upon which some light is thrown by the census of religious bodies. The consolidation of church activities in places where the maintenance of two or more churches was found to be impracticable, or at least ineffective, is due largely to two factors, namely, the changes that are taking place in the ideals of church service and changes in local economic conditions.

While at one time in the development of the church denominational rivalries were so intense as to preclude organic union on any basis, to-day less emphasis is placed on ancient creeds and other historic causes of separation. Furthermore, the conviction is growing among all denominations that the message of the gospel is in part social, as well as individual.

[1] In the preparation of this general statement a considerable amount of material, for which due acknowledgment is made, has been taken from the volume entitled "United Churches," by Elizabeth R. Hooker, published in 1926 by the Institute of Social and Religious Research, in New York City.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FEDERATED CHURCHES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**361**	**354**	**$1,272,455**	**$1,082,730**	**$189,725**	**347**	**5,352**	**46,820**
Maine	20	19	41,076	37,265	3,811	19	212	1,574
New Hampshire	15	15	32,484	30,308	2,176	14	134	847
Vermont	40	39	108,529	94,007	14,522	36	419	2,895
Massachusetts	36	36	143,472	127,498	15,974	36	455	3,911
Connecticut	13	13	36,885	32,671	4,214	13	125	980
New York	31	29	79,659	69,128	10,531	29	368	2,854
Pennsylvania	6	6	11,233	8,923	2,310	5	91	648
Ohio	22	22	67,515	57,409	10,106	21	365	3,503
Indiana	5	5	22,136	17,750	4,386	5	135	1,384
Illinois	21	20	94,041	80,143	13,898	20	377	3,245
Michigan	18	18	45,482	40,470	5,012	17	271	2,396
Minnesota	10	10	48,767	41,393	7,374	10	207	1,778
Iowa	20	20	70,844	59,594	11,250	20	357	3,432
Missouri	5	5	11,797	8,752	3,045	5	86	704
North Dakota	3	3	3,114	2,719	395	3	20	185
South Dakota	5	5	23,122	19,100	4,022	5	72	843
Nebraska	12	12	93,686	85,468	8,218	12	235	2,586
Kansas	15	15	48,731	42,479	6,252	15	286	2,560
Arkansas	4	4	12,234	6,343	5,891	4	44	415
Oklahoma	3	3	21,567	12,923	8,644	3	81	918
Washington	14	14	44,301	36,635	7,666	13	250	2,190
California	14	14	87,950	68,159	19,791	14	285	2,714
Other States	29	27	123,830	103,593	20,237	23	477	4,258

This change is well expressed by a modern church historian: "Not a rescue by individual salvation only, but the establishment of a reign of righteousness among men, has become increasingly the ideal * * *. Emphasis is therefore placed on service in preventative and reformatory effort." [2] This ideal makes possible the union of two or more churches under certain circumstances, where a narrow adherence to creeds might widely separate them.

Changing economic conditions have fostered the new attitude, especially in the rural regions. The outlook of country people has been broadened by the enlarged opportunities afforded by better transportation facilities, consolidated schools, rural free delivery of mail, and the increased use of the telephone and radio. Not the least of the factors contributing toward this closer relationship is the campaign of education in community spirit which has been conducted by various social welfare agencies.

When, therefore, by reason of changes occasioned by the flow of population from country to city, reduced local economic prosperity, or increased cost of church maintenance, an organized religious body becomes too weak to be effective, union with another local church in like circumstances seems the natural and logical step. The result has been the rise of the united churches in various forms.

[2] Walker: A History of the Christian Church, p. 587.

Since the last preceding census of religious bodies, in 1916, there has been a very evident increase in the number of united churches of various types. These were formerly included, without discrimination, in the data for Independent Churches. In 1926, however, reports somewhat different from those required from the strictly denominational church were obtained from all united churches, including the Federated Churches, whose location could be ascertained by the Census Bureau. Special letters defining terms and asking specific questions were sent to the minister or other official of each united church, and the classifications here presented are based on definite information regarding the characteristics of each church as furnished in the replies sent by a responsible official of the church.

As here used, the term "united church" indicates a church whose membership, either regular or associate, is composed of elements representing different denominations, the elements in some cases being organized churches and in others individuals. The four types or groups of united churches found in the United States, as reported to the Census of Religious Bodies, in the order of their importance, are:

1. *Denominational united*, a type in which one or more of the uniting churches has given up its denominational allegiance in order to merge with another church and has accepted the denominational connection of the other.

2. *Federated*, a type in which each of the combining units retains its connection with its own denominational body.

3. *Undenominational*, a type in which union results in an organized church not connected with any denominational body.

4. *Affiliated*, a type resembling the undenominational church in control of its local affairs, but having an attenuated connection with a denominational body, usually for ministerial supply and distribution of benevolences only.

As the first and fourth groups are more or less closely identified with their denominations, their statistics have been included in the denominational totals. The third, or undenominational group, has been included in the statistics for Independent Churches.

The Federated Churches, however, since each maintains relations with more than one of the established denominations, can not well be consolidated with any denominational group, and they are therefore given independent presentation in this report. There is further reason for making these churches the subject of a special presentation in that the federation of churches is of particular interest as affording a solution to a vexing problem—the problem of what to do with those churches in a rural group which are too weak to be efficient and yet are staunchly loyal to their denominations.

After it had been definitely established that a church was a Federated Church, a special report giving the number of members in each of its denominational units was obtained from it, as well as the number of "federated" or "undenominational" members, if provision was made for such membership.

The term "community church" is not employed as a classifying term in the census reports, because a study of the word, as found in the schedules of churches reporting to the Census Bureau, disclosed that its use was ambiguous, more than half a dozen different usages being noted.[3] The same diversity in use was found in regard to the term "union church."[4]

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[3] Investigation of the schedules for 155 churches which used the word "community" as a part of their name disclosed the following facts: 107 were either "denominational" or "denominational united," 27 "rendered service to the community"; 14 were independent; 4 were federated; 2 were "combination churches," and 1 "used the word for its appeal."

[4] Investigation of the schedules for 98 churches which used the word "union" as a part of their name disclosed the following facts: 40 used the term as a "purely local" name; 19 were either "denominational" or "denominational united"; 11 were "union" only in ownership of building; 11 were "union" only historically; 8 were unions of churches of the same denomination; 7 were federated; 2 stated "it means nothing."

As indicated above, Federated Churches are those made up of two or more denominational organizations, each maintaining a separate membership and perhaps some separate activities. The Federated Church acts as one body, however, in the holding of religious services and, usually, in the maintenance of a Sunday school and in most or all social activities. The different denominational units of which the Federated Church is composed are closely identified with their respective denominations, not only by retention of their distinctive membership, but also by the common practice in each unit of recognizing its missionary obligations and sending to its own denominational board contributions for home and foreign missions, etc., and of keeping such property as it may own in the hands of its own trustees. They are united for local purposes only, in calling and paying a minister, in the holding of services, and in maintaining a common Sunday school. The distinguishing characteristics of this type of church are, therefore, that the two or more units enter into an agreement to conduct most of their activities as a single church, but to preserve the organic integrity of each denominational group.

The first Federated Church is said to have been formed in Massachusetts in 1887. Its formation appears to have been due to economic pressure, as the two churches which united were unable to finance their operations separately and made the experiment of joining for local activities. This experiment proved successful.

Church leaders who were alarmed at the overchurched situation in the rural sections of New England were quick to recognize the possibilities of this type of united church and not only lent their influence to prevent the organization of additional competing churches, but actively cooperated in the formation of Federated Churches. In fact, it is stated that the first Federated Church in Vermont, organized in 1899, was formed at the suggestion of denominational leaders. Both official and local leadership have played important parts in the organizing of this type of church, but it is probable that local necessity and a deeper sense of the church's responsibility for its immediate environment have been the determining factors in a majority of cases.

Federated Churches were formed at first only in New England, but by the year 1912 they had spread to many other parts of the country. The schedules returned for the 1926 census show 361 Federated Churches, located in 40 States of the Union. Of the total number reporting, 164, or 45.4 per cent, were found in New England and the Middle Atlantic States, and 138, or 38.2 per cent, in the North Central States. Thirty such churches were located in the Pacific States, while 16 were in the South and 13 in the Mountain States.

Of the whole number, only 60 churches, or less than 17 per cent, were reported as being located in urban territory, which includes all cities or incorporated places having 2,500 inhabitants or more in 1920, while 301 churches, or more than 83 per cent, were in rural territory, which comprises the remainder of the country.

DOCTRINE

Each unit, or constituent part, of the Federated Church retains in its entirety the doctrine of the denominational body to which it adheres; and the membership requirements of each unit correspond exactly to those of the denomination.

ORGANIZATION

In order to function as a single body, the Federated Church has, besides officials of the ordinary church of the denominational type, a joint committee which is in charge of the general activities of the church. This committee is generally representative of the units comprising the church, although in some

churches it is selected without reference to such representation. Frequently important officers, such as elders and deacons, are chosen by the units separately. The history of these churches seems to indicate, however, that the longer the church exists as a federation the fewer officers are elected by action of the separate units. The same tendency toward united action is noted in regard to the finances of the Federated Church. At first the units are often held responsible for the raising of a proportionate share of the budget, but after the federation has lasted for some time the budget is generally provided for by the entire church.

All local expenses, including the salary of the minister, are paid by the church as a whole. In many Federated Churches the minister is chosen alternately from the different denominations represented by the units constituting the church; in others there is an agreement to procure the minister from one denomination only; while still others agree to disregard the denomination of the minister in making a choice.

Sunday schools are generally held in common. Of the 361 Federated Churches reporting to the Census Bureau, 347 reported Sunday schools, which were almost always held jointly.

The great majority of the churches have two denominational units only, as, for example, a Congregational unit and a Methodist unit. About 10 per cent of the total number have three denominational units, but the churches composed of more than three such units are comparatively few.

Certain denominations were found to predominate in this type of church. More than three-fourths of the total number of units of all Federated Churches studied belonged to four denominations. The predominance of these denominations, in the 799 denominational units making up the whole number of Federated Churches reporting, is indicated below:

Congregational	225
Methodist Episcopal	195
Northern Baptist	105
Presbyterian in the United States of America	98
Nineteen other denominations	176

The average membership of the Federated Churches in urban and rural churches, as compared with that of strictly denominational churches, is shown in the table below:

TABLE 6.—AVERAGE MEMBERSHIP OF FEDERATED CHURCHES AND OF SELECTED DENOMINATIONS IN URBAN AND RURAL TERRITORY, 1926

DENOMINATION	Total number of churches	Total average membership per church	Average membership per church in urban territory	Average membership per church in rural territory
Federated Churches	361	166	272	145
Congregational Churches	5,028	175	318	87
Methodist Episcopal Church	26,130	156	403	91
Northern Baptist Convention	7,611	169	310	85
Presbyterian Church in the United States of America	8,947	212	409	97

This table indicates that the average membership of Federated Churches is lower in urban territory than the averages for churches of the four denominations which predominate in the formation of the federations here considered and correspondingly higher in rural territory. As the Federated Churches are

largely products of rural conditions, and as their special mission is the furnishing of efficient church organizations in localities formerly weak in this respect, their larger membership in rural territory indicates that the movement is a successful one.

Students of the subject of Federated Churches have made certain interesting observations concerning their tendencies, as well as those of the other types of united churches. It has been found that a church which has organized in one way sometimes changes to another type of united church, or even into a strictly denominational church of the traditional sort. For example, a denominational united church may in time ally itself with one or the other of the included denominations, or it may become an undenominational church, or it may become an affiliated church; but it was found that few churches which had united by actually consolidating or combining their elements ever again resume separate existence.

Some of the Federated Churches, however, do dissolve and permit the constituent units to resume their original status, though the majority become more and more closely united. Federated Churches, it may be said in general, have a tendency to develop either into strictly denominational churches or into churches which are affiliated with a single denomination. But it has been ascertained that after a Federated Church has lasted as such for two years the federation is likely to be permanent, and that after five years of such existence the federation is rarely abandoned.

A considerable number of churches at first reported to the census as Federated Churches were found on investigation not to be federated, but churches in process of change from one type to another. The greatest number of these were found to be in effect denominational united churches—or churches having connection with one denominational body only—and their statistics were included in the statistics of that body.

The collection of the statistics for Federated Churches, through lack of time and resources, did not go so far as to investigate the methods of financial administration. Their problems of organization could not be studied in detail. The value of property was not learned for the separate units. As previously stated, however, an effort was made to segregate the membership on the basis of their denominational affiliation, with the results shown in Table 7. These figures, it should be noted, while they are based upon the reports of responsible officers of the individual churches, must in some cases represent only carefully prepared estimates; and they do not show the churches, sometimes of considerable size, in which a whole or a part of the membership was not distributed according to denomination, nor cases in which the particular combination appeared only once or twice.

TABLE 7.—NUMBER OF FEDERATED CHURCHES, AND MEMBERSHIP BY CONSTITUENT DENOMINATIONS, 1926

DENOMINATIONAL UNIT	Number of churches	Number of members
Total	361	59,977
Congregational	87	7,291
Methodist Episcopal		5,652
Congregational	41	2,084
Northern Baptist		3,190
Methodist Episcopal	27	2,652
Presbyterian in the United States of America		1,696
Congregational	22	3,507
Presbyterian in the United States of America		3,175
Northern Baptist	20	960
Methodist Episcopal		1,165
Northern Baptist	15	597
Congregational		1,129
Methodist Episcopal		620
Northern Baptist	11	935
Presbyterian in the United States of America		1,118
Congregational	9	795
Universalist		388
Methodist Episcopal	8	1,685
Methodist Episcopal, South		983
Congregational	6	1,139
Disciples of Christ		318
Congregational	5	223
Unitarian		177
Northern Baptist	4	259
Methodist Episcopal		402
Presbyterian in the United States of America		242
Presbyterian in the United States	3	924
Presbyterian in the United States of America		873
Unitarian	3	442
Universalist		544
Christian Church	3	188
Congregational		482
Disciples of Christ	3	215
Presbyterian in the United States of America		406
Congregational	3	310
United Presbyterian		181
Other Federated Churches [1]	91	13,030

[1] Includes those in which there are less than three churches with the same constituent denominations and those in which the membership was not reported separately by denominations.

The denominational connection of all the members of Federated Churches is given by States, without regard to the grouping of the several denominations in individual churches, in Table 8.

TABLE 8.—MEMBERSHIP OF FEDERATED CHURCHES, CLASSIFIED ACCORDING TO DENOMINATIONAL AFFILIATION, BY STATES, 1926

GEOGRAPHIC DIVISION AND STATE	Total number of members	DENOMINATIONS										
		Congregationalist	Methodist Episcopal	Presbyterian U. S. A.	Baptist, North	Methodist Episcopal, South	Presbyterian U. S.	Universalist	Christian	Disciples	Unitarian	All other and not reported
United States	**59,977**	**20,152**	**13,861**	**9,061**	**5,375**	**1,312**	**1,087**	**1,080**	**831**	**732**	**644**	**5,842**
New England:												
Maine	2,118	857	184	-------	353	------	------	207	------	------	------	517
New Hampshire	1,288	623	187	1	356	------	------	7	------	------	41	73
Vermont	5,093	2,408	1,406	-------	527	------	------	542	------	------	210	------
Massachusetts	6,059	3,107	776	-------	712	------	------	117	------	29	136	1,182
Connecticut	1,415	839	374	-------	108	------	------	------	------	------	------	94
Middle Atlantic:												
New York	4,783	865	1,051	837	1,029	------	------	162	------	------	172	667
New Jersey	281	-------	68	108	------	------	------	45	------	------	60	------
Pennsylvania	711	191	92	107	58	------	------	------	8	52	------	203
East North Central:												
Ohio	4,235	1,787	660	935	124	------	------	------	64	289	------	376
Indiana	1,500	------	804	368	188	------	------	------	------	------	------	140
Illinois	4,227	1,763	538	1,052	412	------	------	------	------	25	------	437
Michigan	2,740	336	754	295	812	------	------	------	48	------	------	495
Wisconsin	271	60	28	183	------	------	------	------	------	------	------	------
West North Central:												
Minnesota	2,303	1,386	194	553	145	------	------	------	------	------	------	25
Iowa	3,983	1,855	933	799	47	------	------	------	------	------	------	349
Missouri	789	------	204	230	------	99	------	------	236	------	------	20
North Dakota	239	72	107	60	------	------	------	------	------	------	------	------
South Dakota	987	42	387	395	163	------	------	------	------	------	------	------
Nebraska	2,883	1,454	606	632	31	------	------	------	39	121	------	------
Kansas	2,870	705	1,147	375	191	------	------	------	72	77	25	278
West South Central:												
Arkansas	469	2	-------	127	------	209	82	------	5	------	------	44
Louisiana	174	68	-------	------	------	------	106	------	------	------	------	------
Oklahoma	1,135	288	624	------	------	223	------	------	------	------	------	------
Texas	1,640	------	------	786	------	------	854	------	------	------	------	------
Mountain:												
Montana	602	-------	205	38	17	118	------	------	101	48	------	75
Idaho	158	-------	88	70	------	------	------	------	------	------	------	------
Colorado	430	-------	214	116	------	------	------	------	------	------	------	100
New Mexico	151	-------	52	1	------	6	------	------	35	------	------	57
Arizona	299	-------	148	95	30	------	------	------	------	------	------	26
Nevada	189	122	-------	67	------	------	------	------	------	------	------	------
Pacific:												
Washington	2,142	890	400	515	12	63	------	------	106	91	------	65
Oregon	260	-------	114	102	------	------	------	------	------	------	------	44
California	3,077	333	1,486	174	18	561	45	------	66	------	------	394
Other States	476	99	30	40	42	33	------	------	51	------	------	181

FREE CHRISTIAN ZION CHURCH OF CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Free Christian Zion Church of Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory. All of the organizations reported in 1926 were in the State of Arkansas, although at previous censuses there were churches also in Louisiana, Oklahoma, and Texas.

The membership of the Free Christian Zion Church of Christ consists of all persons who have been formally received into its local churches on profession of faith.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FREE CHRISTIAN ZION CHURCH OF CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	5	1	4		
Members	187	60	127	32.1	67.9
Average per church	37	60	32		
Membership by sex:					
Male	94	35	59		
Female	93	25	68		
Membership by age:					
Under 13 years	25	25			
13 years and over	162	35	127	21.6	78.4
Per cent under 13 years [3]	13.4				
Church edifices:					
Number	4	1	3		
Value—Churches reporting	4	1	3		
Amount reported	$22,000	$16,000	$6,000	72.7	27.3
Average per church	$5,500	$16,000	$2,000		
Debt—Churches reporting	1	1			
Amount reported	$275	$275		100.0	
Churches reporting "no debt" on church edifice	3		3		
Expenditures during year:					
Churches reporting	5	1	4		
Amount reported	$2,481	$1,806	$675	72.8	27.2
Current expenses and improvements	$2,006	$1,506	$500	75.1	24.9
Benevolences, missions, etc	$475	$300	$175	63.2	36.8
Average expenditure per church	$496	$1,806	$169		
Sunday schools:					
Churches reporting	5	1	4		
Officers and teachers	22	5	17		
Scholars	97	35	62		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 5 active organizations of the Free Christian Zion Church of Christ, with 187 members. The classification of membership by sex and by age was reported by all of the 5 churches, including, however, only 1 which reported any members under 13 years of age. No parsonages were reported in 1926.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: FREE CHRISTIAN ZION CHURCH OF CHRIST

ITEM	1926	1916	1906
Churches (local organizations)	5	35	14
Increase [1] over preceding census:			
Number	−30	21	----------
Per cent [2]	----------	----------	----------
Members	187	6,225	1,835
Increase [1] over preceding census:			
Number	−6,038	4,390	----------
Per cent	−97.0	239.2	----------
Average membership per church	37	178	131
Church edifices:			
Number	4	35	14
Value—Churches reporting	4	35	13
Amount reported	$22,000	$35,900	$5,975
Average per church	$5,500	$1,026	$460
Debt—Churches reporting	1	13	7
Amount reported	$275	$1,700	$1,150
Parsonages:			
Value—Churches reporting	----------	13	2
Amount reported	----------	$8,500	$450
Expenditures during year:			
Churches reporting	5	35	----------
Amount reported	$2,481	$19,154	----------
Current expenses and improvements	$2,006	[3]	----------
Benevolences, missions, etc.	$475	[3]	----------
Average expenditure per church	$496	$547	----------
Sunday schools:			
Churches reporting	5	35	7
Officers and teachers	22	288	63
Scholars	97	3,411	340

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Not reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Ark., by a small company of Negro ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should care for its poor and needy. The founder, E. D. Brown, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and the Negro Baptist churches.

[1] This statement is substantially the same as that published in Part II of the Report on Religious Bodies, 1916.

DOCTRINE AND ORGANIZATION

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church, and also in the general assembly.

WORK

The principal activity of the church is the care of the poor, who are provided for directly through the church officers, each local church being expected to provide for its needy ones. There are also district evangelists, appointed by the chief pastor, whose duty it is to care for the unevangelized communities. No late statistics for the work of this denomination have been received.

FREE CHURCH OF GOD IN CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Free Church of God in Christ, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination consists of persons who have been baptized by immersion and are recognized by this church as worthy of fellowship.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FREE CHURCH OF GOD IN CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	19	15	4		
Members	874	797	77	91.2	8.8
Average per church	46	53	19		
Membership by sex:					
Male	300	274	26	91.3	8.7
Female	574	523	51	91.1	8.9
Males per 100 females [3]	52.3	52.4			
Membership by age:					
Under 13 years	32	30	2		
13 years and over	747	672	75	90.0	10.0
Age not reported	95	95			
Per cent under 13 years [4]	4.1	4.3			
Church edifices:					
Number	11	10	1		
Value—Churches reporting	11	10	1		
Amount reported	$23,700	$23,200	$500	97.9	2.1
Average per church	$2,155	$2,320	$500		
Debt—Churches reporting	8	7	1		
Amount reported	$7,200	$7,000	$200	97.2	2.8
Churches reporting "no debt" on church edifice	3	3			
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$2,000	$2,000		100.0	
Debt—Churches reporting	1	1			
Amount reported	$1,000	$1,000		100.0	
Expenditures during year:					
Churches reporting	18	15	3		
Amount reported	$19,540	$16,440	$3,100	84.1	15.9
Current expenses and improvements	$12,505	$10,805	$1,700	86.4	13.6
Benevolences, missions, etc	$7,035	$5,635	$1,400	80.1	19.9
Average expenditure per church	$1,086	$1,096	$1,033		
Sunday schools:					
Churches reporting	17	14	3		
Officers and teachers	100	87	13	87.0	13.0
Scholars	633	568	65	89.7	10.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.
[4] Based on membership with age classification reported; not shown where base is less than 100.

The data given for 1926 represent 19 active organizations of the Free Church of God in Christ, with 874 members. The classification of membership by sex was reported by all of the 19 churches and the classification by age was reported

by 17 churches, including, however, only 5 which reported any members under 13 years of age.

This denomination was organized since the 1916 census of religious bodies and no comparative data are available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Free Church of God in Christ by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FREE CHURCH OF GOD IN CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females[1]
United States	**19**	**15**	**4**	**874**	**797**	**77**	**300**	**574**	**52.3**
East North Central:									
Illinois	1	1	------	50	50	------	20	30	------
West North Central:									
Missouri	1	1	------	60	60	------	20	40	------
Kansas	3	3	------	106	106	------	30	76	------
West South Central:									
Oklahoma	2	2	------	77	77	------	32	45	------
Texas	5	4	1	297	286	11	94	203	46.3
Mountain:									
Colorado	6	3	3	184	118	66	64	120	53.3
Pacific:									
Washington	1	1	------	100	100	------	40	60	------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: FREE CHURCH OF GOD IN CHRIST

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**19**	**874**	**32**	**747**	**95**	**4.1**
Kansas	3	106	5	101	----------	4.7
Texas	5	297	10	254	33	3.8
Colorado	6	184	17	167	----------	9.2
Other States	5	287	----------	225	62	----------

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FREE CHURCH OF GOD IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	19	11	11	$23,700	8	$7,200	1	$2,000	1	$1,000
Kansas	3	3	3	4,000	2	400	----	----------	----	----------
Colorado	6	4	4	6,700	3	2,800	----	----------	----	----------
Other States	10	4	4	13,000	3	4,000	1	2,000	1	1,000

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FREE CHURCH OF GOD IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	19	18	$19,540	$12,505	$7,035	17	100	633
Kansas	3	3	2,250	1,400	850	3	17	90
Texas	5	5	4,929	3,954	975	3	21	187
Colorado	6	5	5,700	2,600	3,100	6	29	165
Other States	5	5	6,661	4,551	2,110	5	33	191

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Free Church of God in Christ had its beginning in Enid, Okla., in 1915, when 16 persons, the majority of whom belonged to the family of a Baptist minister, Rev. J. H. Morris, felt called upon by a new baptism of the Holy Ghost to leave the Baptist church and to form a new denomination which they called the Church of God in Christ. From a single church, for whose leadership Morris's son felt he was selected, there developed an organization of 16 churches. These were located in western Kansas and Colorado and were incorporated in the State of Kansas. In 1921, J. E. Morris and the churches under his jurisdiction affiliated with another body of Holiness people, with headquarters at Memphis, Tenn., having much the same faith. This denomination at that time had the same name—Church of God in Christ. This fellowship lasted for about four years, but in 1925 some dissatisfaction over a State charter arose, and Elder Morris and his group of churches withdrew and took the name of Free Church of God in Christ.

[1] This statement was furnished by Elder J. E. Morris, bishop, Free Church of God in Christ, and approved by him in its present form.

DOCTRINE

This church holds the beliefs commonly held by holiness denominations. Sanctification is stressed, and also the belief that persons who are entirely sanctified and baptized with the Holy Ghost and with fire may speak in "new tongues." Divine healing is recognized as a "gift and also as a sign in answer to fervent prayer." Tithing is opposed, as being contrary to Scripture. Although members are admonished to respect the Government and the laws, they are averse to war in all its various forms. In general, emphasis is placed on the teachings of Jesus rather than on creeds.

ORGANIZATION AND WORK

In organization this church is practically congregational. Each local church elects a clerk, a treasurer, 3, 5, or 7 deacons, and a pastor. In cases where there are not sufficient men to fill all offices, women may be elected as deaconesses or even as preachers. The pastor, assistant pastor, Sunday-school superintendent, and president of the missionary band are the governing officers of the local churches. General leadership of the church is vested in a "presbytery of ordained elders." Each ordained elder is allowed to establish his right to apostleship by organizing churches, the organizing of 7 churches being the "seal of his apostleship." Every apostle (of whom there may be more than 12) is made bishop or overseer over the churches which he has organized. There is no general overseer of this denomination, that office being considered contrary to the teachings of Scripture. The senior bishop, however, is called the "General Leader," and is the presiding officer.

Missionary work, both home and foreign, is carried on by a general missionary board. The organizations of the church are the Home Mission Band, Sunday schools, and Young People's Christian workers.

The general headquarters of the church are in Wichita, Kans.

FRIENDS

GENERAL STATEMENT

The general history of the different bodies of Friends is presented in the statement for the older, or Orthodox, body. The specific statements, therefore, in regard to each of the other bodies indicate the differences between them and the Orthodox Friends.

The four bodies included in this group in 1926, in 1916, and in 1906 are listed below, with the principal statistics as reported for the three periods.

SUMMARY OF STATISTICS FOR THE FRIENDS, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**885**	**110,422**	**819**	**$10,217,657**	**854**	**$1,687,785**	**727**	**67,889**
Society of Friends (Orthodox)	715	91,326	665	8,013,407	696	1,498,161	639	61,815
Religious Society of Friends (Hicksite)	128	16,105	115	2,096,200	118	173,691	80	5,835
Orthodox Conservative Friends (Wilburite)	41	2,966	38	98,050	39	15,533	8	239
Friends (Primitive)	1	25	1	10,000	1	400	------	-------
1916								
Total for the group	**1,023**	**112,982**	**923**	**5,720,473**	**958**	**825,493**	**814**	**71,123**
Society of Friends (Orthodox)	805	92,379	718	4,262,893	757	714,166	702	64,583
Religious Society of Friends (Hicksite)	166	17,170	160	1,356,200	156	100,777	104	6,296
Orthodox Conservative Friends (Wilburite)	50	3,373	43	95,380	43	10,144	8	244
Friends (Primitive)	2	60	2	6,000	2	406	------	-------
1906								
Total for the group	**1,141**	**113,772**	**1,096**	**3,857,451**	------	----------	**846**	**53,761**
Society of Friends (Orthodox)	867	91,161	832	2,719,551	------	----------	723	47,612
Religious Society of Friends (Hicksite)	218	18,560	213	1,037,650	------	----------	116	5,944
Orthodox Conservative Friends (Wilburite)	48	3,880	47	93,500	------	----------	7	205
Friends (Primitive)	8	171	4	6,750	------	----------	------	-------

SOCIETY OF FRIENDS (ORTHODOX)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Society of Friends (Orthodox) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Society of Friends the membership consists of those who are enrolled by the local meeting, including both "birthright" members, who are enrolled because their parents are members, and those who have joined upon application.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SOCIETY OF FRIENDS (ORTHODOX)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	715	160	555	22.4	77.6
Members	91,326	35,278	56,048	38.6	61.4
Average per church	128	220	101		
Membership by sex:					
Male	39,880	15,313	24,567	38.4	61.6
Female	48,951	19,222	29,729	39.3	60.7
Sex not reported	2,495	743	1,752	29.8	70.2
Males per 100 females	81.5	79.7	82.6		
Membership by age:					
Under 13 years	13,736	5,152	8,584	37.5	62.5
13 years and over	69,466	26,261	43,205	37.8	62.2
Age not reported	8,124	3,865	4,259	47.6	52.4
Per cent under 13 years [3]	16.5	16.4	16.6		
Church edifices:					
Number	725	182	543	25.1	74.9
Value—Churches reporting	665	150	515	22.6	77.4
Amount reported	$8,013,407	$5,540,200	$2,473,207	69.1	30.9
Average per church	$12,050	$36,935	$4,802		
Debt—Churches reporting	72	33	39		
Amount reported	$348,190	$272,961	$75,229	78.4	21.6
Churches reporting "no debt" on church edifice	527	102	425	19.4	80.6
Parsonages:					
Value—Churches reporting	308	77	231	25.0	75.0
Amount reported	$889,146	$386,871	$502,275	43.5	56.5
Debt—Churches reporting	56	25	31		
Amount reported	$85,673	$59,562	$26,111	69.5	30.5
Churches reporting "no debt" on parsonage	222	47	175	21.2	78.8
Expenditures during year:					
Churches reporting	696	157	539	22.6	77.4
Amount reported	$1,498,161	$828,347	$669,814	55.3	44.7
Current expenses and improvements	$1,112,929	$626,279	$486,650	56.3	43.7
Benevolences, missions, etc	$367,211	$193,833	$173,378	52.8	47.2
Not classified	$18,021	$8,235	$9,786	45.7	54.3
Average expenditure per church	$2,153	$5,276	$1,243		
Sunday schools:					
Churches reporting	639	144	495	22.5	77.5
Officers and teachers	7,750	2,341	5,409	30.2	69.8
Scholars	61,815	22,794	39,021	36.9	63.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 715 active churches of the Society of Friends (Orthodox), with 91,326 members. The classification of membership by sex was reported by 704 churches, and the classification by age was reported by 664 churches, including 576 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SOCIETY OF FRIENDS (ORTHODOX)

ITEM	1926	1916	1906	1890
Churches (local organizations)	715	805	867	794
Increase [1] over preceding census:				
Number	−90	−62	73	----
Per cent	−11.2	−7.2	9.2	----
Members	91,326	92,379	91,161	80,655
Increase [1] over preceding census:				
Number	−1,053	1,218	10,506	----
Per cent	−1.1	1.3	13.0	----
Average membership per church	128	115	105	102
Church edifices:				
Number	725	733	832	725
Value—Churches reporting	665	718	832	----
Amount reported	$8,013,407	$4,262,893	$2,719,551	$2,795,784
Average per church	$12,050	$5,937	$3,269	----
Debt—Churches reporting	72	72	60	----
Amount reported	$348,190	$119,794	$41,496	----
Parsonages:				
Value—Churches reporting	308	210	145	----
Amount reported	$889,146	$326,830	$181,874	----
Debt—Churches reporting	56	----	----	----
Amount reported	$85,673	----	----	----
Expenditures during year:				
Churches reporting	696	757	----	----
Amount reported	$1,498,161	$714,166	----	----
Current expenses and improvements	$1,112,929	$521,625	----	----
Benevolences, missions, etc	$367,211	$174,233	----	----
Not classified	$18,021	$18,308	----	----
Average expenditure per church	$2,153	$943	----	----
Sunday schools:				
Churches reporting	639	702	723	----
Officers and teachers	7,750	7,885	6,931	----
Scholars	61,815	64,583	47,612	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Orthodox Friends by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each yearly meeting in the Society of Friends, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SOCIETY OF FRIENDS (ORTHODOX)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**715**	**160**	**555**	**91,326**	**35,278**	**56,048**	**39,880**	**48,951**	**2,495**	**81.5**
New England:										
Maine	18	2	16	1,250	338	912	540	704	6	76.7
New Hampshire	8	3	5	316	88	228	137	179	-------	76.5
Vermont	3	-------	3	150	-------	150	68	82	-------	-------
Massachusetts	20	16	4	1,529	1,372	157	650	879	-------	73.9
Rhode Island	6	6	-------	517	517	-------	239	278	-------	86.0
Middle Atlantic:										
New York	25	4	21	3,085	1,255	1,830	1,395	1,690	-------	82.5
New Jersey	9	5	4	935	388	547	417	518	-------	80.5
Pennsylvania	22	9	13	3,579	2,331	1,248	1,650	1,929	-------	85.5
East North Central:										
Ohio	89	19	70	10,600	4,135	6,465	4,694	5,906	-------	79.5
Indiana	154	19	135	25,279	8,092	17,187	10,750	12,887	1,642	83.4
Illinois	13	3	10	1,534	577	957	634	900	-------	70.4
Michigan	13	3	10	1,001	381	620	429	572	-------	75.0
Wisconsin	2	-------	2	142	-------	142	55	87	-------	-------
West North Central:										
Minnesota	3	1	2	303	253	50	135	168	-------	80.4
Iowa	57	13	44	7,441	2,828	4,613	2,885	3,729	827	77.4
Missouri	4	1	3	486	254	232	202	284	-------	71.1
South Dakota	3	-------	3	159	-------	159	71	88	-------	-------
Nebraska	14	-------	14	1,306	-------	1,306	595	711	-------	83.7
Kansas	54	9	45	6,988	2,344	4,644	3,189	3,779	20	84.4
South Atlantic:										
Delaware	1	1	-------	106	106	-------	50	56	-------	-------
Maryland	4	1	3	533	383	150	263	270	-------	97.4
District of Columbia	1	1	-------	88	88	-------	39	49	-------	-------
Virginia	20	4	16	1,157	279	878	494	663	-------	74.5
North Carolina	68	10	58	9,875	2,272	7,603	4,459	5,416	-------	82.3
East South Central:										
Tennessee	6	2	4	711	136	575	305	406	-------	75.1
West South Central:										
Arkansas	1	-------	1	21	-------	21	10	11	-------	-------
Oklahoma	27	2	25	2,056	406	1,650	912	1,144	-------	79.7
Texas	3	-------	3	333	-------	333	175	158	-------	110.8
Mountain:										
Idaho	5	1	4	773	96	677	375	398	-------	94.2
Colorado	18	4	14	1,031	513	518	456	575	-------	79.3
Pacific:										
Washington	7	4	3	551	451	100	226	325	-------	69.5
Oregon	14	6	8	2,235	1,726	509	1,017	1,218	-------	83.5
California	23	11	12	5,256	3,669	1,587	2,364	2,892	-------	81.7

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The religious situation in England during the first half of the seventeenth century has been described as "a hurly-burly of religious polemics." The civil war, the unsatisfactory social and business conditions, the rival claims of the adherents of the different ecclesiastical forms and creeds, and the discussions as to the respective rights of pastors and people caused thoughtful men of the country to become utterly dissatisfied with church and state, and, indeed, with almost every existing institution.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Walter C. Woodward, general secretary of the Five Years Meeting of the Friends in America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SOCIETY OF FRIENDS (ORTHODOX)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**715**	**805**	**867**	**91,326**	**92,379**	**91,161**	**13,736**	**69,466**	**8,124**	**16.5**
Maine	18	26	26	1,250	1,518	1,713	109	1,130	11	8.8
New Hampshire	8	8	12	316	345	357	22	284	10	7.2
Vermont	3	3	3	150	155	177	17	128	5	11.7
Massachusetts	20	21	28	1,529	1,386	1,734	176	1,353	----	11.5
Rhode Island	6	7	8	517	546	575	47	309	161	13.2
New York	25	37	42	3,085	3,489	3,296	336	2,593	156	11.5
New Jersey	9	18	20	935	1,217	1,043	45	355	535	11.3
Pennsylvania	22	34	41	3,579	3,264	3,427	176	1,026	2,377	14.6
Ohio	89	100	107	10,600	12,228	12,394	1,436	8,233	931	14.9
Indiana	154	183	191	25,279	26,658	29,255	3,588	19,979	1,712	15.2
Illinois	13	13	21	1,534	1,477	1,902	185	1,349	----	12.1
Michigan	13	16	19	1,001	1,006	1,348	184	817	----	18.4
Wisconsin	2	2	3	142	118	111	28	114	----	19.7
Minnesota	3	3	3	303	267	274	25	278	----	8.3
Iowa	57	68	85	7,441	7,797	8,762	1,118	5,224	1,099	17.6
Missouri	4	5	6	486	543	603	62	424	----	12.8
South Dakota	3	3	5	159	192	103	47	112	----	29.6
Nebraska	14	13	23	1,306	1,130	1,243	316	990	----	24.2
Kansas	54	57	72	6,988	7,586	7,304	1,446	5,460	82	20.9
Maryland	4	5	6	533	498	508	51	482	----	9.6
Virginia	20	16	20	1,157	966	941	133	849	175	13.5
North Carolina	68	63	55	9,875	8,229	6,425	1,599	7,558	718	17.5
Tennessee	6	9	1	711	779	117	38	628	45	5.7
Oklahoma	27	28	30	2,056	2,159	2,187	453	1,562	41	22.5
Texas	3	3	1	333	413	114	92	241	----	27.6
Idaho	5	4	4	773	695	273	213	560	----	27.6
Colorado	18	9	2	1,031	829	94	188	843	----	18.2
Washington	7	8	5	551	503	451	102	449	----	18.5
Oregon	14	14	11	2,235	2,129	1,688	327	1,842	66	15.1
California	23	23	14	5,256	3,904	2,535	1,146	4,110	----	21.8
Other States	3	6	3	215	353	207	31	184	----	14.4

[1] Based on membership with age classification reported.

It was in the midst of this period, in 1624, that George Fox was born, in Fenny Drayton, Leicestershire. He was a sober-minded, serious youth and early had his mind turned to religious matters. After severe mental and spiritual struggles, he was led to emphasize the spiritual side of Christianity. While external forms of religion were not ignored, he taught the necessity of divine power within the man to enable him to live according to the will of God, the direct communication of this will to the individual believer in Christ, and the necessity of a perfect consistency between the outward life and the religious profession. This was unfamiliar teaching to most persons in that day of rigid adherence to creeds and of great formalism in religious observances. Fox soon gathered around him a band of preachers who, with himself, spread their doctrines far and wide in Great Britain, and later extended their missionary efforts to Ireland, the Continent of Europe, the West Indies, and North America, in which countries, particularly America, they gained many adherents. It does not seem to have been their intention to establish a new branch of the church, but, almost before they knew it, an organization had developed.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SOCIETY OF FRIENDS (ORTHODOX)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**715**	**725**	**665**	**$8,013,407**	**72**	**$348,190**	**308**	**$889,146**	**56**	**$85,673**
Maine	18	20	16	92,200	----	----------	------	(1)	----	----------
New Hampshire	8	7	7	21,500	----	----------	------	(1)	----	----------
Vermont	3	3	3	4,250	----	----------	------	(1)	----	----------
Massachusetts	20	19	19	236,300	----	----------	------	(1)	----	----------
Rhode Island	6	7	6	117,500	----	----------	3	16,000	----	----------
New York	25	24	23	428,300	3	2,700	14	47,050	4	3,450
New Jersey	9	11	8	179,000	----	----------	------	----------	----	----------
Pennsylvania	22	37	21	2,166,000	1	5,000	------	(1)	----	----------
Ohio	89	86	81	551,100	6	16,300	32	109,100	11	22,550
Indiana	154	154	147	1,420,500	10	70,165	55	191,475	9	14,812
Illinois	13	13	13	96,000	1	3,000	5	17,500	----	----------
Michigan	13	13	13	69,000	1	8,500	8	22,000	----	----------
Minnesota	3	3	3	22,500	----	----------	------	(1)	----	----------
Iowa	57	56	55	473,100	5	10,725	44	105,300	5	2,100
Missouri	4	4	4	23,560	----	----------	4	8,550	2	3,200
South Dakota	3	3	3	8,500	1	400	------	(1)	----	----------
Nebraska	14	12	12	43,000	1	200	10	18,300	----	----------
Kansas	54	52	50	296,100	9	64,555	36	53,650	4	1,336
Maryland	4	5	4	141,000	1	15,000	------	----------	----	----------
Virginia	20	18	17	44,000	----	----------	3	3,500	1	45
North Carolina	68	67	64	516,087	9	44,850	13	60,500	4	13,000
Tennessee	6	10	6	48,800	1	2,251	4	7,500	1	430
Oklahoma	27	24	24	97,910	8	12,200	13	19,500	2	1,600
Texas	3	3	3	12,100	----	----------	3	7,000	1	100
Idaho	5	5	5	18,000	----	----------	5	8,500	1	1,000
Colorado	18	13	12	48,200	6	3,764	9	13,621	2	2,050
Washington	7	7	6	43,400	----	----------	6	24,300	3	5,200
Oregon	14	12	12	85,600	2	6,200	10	22,100	3	5,700
California	23	32	23	627,900	6	82,230	19	96,600	3	9,100
Other States [2]	5	5	5	82,000	1	150	12	37,100	----	----------

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 10 churches in Maine, New Hampshire, Vermont, Massachusetts, Pennsylvania, Minnesota, and South Dakota.

At first they called themselves "Children of Truth" or "Children of Light," also "Friends of Truth," and finally the name which was given to them was the "Religious Society of Friends," to which was frequently added "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord."

Many of the extreme charges against them, as, for example, those with regard to the disturbance of public worship, were greatly exaggerated. At the same time their refusal to attend the services of the Established Church, to support it by the payment of tithes, or to take oaths of any kind, and their uncompromising attitude toward much of the religious preaching of the day created a great deal of bitterness against them and brought upon them severe persecution. Heavy fines were imposed upon them; their property was confiscated; and, worst of all, they were subjected to long imprisonments in the horrible jails of the time. Nevertheless, they increased in numbers, until by the close of the seventeenth century they were one of the most important bodies of dissenters in England.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SOCIETY OF FRIENDS (ORTHODOX)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	715	696	$1,498,161	$1,112,929	$367,211	$18,021	639	7,750	61,815
Maine	18	15	15,248	11,392	3,856		13	124	914
New Hampshire	8	7	4,175	3,083	842	250	4	35	191
Vermont	3	3	1,309	1,014	295		2	20	60
Massachusetts	20	17	39,164	29,750	9,414		14	128	905
Rhode Island	6	5	11,663	7,882	3,781		5	50	330
New York	25	25	50,664	39,389	11,275		20	208	1,223
New Jersey	9	8	34,430	20,771	13,659		4	22	225
Pennsylvania	22	21	126,349	56,550	64,799	5,000	17	116	1,449
Ohio	89	87	133,078	87,760	43,083	2,235	77	916	6,867
Indiana	154	151	333,385	265,520	67,115	750	148	1,998	16,443
Illinois	13	13	24,367	19,596	4,771		13	172	1,096
Michigan	13	13	28,980	25,126	3,854		12	155	860
Minnesota	3	3	5,131	3,906	1,225		3	33	241
Iowa	57	57	114,976	85,941	20,564	8,471	52	764	5,411
Missouri	4	4	7,362	6,533	829		4	52	356
South Dakota	3	3	1,490	1,065	425		3	28	150
Nebraska	14	13	20,827	17,548	3,279		11	138	1,085
Kansas	54	53	74,543	57,150	17,083	310	52	672	4,690
Maryland	4	4	21,990	13,000	8,990		4	33	220
Virginia	20	20	13,454	9,013	4,441		17	151	945
North Carolina	68	68	127,189	100,153	26,431	605	63	589	6,928
Tennessee	6	5	8,843	7,657	1,186		5	52	495
Oklahoma	27	27	32,838	27,783	4,655	400	25	263	1,759
Texas	3	3	8,150	7,269	881		3	31	208
Idaho	5	5	10,256	5,488	4,768		5	74	495
Colorado	18	17	16,286	14,203	2,083		16	163	905
Washington	7	7	9,614	8,698	916		7	93	814
Oregon	14	14	38,230	30,660	7,570		13	187	1,571
California	23	23	169,413	138,332	31,081		23	449	4,703
Other States	5	5	14,757	10,697	4,060		4	34	276

With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. So far, however, was this discipline carried, in its minute supervision of the actions of members, that their numbers declined, and some have expressed a wonder that the society continued to exist at all. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more Quakers, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called 'Quakers,' who take upon them to be immediately sent of God and infallibly

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS, 1926: SOCIETY OF FRIENDS (ORTHODOX)

YEARLY MEETING	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**715**	**91,326**	**665**	**$8,013,407**	**72**	**$348,190**	**696**	**$1,498,161**	**639**	**61,815**
Baltimore	13	1,180	12	213,500	1	15,000	13	37,695	12	784
California	28	5,256	23	627,900	6	82,230	23	169,413	23	4,703
Indiana	107	15,541	105	1,140,300	6	56,385	104	268,103	100	11,503
Iowa	62	7,886	60	507,000	6	10,875	62	121,449	57	5,790
Kansas	94	10,082	84	433,970	18	77,055	93	124,801	89	7,223
Nebraska	30	2,298	25	96,000	7	4,064	28	36,743	25	1,930
New England	52	3,612	48	467,500	----	----------	44	70,250	36	2,340
New York	28	3,235	26	432,550	3	2,700	28	51,973	22	1,283
North Carolina	72	10,012	69	517,587	9	44,850	72	125,530	65	6,883
Ohio	57	5,807	49	303,800	6	16,300	55	103,547	55	5,229
Oregon	23	3,297	20	111,500	2	6,200	23	52,997	22	2,556
Philadelphia	30	4,497	28	2,366,000	1	5,000	28	161,843	20	1,549
Western	85	13,185	80	585,200	6	25,280	85	130,083	82	7,707
Wilmington	39	5,438	36	210,600	1	2,251	38	43,734	31	2,335

assisted by the Spirit to speak and write blasphemous opinions, despising government and the order of God in church and commonwealth," etc. Notwithstanding these laws, the Quakers continued to come, and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were sustained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were held in high regard, several of the early governors being members of the society. In New York, New Jersey, and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the Crown to his father, Admiral Penn.

The society continued to grow during the first half of the eighteenth century but drew more within itself in view of the general disturbances resulting from the colonial wars and the political situation, and Friends were discouraged from membership in the assembly or from holding any public office. These conditions led to the establishment, in 1756, of the first "meeting for sufferings" in America, whose object was to extend relief and assistance to members of the society who might suffer from the Indians or other enemies on the frontier, and in general to look out for the interests of the society. The relation of the Friends to the Indians was one of cordial interest, following the position taken not only by William Penn, but also by George Fox.

With regard to slavery, the early attitude of the Friends was one of toleration, although they insisted that the slaves should be treated humanely. A development, however, was inevitable, and in 1688 the German Friends, at a meeting in Germantown, Pa., protested against the "traffic in the bodies of men" and considered the question of the "lawfulness and unlawfulness of buying and keeping Negroes." The question continued to be agitated, and, chiefly through the efforts of John Woolman, in 1758, the Philadelphia Yearly Meeting directed

a "visitation" of all who held slaves and decided that all who should "be concerned in importing, selling, or purchasing slaves" should be forbidden to sit in meetings held for deciding matters of discipline. In 1776 slaveholders were to be "disowned" if they refused to manumit their slaves, and by the close of the eighteenth century personal ownership of slaves by acknowledged members of the society had ceased, except where slaves were held by trustees and State laws did not allow them to be set free. In the transition, however, care was taken that feeble or incapable persons should not suffer.

In the disturbances that preceded the Revolution the Friends were in hearty sympathy with the desire of their fellow citizens to obtain redress of grievances, but since, from religious principle, they took no part in warlike measures, and refused to serve in the Army, or to pay taxes levied for warlike purposes, they were subjected to very great misapprehension and suffering, and their property was often seized to pay for recruits or for the meeting of taxes. Some, indeed, supported the Revolution actively. These were disowned or seceded and were known as the "Free" or "Fighting" Quakers. This small body soon dwindled away. After the close of the war the Friends loyally sustained the new government.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separations more or less serious. The most important of these was that popularly known as the "Hicksite" in 1827–28.[2] This was followed by the "Wilburite" in 1845 [3] and the "Primitive" a little later.[4]

During the years following there was a period of considerable ministerial activity, ministers traveling up and down the country, visiting the congregations and holding meetings, to some extent, with the public.

As the slavery question came up more prominently the Friends appeared in the front rank of the antislavery forces, and their poet, John Greenleaf Whittier, did perhaps as much as anyone to make current the Quaker conception of Christianity. As the Civil War drew on, they endeavored to maintain their ground in favor of peace, although not a few members of the different branches were found in the Army. The close of the war brought relief, and a Peace Association of Friends in America was organized, which put lecturers into the field, issued tracts, and started a monthly publication, the Messenger of Peace. It is to be noted that the movement for international arbitration received perhaps its strongest impulse from the annual gatherings at Lake Mohonk, N. Y., under the auspices of a Friend.

During the decade, chiefly as a result of the Five Years Meeting, there has been a strong tendency toward greater unity of effort in the fields of home and foreign missions, Bible schools, education, evangelistic work, philanthropy, and social reform. This is true of all branches of the society. The relations to other bodies of Christians have become closer, and Friends have joined with other churches in the Federal Council of the Churches of Christ in America and similar organizations.

DOCTRINE

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light"; (2) the absence of all outward ordinances, includ-

[2] See Religious Society of Friends (Hicksite), p. 619.
[3] See Orthodox Conservative Friends (Wilburite), p. 626.
[4] See Friends (Primitive), p. 631.

ing baptism and the Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistance, in accordance with which no Friend can fight or directly support war.

ORGANIZATION

The organization of the Society of Friends includes monthly, quarterly, and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation, or includes two or more congregations, called variously, weekly, local, or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

The yearly meetings in the United States are 14 in number: New England, established in 1661; Baltimore, 1672; Philadelphia, first held at Burlington, N. J., 1681; New York, 1695; North Carolina, 1698; Ohio, 1812; Indiana, 1821; Western (Indiana), 1857; Iowa, 1863; Kansas, 1872; Wilmington (Ohio), 1892; Oregon, 1893; California, 1895; and Nebraska, 1908. These meetings were independent and each had its own discipline, but in 1902 all except Ohio and Philadelphia entered into a loose confederation and adopted a discipline that was uniform in essentials but modified in details to suit local conditions. Each yearly meeting is independent in the transaction of its own business but gives authority in certain matters of common interest to a body of delegates from the yearly meetings composing the confederation referred to, which is known as the Five Years Meeting, from its convening once in five years. The functions of this body, however, are chiefly advisory.

The unit of authority in the society is the yearly meeting, to which every man, woman, and child who is counted in the society's membership belongs, and every one of these has an equal right to speak on any matter before the meeting. Members of different quarterly meetings, sometimes called delegates, are appointed to attend the yearly meetings, in order to insure a representation, but no one of them has precedence over any other member. The quarterly meeting receives reports from the monthly meetings, appoints committees on various lines of meeting business and Christian work, and informs the monthly meetings how much each is expected to contribute toward the expenses of the yearly meeting. The monthly meeting is the executive power so far as the membership is concerned, although appeal may be made to the quarterly and yearly meetings. It receives and, on occasion, can disown members and has the direct oversight of the congregations. Its regular officers are elders and overseers, appointed by the monthly meeting. The elders and overseers have general supervision of the membership. Ministers are not spoken of as regular officers, inasmuch as the organization is complete without them.

There is no formal provision for the training of ministers. While the value of intellectual training is recognized, it is not considered essential, since ministers are "called of God, and the call to work is bestowed irrespective of rank, learning, or sex." The theory is that the church recognizes when a man or women is qualified and has received the "gift," and acknowledges it, after which he or she is called and acknowledged, recommended, or recorded as a minister. There is no ceremony of ordination, and often the minister receives no salary, although a change has taken place in this respect, and in most places where pastoral work is expected ministers are paid. When a minister feels a call to engage in special religious work or to visit another section on a religious mission, he asks the monthly meeting to which he belongs for liberty to do so. For an extended journey he must obtain the consent of the quarterly meeting. If that consent is

refused, he is expected to remain at home. If he wishes to cross the ocean, the certificate given him is not complete without the indorsement of the yearly meeting and of the yearly meeting on ministry and oversight. The yearly meeting on ministry and oversight, composed of ministers, elders, and, with a single exception, of overseers also, meets at regular times to review the general state of the membership and consider the needs of the work, although it has no disciplinary powers. A similar meeting, sometimes called the "select" meeting, of ministers and elders is held in connection with the regular quarterly meeting.

Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meeting is distinctly nonliturgical. Since the Friends believe that worship is fundamentally a personal matter between the soul and God and can be carried on with or without a minister, meetings for worship can be held partly or even wholly in silence. Formerly there was no prearrangement of service, but some prearrangement is now generally common, with the exception of the more conservative groups, including those in Philadelphia. There is no stated length for any sermon, prayer, or exhortation, and often several persons, not necessarily ministers, take part during the same meeting.

WORK

The home missionary work of the Orthodox Friends is carried on through individuals, local groups, or organizations, and in a cooperative way through the Board of Home Missions, Associated Executive Committee on Indian Affairs, and Board on Prohibition and Public Morals. In 1927 about 20 persons engaged in home mission or Christian extension work in the United States were partly or wholly supported by funds administered through these cooperative agencies. Their combined budgets totaled approximately $30,000. Statistics are not available in regard to work carried on by individuals and through local or sectional boards or other agencies.

The foreign missionary work of the Friends of the Five Years Meeting is carried on by the American Friends Board of Foreign Missions. The fields of labor are Palestine, East Africa, Cuba, Jamaica, Mexico, and West China. In 1927 the board reported 48 missionaries and 378 native workers in 136 centers; and they reported 38 churches, with 6,495 members; 301 schools, with 33,121 pupils; and 1 hospital. The contributions for foreign missions during the year amounted to $100,813. The endowment fund totaled $72,417.

Philadelphia Friends carry on work in Japan, Ohio Friends in China and India, and California Friends in Central America and Alaska.

Without doubt the outstanding development of Quaker activity within the decade 1916–1926 has been registered in the far-reaching reconstruction, relief, and good-will work carried on by the Society of Friends in Europe. This is a work in which not only the so-called Orthodox but all groups of Friends have united, with headquarters at Philadelphia. In 1917 representatives of all Friends groups organized the American Friends Service Committee, which proceeded to enroll, train, and equip reconstruction units for work in the devastated war areas of France. This work rapidly spread to include service in Serbia and Russia, and the armistice was hardly declared before preparations were under way for entering the central powers with a child-feeding program which soon included more than 1,000,000 children and involved an expenditure in money and kind of more than $25,000,000. Obviously this amount of money was not all contributed by so small a group as the Society of Friends, but it was made the dispensing agency of the American Relief Administration and other relief-fund organizations. As the era of the need of food and physical relief gradually passed, Friends continued their work in Europe in the areas

which they had served, now emphasizing moral and spiritual values as a means of the furtherance of understanding and good will among the European peoples. In this work, in cooperation with British Friends, they maintain a number of peace "embassies" or good-will centers in Europe, chief among which are those at Paris, Geneva, Vienna, Berlin, and Warsaw.

Throughout their history Friends have been keenly interested in fostering the interests of Christian education. In keeping with this historic concern they maintain 9 colleges in which are enrolled approximately 4,000 students. They are as follows: Haverford College, Haverford, Pa.; Guilford College, Guilford College, N. C.; Wilmington College, Wilmington, Ohio; Earlham College, Richmond, Ind.; Penn College, Oskaloosa, Iowa; Nebraska Central College, Central City, Nebr; Friends University, Wichita, Kans.; Whittier College, Whittier, Calif.; and Pacific College, Newberg, Oreg. With the exception of Haverford these institutions are all coeducational. Formerly Friends maintained a large number of strong secondary schools, but with the development of the public high school as an important factor of the system of public education these have largely been discontinued. However, several strong boarding schools are maintained in the Atlantic States. Among these are Oak Grove School for Girls, East Vassalboro, Me.; Lincoln School for Girls and Moses Brown School for Boys, Providence, R. I.; and Oakwood School, Poughkeepsie, N. Y.; and Westtown School, Westtown, Pa., which are coeducational.

Among the philanthropic institutions supported wholly or in part by Friends the following may be mentioned as representative: Christiansburg Institute, Christiansburg, Va.; Adult School for Industrial Workers, New York City; Light Street Mission, Baltimore, Md.; Bertha Ballard Home for Business Girls, Indianapolis, Ind.; and Mexican Girls' Home, Whittier, Calif.

RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Religious Society of Friends (Hicksite) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Religious Society of Friends, the membership consists of those who are enrolled by the local meeting, including both "birthright" members, who are enrolled because their parents were members, and those who have joined upon application.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	128	35	93	27.3	72.7
Members	16,105	5,976	10,129	37.1	62.9
Average per church	126	171	109		
Membership by sex:					
Male	7,046	2,502	4,544	35.5	64.5
Female	8,725	3,337	5,388	38.2	61.8
Sex not reported	334	137	197	41.0	59.0
Males per 100 females	80.8	75.0	84.3		
Membership by age:					
Under 13 years	1,912	559	1,353	29.2	70.8
13 years and over	14,056	5,280	8,776	37.6	62.4
Age not reported	137	137		100.0	
Per cent under 13 years [3]	12.0	9.6	13.4		
Church edifices:					
Number	151	39	112	25.8	74.2
Value—Churches reporting	115	28	87	24.3	75.7
Amount reported	$2,096,200	$1,258,500	$837,700	60.0	40.0
Average per church	$18,228	$44,946	$9,629		
Debt—Churches reporting	3	1	2		
Amount reported	$5,870	$970	$4,900	16.5	83.5
Churches reporting "no debt" on church edifice	110	28	82	25.5	74.5
Expenditures during year:					
Churches reporting	118	33	85	28.0	72.0
Amount reported	$173,691	$90,082	$83,609	51.9	48.1
Current expenses and improvements	$109,819	$59,138	$50,681	53.9	46.1
Benevolences, missions, etc	$56,575	$24,041	$32,534	42.5	57.5
Not classified	$7,297	$6,903	$394	94.6	5.4
Average expenditure per church	$1,472	$2,730	$984		
Sunday schools:					
Churches reporting	80	22	58		
Officers and teachers	686	223	463	32.5	67.5
Scholars	5,835	1,819	4,016	31.2	68.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data presented herewith for the year 1926 represent 128 active churches of the Hicksite Friends, with 16,105 members. The classification of membership by sex was reported by 125 churches, and the classification by age was reported by 126 churches, including 104 which reported members under 13 years of age. No parsonages were reported.

Comparative data, 1890–1906.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

ITEM	1926	1916	1906	1890
Churches (local organizations)	128	166	218	201
Increase [1] over preceding census:				
Number	−38	−52	17	----
Per cent	−22.9	−23.9	8.5	----
Members	16,105	17,170	18,560	21,992
Increase [1] over preceding census:				
Number	−1,065	−1,390	−3,432	----
Per cent	−6.2	−7.5	−15.6	----
Average membership per church	126	103	85	109
Church edifices:				
Number	151	168	214	213
Value—Churches reporting	115	160	213	----
Amount reported	$2,096,200	$1,356,200	$1,037,650	$1,661,850
Average per church	$18,228	$8,476	$4,872	----
Debt—Churches reporting	3	1	----	----
Amount reported	$5,870	$800	----	----
Expenditures during year:				
Churches reporting	118	156	----	----
Amount reported	$173,691	$100,777	----	----
Current expenses and improvements	$109,819	$62,447	----	----
Benevolences, missions, etc	$56,575	$30,635	----	----
Not classified	$7,297	$7,695	----	----
Average expenditure per church	$1,472	$646	----	----
Sunday schools:				
Churches reporting	80	104	116	----
Officers and teachers	686	831	771	----
Scholars	5,835	6,296	5,944	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Hicksite Friends, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each yearly meeting in the Religious Society of Friends (Hicksite), the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**128**	**35**	**93**	**16,105**	**5,976**	**10,129**	**7,046**	**8,725**	**334**	**80.8**
Middle Atlantic:										
New York	22	5	17	1,783	922	861	786	967	30	81.3
New Jersey	20	7	13	2,611	728	1,883	1,104	1,310	197	84.3
Pennsylvania	55	15	40	8,225	2,834	5,391	3,627	4,598	-------	78.9
East North Central:										
Ohio	6	------	6	335	--------	335	152	183	-------	83.1
Indiana	5	1	4	667	146	521	317	350	-------	90.6
Illinois	2	1	1	262	107	155	79	76	107	--------
West North Central:										
Iowa	1	------	1	49	--------	49	29	20	-------	--------
South Atlantic:										
Delaware	3	1	2	484	321	163	211	273	-------	77.3
Maryland	8	2	6	1,010	524	486	472	538	-------	87.7
District of Columbia	1	1	------	186	186	--------	73	113	-------	64.6
Virginia	4	1	3	347	62	285	135	212	-------	63.7
Pacific:										
California	1	1	------	146	146	--------	61	85	-------	--------

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Previous to 1827 the Friends in America constituted a single branch of the Christian Church. It was not, however, altogether united in thought. Certain tendencies toward liberal thinking, which were strongly opposed by conservative members, had already developed in most religious bodies. The discussion centered especially in the question of the deity of Christ. In New England the controversy led to the withdrawal of the Unitarian element from the Congregational churches. Among the Friends the same tendency was manifested, although the issues were not so sharply drawn, and the corresponding element in the Society of Friends made no claim to be Unitarian in doctrine. Those who were inclined toward the more liberal view were not disposed to bring pressure to bear upon those who disagreed with them but emphasized their own right to hold such opinions as seemed to them justifiable. On the other hand, the conservative element claimed that to look upon Christ as other than the Deity was to deny the very foundation of the gospel and of the church.

As the discussion developed, Elias Hicks, a minister of remarkable personality, became the central figure. Believing that "God is a Spirit," he held that "a manifestation of His Spirit is given to every man everywhere, and that this alone if followed and obeyed is sufficient for his salvation," and that the "Light Within" is the only light that anyone need follow.

Hicks belonged to the New York Yearly Meeting but had been preaching within the limits of the Philadelphia Yearly Meeting, carrying the necessary credentials from his own meeting. Certain of his statements were not in accord with the doctrine of influential members of the Philadelphia Yearly Meeting,

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by J. Barnard Walton, general secretary, General Conference of the Religious Society of Friends, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**128**	**166**	**218**	**16,105**	**17,170**	**18,560**	**1,912**	**14,056**	**137**	**12.0**
New York	22	26	40	1,783	1,843	2,165	175	1,578	30	10.0
New Jersey	20	20	28	2,611	2,446	2,281	290	2,321	-------	11.1
Pennsylvania	55	72	81	8,225	8,705	8,947	1,122	7,103	-------	13.6
Ohio	6	7	17	335	511	750	15	320	-------	4.5
Indiana	5	6	9	667	829	1,013	52	615	-------	7.8
Illinois	2	4	5	262	372	441	15	140	107	9.7
Iowa	1	3	3	49	127	239	8	41	-------	-------
Delaware	3	6	5	484	527	512	36	443	-------	7.4
Maryland	8	14	18	1,010	1,174	1,571	119	891	-------	11.8
Virginia	4	5	8	347	365	428	38	309	-------	11.0
Other States	2	3	4	332	271	213	42	290	-------	12.7

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**128**	**151**	**115**	**$2,096,200**	**3**	**$5,870**
New York	22	27	17	174,200	----------	----------
New Jersey	20	20	17	268,400	2	5,220
Pennsylvania	55	68	53	1,148,000	1	650
Ohio	6	5	5	7,300	----------	----------
Indiana	5	6	5	70,400	----------	----------
Delaware	3	4	3	72,500	----------	----------
Maryland	8	13	7	288,900	----------	----------
Virginia	4	4	4	31,500	----------	----------
Other States	5	4	4	35,000	----------	----------

and there were various controversies and discussions, and charges and countercharges were made until party spirit ran high on both sides and often the real questions at issue were obscured. It became apparent that the two lines of thought were so contradictory as to make separation the only feasible outcome, and in 1827 the Philadelphia Yearly Meeting was divided. Divisions followed in the yearly meetings of New York, Ohio, Indiana, and Baltimore. There were no divisions at this time in the yearly meetings of New England, Virginia, and North Carolina, each of which affiliated with the Orthodox body.

While Elias Hicks was a very prominent personal factor in the discussion, he was not a direct mover in behalf of separation, and although the more liberal party has been generally called Hicksite, that name has never been adopted formally by them. Some of the Hicksite Friends do not accept the opinions advanced by Hicks, and they do not claim to be his followers.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	128	118	$173,691	$109,819	$56,575	$7,297	80	686	5,835
New York	22	21	27,172	21,600	5,572	----	8	46	294
New Jersey	20	18	30,351	20,665	9,322	364	15	137	1,354
Pennsylvania	55	52	84,857	51,991	32,866	----	39	358	3,053
Ohio	6	4	1,072	667	405	----	2	12	76
Indiana	5	5	2,064	855	1,209	----	3	20	225
Delaware	3	3	7,558	1,150	325	6,083	2	22	148
Maryland	8	6	13,970	11,335	2,635	----	5	30	276
Virginia	4	4	2,358	343	1,985	30	3	37	223
Other States	5	5	4,289	1,213	2,256	820	3	24	186

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS, 1926: RELIGIOUS SOCIETY OF FRIENDS (HICKSITE)

YEARLY MEETING	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	128	16,105	115	$2,096,200	3	$5,870	118	$173,691	80	5,835
Baltimore	19	2,336	19	375,400	----	----	18	21,274	16	1,025
Genesee	2	91	----	(1)	----	----	----	(1)	----	----
Illinois	4	446	3	8,500	----	----	4	1,807	2	210
Indiana	7	831	7	72,700	----	----	7	2,774	4	151
New York	23	1,862	17	222,200	----	----	22	35,592	10	365
Ohio	3	36	----	(1)	----	----	----	(1)	----	----
Philadelphia	70	10,503	65	1,407,900	3	5,870	64	111,886	48	4,084
Combinations [2]	----	----	4	9,500	----	----	3	358	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and expenditures represent data for churches in Genesee and Ohio yearly meetings.

The discussion that led to the division related partly to doctrine and partly to polity. The Hicksite body denied the right or advisability of demanding assent to doctrinal theology touching points regarding which there has always been diversity of opinion in the society. At the time of the division the Hicksites were in the majority in each of the yearly meetings in which a separation took place, except those of Ohio and Indiana.

The general history of the Hicksite branch is essentially that of the Orthodox branch.[2] The animosities of the earlier years have subsided, and many of the newer activities are undertaken in unison.

[2] See Society of Friends (Orthodox), p. 610.

DOCTRINE

The Hicksite Friends hold that the fundamental proposition of the society has always been a belief in and reliance on the "Light Within"; in other words, that a measure of the Divine Spirit is in all men, constituting the veritable "Light that lighteth every man that cometh into the world." Speculative doctrines and dogmas are, therefore, not regarded as proper tests or requirements for a genuine spiritual fellowship, such matters being left to the witness in each individual for settlement. Hence, there is in this branch of the society substantial unity in the midst of a wide diversity of doctrine.

ORGANIZATION

In general government and worship this branch substantially follows the methods of the early Friends. It has never adopted popular revival methods and has no pastoral system or salaried ministers.

Each monthly meeting, which is the primary executive body in the society, has a clerk and an assistant clerk. The clerk presides and prepares minutes of the meetings. Parliamentary rules are not followed, and no vote is taken. If no one objects to the minutes prepared by the clerk, they are accepted as a record of the decisions of the meeting. If an objection is offered, however, the clerk changes the minutes until they meet with general approval. In this way the substantial unity of the members determines the decisions of the meeting. The monthly meetings appoint overseers, composed of both men and women, whose duty it is to have "a tender care over their fellow members." Monthly meetings provide also for meetings for ministry and counsel. Both men and women may be ministers, but those who speak in the meetings have no more power in the society than other members. The seven yearly meetings hold biennial general conferences, the object being to interest and inspire the members for service.

WORK

This branch maintains no distinct missions, either home or foreign, but its members are active in various lines of mission work, especially work for Negroes; for temperance, purity, peace, and prison reform; and work among women and children.

Under the care of this branch of the Friends, or acknowledging the application of their principles in the management, are 1 college, located at Swarthmore, Pa., and 21 preparatory and secondary schools, situated in New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia. The college has 556 students, and the other schools an aggregate of about 4,073 pupils. All are coeducational.

The Friends are especially interested in social service, which is carried on by committees of the general conferences, and of the yearly, quarterly, and monthly meetings, assistance being given by these committees in the discussion of present-day problems, in the righting of manifest wrongs, and in various efforts for human betterment. Special features are the institutions called "Friends' boarding homes," of which there are 13, located in New York, New Jersey, Pennsylvania Maryland, Ohio, and Indiana, accommodating about 285 persons. They are supported mainly by endowments and by payment of board. A hospital for nervous and cancerous diseases has been endowed and buildings erected at Fox Chase, Philadelphia, Pa., ready to be opened early in 1928. A social settlement is maintained in Philadelphia, at an annual cost of about $4,000.

Assistance is given to the support of two Negro schools in the South, some of the contributions being made officially by meetings but most of them being made personally.

The Hicksite Friends are interested in various other philanthropies, but it is difficult to give details or statistics concerning these, since they are to a considerable degree personal and private in their application.

Young peoples' work is organized through the Young Friends Movement and the Young Friends Associations.

Since 1902 a definite attempt has been made to coordinate the society's activities, extend its influence, and promote its principles. This effort took shape in the appointment of a Committee for the Advancement of Friends' Principles and the selection of a general secretary, with headquarters in Philadelphia. By correspondence and printed matter, by interchange of visitors, by summer schools, and by broadening and perfecting the organization, this movement endeavors to advance the principles of the society, to assist in the application of its testimonies, and in various ways to increase its efficiency as an agency for good in the world.

This committee in 1916 founded, at Swarthmore, Pa., Woolman School for religious and social study. In 1917 this school was reorganized under a board of representatives for all Friends, and in 1925 it was moved to Wyncote, Pa.

The society conducts no foreign work of its own. The foreign service of this group of Friends is expressed through the American Friends Service Committee, in which all Friends in America participate and which is reported elsewhere.

ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Orthodox Conservative Friends (Wilburite) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Orthodox Conservative Friends the membership consists of those who are enrolled by the local meeting, including both "birthright" members, who are enrolled because their parents were members, and those who have joined upon application.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	41	5	36		
Members	2,966	671	2,295	22.6	77.4
Average per church	72	134	64		
Membership by sex:					
Male	1,392	311	1,081	22.3	77.7
Female	1,524	360	1,164	23.6	76.4
Sex not reported	50		50		
Males per 100 females	91.3	86.4	92.9		
Membership by age:					
Under 13 years	518	106	412	20.5	79.5
13 years and over	2,398	565	1,833	23.6	76.4
Age not reported	50		50		
Per cent under 13 years [3]	17.8	15.8	18.4		
Church edifices:					
Number	41	4	37		
Value—Churches reporting	38	4	34		
Amount reported	$98,050	$20,000	$78,050	20.4	79.6
Average per church	$2,580	$5,000	$2,296		
Debt—Churches reporting	1		1		
Amount reported	$400		$400		100.0
Churches reporting "no debt" on church edifice	31	4	27		
Expenditures during year:					
Churches reporting	39	4	35		
Amount reported	$15,533	$3,756	$11,777	24.2	75.8
Current expenses and improvements	$7,856	$1,673	$6,183	21.3	78.7
Benevolences, missions, etc.	$7,677	$2,083	$5,594	27.1	72.9
Average expenditure per church	$398	$939	$336		
Sunday schools:					
Churches reporting	8	1	7		
Officers and teachers	31	6	25		
Scholars	239	45	194	18.8	81.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data presented herewith for the year 1926 represent 41 active organizations of Conservative Friends, with 2,966 members. The classification of membership by sex was reported by 40 churches, and the classification by age was reported by 40 churches, including 34 which reported members under 13 years of age. There were no parsonages reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

ITEM	1926	1916	1906	1890
Churches (local organizations)	41	50	48	52
Increase [1] over preceding census:				
Number	−9	2	−4	----
Per cent [2]				----
Members	2,966	3,373	3,880	4,329
Increase [1] over preceding census:				
Number	−407	−507	−449	----
Per cent	−12.1	−13.1	−10.4	----
Average membership per church	72	67	81	83
Church edifices:				
Number	41	46	47	52
Value—Churches reporting	38	43	47	----
Amount reported	$98,050	$95,380	$93,500	$67,000
Average per church	$2,580	$2,218	$1,989	----
Debt—Churches reporting	1	2	----	----
Amount reported	$400	$1,600	----	----
Expenditures during year:				
Churches reporting	39	43	----	----
Amount reported	$15,533	$10,144	----	----
Current expenses and improvements	$7,856	$6,301	----	----
Benevolences, missions, etc	$7,677	$3,843	----	----
Average expenditure per church	$398	$236	----	----
Sunday schools:				
Churches reporting	8	8	7	----
Officers and teachers	31	32	33	----
Scholars	239	244	205	----

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present statistics for the Conservative Friends by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory, and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church edifices and the debt on such edifices, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (value or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each yearly meeting in the Orthodox Conservative Friends, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**41**	**5**	**36**	**2,966**	**671**	**2,295**	**1,392**	**1,524**	**50**	**91.3**
New England:										
Massachusetts	2	------	2	39	--------	39	15	24	-------	--------
Rhode Island	2	1	1	86	67	19	30	56	-------	--------
Middle Atlantic:										
New York	2	------	2	43	--------	43	17	26	-------	--------
East North Central:										
Ohio	12	2	10	1,090	367	723	533	557	-------	95.7
Indiana	5	------	5	256	--------	256	126	130	-------	96.9
West North Central:										
Iowa	7	------	7	757	--------	757	360	397	-------	90.7
Kansas	2	1	1	88	38	50	20	18	50	--------
South Atlantic:										
North Carolina	7	------	7	335	--------	335	163	172	-------	94.8
East South Central:										
Alabama	1	------	1	73	--------	73	36	37	-------	--------
Pacific:										
California	1	1	------	199	199	--------	92	107	-------	86.0

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**41**	**50**	**48**	**2,966**	**3,373**	**3,880**	**518**	**2,398**	**50**	**17.8**
Massachusetts	2	3	1	39	38	55	8	31	-------	--------
Rhode Island	2	4	1	86	82	62	20	66	-------	--------
Ohio	12	13	16	1,090	1,113	1,220	187	903	-------	17.2
Indiana	5	6	7	256	232	353	46	210	-------	18.0
Iowa	7	9	11	757	965	1,087	154	603	-------	20.3
Kansas	2	3	4	88	276	621	9	29	50	--------
North Carolina	7	8	6	335	402	327	42	293	-------	12.5
Other States	4	4	2	315	265	155	52	263	-------	16.5

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**41**	**41**	**38**	**$98,050**	**1**	**$400**
Ohio	12	13	12	39,500	----	----
Indiana	5	6	5	9,900	----	----
Iowa	7	8	7	19,400	----	----
North Carolina	7	7	7	8,750	1	400
Other States	10	7	7	20,500	----	----

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**41**	**39**	**$15,533**	**$7,856**	**$7,677**	**8**	**31**	**239**
Ohio	12	11	4,783	1,825	2,958	----	----	----
Indiana	5	5	528	356	172	----	----	----
Iowa	7	7	3,044	507	2,537	3	11	108
North Carolina	7	7	1,297	1,020	277	4	14	86
Other States	10	9	5,881	4,148	1,733	1	6	45

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS, 1926: ORTHODOX CONSERVATIVE FRIENDS (WILBURITE)

YEARLY MEETING	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**41**	**2,966**	**38**	**$98,050**	**1**	**$400**	**39**	**$15,533**	**8**	**239**
Canada	2	43	----	[1]	----	----	----	[1]	----	----
Iowa	8	956	8	24,400	----	----	8	4,158	4	153
Kansas	2	88	----	[1]	----	----	----	[1]	----	----
New England	4	125	----	[1]	----	----	4	4,372	----	----
North Carolina	7	335	7	8,750	1	400	7	1,297	4	86
Ohio	12	1,145	12	40,700	----	----	12	4,958	----	----
Western	6	274	6	10,700	----	----	5	528	----	----
Combinations [2]	----	----	5	13,500	----	----	3	220	----	----

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value and expenditures represent data for churches in Canada, Kansas, and New England yearly meetings.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The second separation among Orthodox Friends was brought about by a protest against what was believed by Wilbur and others to be radical departures from the original principles of the society.

John Wilbur, a minister of the New England Yearly Meeting, while visiting in Great Britain during the years 1831, 1832, believed that Joseph John Gurney was advocating doctrines contrary to the accepted teachings of Friends from the beginning; and when Gurney later came to America, in order to prevent his being received and thus spreading what was thought to be insidious doctrines, Wilbur adopted a disciplinary course which was not acceptable to the larger part of his meeting. There was a separation of those who with Wilbur believed that the society was departing from the original principles and the ancient faith of Friends, and a yearly meeting was set up in New England in 1845. Others formed a yearly meeting in Ohio in 1854, followed by yearly meetings in Indiana, Kansas, and Iowa, in 1877–1879, and in North Carolina in 1904.

Wilbur, who objected to the emphasis on the importance of an outward knowledge of the works of Christ, and also to the belief in the resurrection of the body, laid most stress on the necessity of heeding the "Light Within."

DOCTRINE AND ORGANIZATION

Fully believing that the doctrines set forth by the society in the beginning should be maintained in their purity, they endeavor rather to bear witness to the spirituality of the Gospel than to propagate it. They own and believe in Christ Jesus, the beloved and only Son of God, and in redemption through His blood, even the forgiveness of sins. They believe in the Holy Spirit, or Comforter, whom Christ declared He would send in His name to lead and guide His followers into all truth; that the Holy Spirit convicts for sin, and if obeyed, gives power to the soul to overcome and forsake sin. They hold that the Holy Scriptures contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; though they do not call them the "Word of God," believing that term to be applicable to Jesus only, yet they are believed to be the words of God, written by holy men as they were moved by the Holy Spirit. Believing in the resurrection, they reject, however, the belief in the resurrection of the body, as nothing material ever enters the spiritual world. In consequence of their belief that the baptism which saves is inward and spiritual, they do not practice water baptism; and, as all true and acceptable worship of God is offered in the immediate moving of His own Spirit, they seek in public worship to wait before Him without outward form or ceremony.

The ministry among them is exercised by men and women, freely, without money and without price, as freshly called forth. In general, they hold and believe as did the early Friends. As a rule, they have not been in favor of Bible schools, but of late such schools have been set up in some of the meetings.

WORK

They have 1 academy, with 78 students, and 9 elementary and graded schools, with 150 pupils. The value of property used for educational purposes is estimated at $171,500, and there is an endowment of about $130,518.

They have no missionary enterprises and no philanthropic institutions, but as individuals they are interested in numerous efforts along many lines and contribute to the work maintained by other Friends.

[1] This statement, which differs somewhat from that published in Part II of the Report on Religious Bodies, 1916, was furnished by Dr. William J. Blackburn.

FRIENDS (PRIMITIVE)

STATISTICS

The only meeting of Primitive Friends in 1926 was in the State of Pennsylvania, a rural church which reported a membership of 25, comprising 13 males and 12 females, all of whom were reported as over 13 years of age.

In this branch of the Religious Society of Friends, as in all the others, the membership consists of those who are enrolled by the local meeting, including both "birthright" members, who are enrolled because their parents were members, and those who have joined upon application.

There was no debt on the one church edifice reported, and there were no parsonages nor Sunday schools.

Comparative data, 1890–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this body for the censuses of 1926, 1916, 1906, and 1890.

TABLE 1.—COMPARATIVE SUMMARY, 1890 TO 1926: FRIENDS (PRIMITIVE)

ITEM	1926	1916	1906	1890
Churches (local organizations)	1	2	8	9
Members	25	60	171	232
Average membership per church	25	30	21	26
Church edifices:				
Number	1	2	4	5
Value—Churches reporting	1	2	4	----------
Amount reported	$10,000	$6,000	$6,750	$16,700
Expenditures during year:				
Churches reporting	1	2	----------	----------
Amount reported	$400	$406	----------	----------
Current expenses and improvements	$250	$108	----------	----------
Benevolences, missions, etc	$150	$298	----------	----------

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Primitive Friends withdrew from the Wilburite body because of the failure of that branch to bear what seemed to them practical testimony against the modified and modernized beliefs and practices introduced into the Society of Friends during the middle and latter part of the nineteenth century. Their chief interest is to "maintain the ancient testimonies of the society" intact, with the idea of bearing witness to the spirituality of the Gospel rather than of propagating it.

The general Meeting of Men and Women Friends (Primitive) of Pennsylvania, New Jersey, Delaware, etc., was organized in the year 1861, at Fallsington, Pa. This was organized by a few members of the Philadelphia Yearly Meeting who were not satisfied with what they considered the Unitarian tendency of Elias Hicks, about 1828, and the influence of the Church of England upon Joseph John Gurney, who came to America in 1845.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Charles Henly Moon, clerk of Falls Monthly Meeting, and approved by him in its present form.

This society was composed of three monthly meetings, namely, Philadelphia, Falls Monthly Meeting of Men and Women Friends, and Nottingham and Little Britain monthly meetings, which met quarterly at Philadelphia and twice a year at Fallsington.

One by one the monthly meetings have been laid down, until, at the present time, Falls Monthly is the only survivor. This general meeting has been affiliated with a small meeting held at Fritchley, England, and also with Friends at Poplar Ridge, N. Y., and Newport, R. I.

HOLINESS CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Holiness Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Holiness Church includes all persons who have made profession of faith and a belief in the doctrines of the church, and have been admitted by a majority vote. Baptism by water is required, but the exact mode is left to individual choice.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: HOLINESS CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	32	23	9		
Members	861	662	199	76.9	23.1
Average per church	27	29	22		
Membership by sex:					
Male	289	208	81	72.0	28.0
Female	572	454	118	79.4	20.6
Males per 100 females	50.5	45.8	68.6		
Membership by age:					
Under 13 years	11	6	5		
13 years and over	718	543	175	75.6	24.4
Age not reported	132	113	19	85.6	14.4
Per cent under 13 years [3]	1.5	1.1	2.8		
Church edifices:					
Number	30	21	9		
Value—Churches reporting	29	21	8		
Amount reported	$148,650	$131,750	$16,900	88.6	11.4
Average per church	$5,126	$6,274	$2,113		
Debt—Churches reporting	5	4	1		
Amount reported	$1,175	$875	$300	74.5	25.5
Churches reporting "no debt" on church edifice	24	17	7		
Parsonages:					
Value—Churches reporting	16	12	4		
Amount reported	$39,350	$34,350	$5,000	87.3	12.7
Debt—Churches reporting	2	2			
Amount reported	$601	$601		100.0	
Churches reporting "no debt" on parsonage	14	10	4		
Expenditures during year:					
Churches reporting	30	22	8		
Amount reported	$23,913	$14,984	$8,929	62.7	37.3
Current expenses and improvements	$19,239	$11,476	$7,763	59.6	40.4
Benevolences, missions, etc	$4,674	$3,508	$1,166	75.1	24.9
Average expenditure per church	$797	$681	$1,116		
Sunday schools:					
Churches reporting	25	18	7		
Officers and teachers	151	105	46	69.5	30.5
Scholars	811	532	279	65.6	34.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 32 active Holiness churches, with 861 members. The classification of membership by sex was reported by all of the 32 churches and the classification by age was reported by 26 churches, including, however, only 5 which reported any members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: HOLINESS CHURCH

ITEM	1926	1916
Churches (local organizations)	32	33
Increase [1] over preceding census:		
Number	−1	
Per cent [2]		
Members	861	926
Increase [1] over preceding census:		
Number	−65	
Per cent	−7.0	
Average membership per church	27	28
Church edifices:		
Number	30	28
Value—Churches reporting	29	28
Amount reported	$148,650	$34,200
Average per church	$5,126	$1,221
Debt—Churches reporting	5	3
Amount reported	$1,175	$652
Parsonages:		
Value—Churches reporting	16	7
Amount reported	$39,350	$5,600
Debt—Churches reporting	2	
Amount reported	$601	
Expenditures during year:		
Churches reporting	30	28
Amount reported	$23,913	$8,988
Current expenses and improvements	$19,239	$6,427
Benevolences, missions, etc	$4,674	$2,361
Not classified		$200
Average expenditure per church	$797	$321
Sunday schools:		
Churches reporting	25	21
Officers and teachers	151	111
Scholars	811	680

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Holiness Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the two censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: HOLINESS CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**32**	**23**	**9**	**861**	**662**	**199**	**289**	**572**	**50.5**
East North Central:									
Indiana	1	1	------	16	16	--------	4	12	--------
Illinois	1	1	------	15	15	--------	3	12	--------
South Atlantic:									
Georgia	1	1	------	6	6	--------	3	3	--------
East South Central:									
Kentucky	13	9	4	435	357	78	120	315	38.1
Tennessee	2	2	------	51	51	--------	18	33	--------
Pacific:									
California	14	9	5	338	217	121	141	197	71.6

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**32**	**33**	**861**	**926**	**11**	**718**	**132**	**1.5**
Kentucky	13	12	435	372	4	412	19	1.0
Tennessee	2	3	51	100	--------	18	33	--------
California	14	14	338	368	7	251	80	2.7
Other States	3	4	37	86	--------	37	--------	--------

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**32**	**30**	**29**	**$148,650**	**5**	**$1,175**	**16**	**$39,350**	**2**	**$601**
Kentucky	13	12	12	25,050	5	1,175	------	(1)	------	(1)
California	14	15	14	117,900	------	----------	13	36,550	------	--------
Other States [2]	5	3	3	5,700	------	----------	3	2,800	2	601

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 1 church in Kentucky.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**32**	**30**	**$23,913**	**$19,239**	**$4,674**	**25**	**151**	**811**
Kentucky	13	12	6,119	5,224	895	12	71	342
California	14	13	16,551	12,898	3,653	9	64	405
Other States	5	5	1,243	1,117	126	4	16	64

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

About 1880 the Rev. Hardin Wallace, a minister of the Methodist Episcopal Church, accompanied by James J. A. Singer, of the Methodist Episcopal Church, and Henry Ashcroft, a minister of the Free Methodist Church, went through the southern part of California preaching repentance and forgiveness of sins, or justification by faith, of the sinner; and, for believers, sanctification or heart purity, which also might be received by faith and subsequent to regeneration or justification. A considerable number of persons followed his line of teaching, and numerous bands were formed under the name "Holiness Band," the members retaining, however, their membership or identity with the churches of which they were already members. Also many new converts joined, who had had no church connection.

With the development of these bands and the acquisition of property for the conduct of their worship, certain legal difficulties arose, and in 1896 they became incorporated under the laws of the State of California.

From California the work extended into other States and was especially prominent in Kentucky and Tennessee. The churches in Tennessee constitute a district assembly of the entire body, but the churches in Kentucky are included in the corporate body of California.

DOCTRINE

The doctrine of the Holiness Church is Methodist or Wesleyan, following the principles laid down by John Wesley. It teaches repentance, restitution, confession, and the forsaking of sin, as the part for the sinner; and the forgiveness of sin and the divine light received by the repentant sinner, as the part from God.

The church teaches that it is the privilege as well as the duty of every believer to consecrate himself to God without reserve and that the result of such consecration will be sanctification, meaning by that term freedom from the "carnal mind" and the tendency to sin. Specific conditions of church membership are baptism by water (the mode being chosen by the candidate) and sanctification. The church also emphasizes belief in prohibition, abstinence from drugs and tobacco, and from all poisons that are "against the best for God"; also belief in the second coming of Christ, and divine healing by faith. Divorce is allowed for but one cause, adultery; membership in secret societies is disapproved and forbidden; and plain dress, avoiding extravagance and the use of jewelry, especially for show, is inculcated.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder James F. Washburn, by authority of Rev. George E. Houghton, presiding elder of the Holiness Church, and approved by him in its present form.

ORGANIZATION

Local churches are self-directing, but there is a board of 12 elders who care for the spiritual welfare of the church and serve between the meetings of the assembly. There is, in addition, a board of nine trustees, whose office it is to look after the properties of the church and who hold that property subject to the General Assembly, which is composed of representatives from the churches. District assemblies are formed under the care of superintendents who are members of the board of elders of the General Assembly, but who have also their own official board which transacts the business pertaining to the district and handles its property without special voice of the General Assembly. Ministers are selected on their qualifications, upon examination by the church. For those holding permanent credentials there is a regular form of ordination. Those having pastorates are looked upon as leaders rather than dictators, no fixed salaries are paid, and as many of the congregations are small and unable to pay a minister, they are frequently obliged to take other work for the support of their families.

WORK

The Holiness Church is missionary in spirit and evangelistic in practice, carrying on its activities largely by freewill offerings of the churches, there being no taxation or assessment.

INDEPENDENT CHURCHES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the independent churches for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The qualifications for membership are those of the individual organizations and can not be defined for the whole group.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: INDEPENDENT CHURCHES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	259	71	188	27.4	72.6
Members	40,381	24,376	16,005	60.4	39.6
Average per church	156	343	85		
Membership by sex:					
Male	14,888	8,480	6,408	57.0	43.0
Female	22,053	13,297	8,756	60.3	39.7
Sex not reported	3,440	2,599	841	75.6	24.4
Males per 100 females	67.5	63.8	73.2		
Membership by age:					
Under 13 years	2,314	918	1,396	39.7	60.3
13 years and over	23,379	10,909	12,470	46.7	53.3
Age not reported	14,688	12,549	2,139	85.4	14.6
Per cent under 13 years [3]	9.0	7.8	10.1		
Church edifices:					
Number	203	60	143	29.6	70.4
Value—Churches reporting	189	52	137	27.5	72.5
Amount reported	$4,400,278	$2,862,838	$1,537,440	65.1	34.9
Average per church	$23,282	$55,055	$11,222		
Debt—Churches reporting	55	25	30		
Amount reported	$332,332	$201,472	$130,860	60.6	39.4
Churches reporting "no debt" on church edifice	106	22	84	20.8	79.2
Parsonages:					
Value—Churches reporting	60	16	44		
Amount reported	$240,100	$120,000	$120,100	50.0	50.0
Debt—Churches reporting	21	8	13		
Amount reported	$42,496	$34,250	$8,246	80.6	19.4
Churches reporting "no debt" on parsonage	26	6	20		
Expenditures during year:					
Churches reporting	229	64	165	27.9	72.1
Amount reported	$1,059,330	$718,650	$340,680	67.8	32.2
Current expenses and improvements	$811,008	$499,475	$311,533	61.6	38.4
Benevolences, missions, etc	$112,648	$86,677	$25,971	76.9	23.1
Not classified	$135,674	$132,498	$3,176	97.7	2.3
Average expenditure per church	$4,626	$11,229	$2,065		
Sunday schools:					
Churches reporting	215	58	157	27.0	73.0
Officers and teachers	2,866	1,024	1,842	35.7	64.3
Scholars	27,435	10,842	16,593	39.5	60.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 259 active Independent Churches, with 40,381 members. The classification of membership by sex was reported by 241 churches and the classification by age was reported by 203 churches, including, however, only 105 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of Independent Churches for the censuses of 1926, 1916, 1906, and 1890.

This group represents a constantly shifting number of organizations. The figures for 1916 include the Church Transcendent and the Nonsectarian Churches of Bible Faith and those for 1906 include the Gospel Mission, the Christian Catholic Church in Zion, and Nonsectarian Churches of Bible Faith, shown as separate denominations for those years, but whose few remaining churches are included with Independent Churches for 1926. A most important change, however, as affecting the comparability of the figures, is the fact that the denominational federated churches, which were formerly included in Independent Churches, are in 1926 shown as a separate group, comprising 361 churches.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: INDEPENDENT CHURCHES

ITEM	1926	1916 [1]	1906 [1]	1890
Churches (local organizations)	259	613	1,293	156
Increase [2] over preceding census:				
Number	−354	−680	1,137	----
Per cent	−57.7	−52.6	728.8	----
Members	40,381	56,757	86,130	14,126
Increase [2] over preceding census:				
Number	−16,376	−29,373	72,004	----
Per cent	−28.9	−34.1	509.7	----
Average membership per church	156	93	67	91
Church edifices:				
Number	203	488	853	112
Value—Churches reporting	189	464	839	----
Amount reported	$4,400,278	$4,459,148	$3,960,177	$1,486,000
Average per church	$23,282	$9,610	$4,720	----
Debt—Churches reporting	55	96	232	----
Amount reported	$332,332	$296,504	$481,725	----
Parsonages:				
Value—Churches reporting	60	86	93	----
Amount reported	$240,100	$362,300	$185,450	----
Debt—Churches reporting	21	----	----	----
Amount reported	$42,496	----	----	----
Expenditures during year:				
Churches reporting	229	534	----	----
Amount reported	$1,059,330	$767,778	----	----
Current expenses and improvements	$811,008	$521,881	----	----
Benevolences, missions, etc	$112,648	$155,923	----	----
Not classified	$135,674	$89,974	----	----
Average expenditure per church	$4,626	$1,438	----	----
Sunday schools:				
Churches reporting	215	478	859	----
Officers and teachers	2,866	4,457	6,890	----
Scholars	27,435	39,691	59,656	----

[1] The figures for 1916 include the Church Transcendent and Nonsectarian Churches of Bible Faith and those for 1906 include the Gospel Mission, the Christian Catholic Church in Zion, and Nonsectarian Churches of Bible Faith, which were shown separately for those years. In both years the figures include also the churches reported as federated churches, which are shown as a separate group in 1926.

[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Independent Churches by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926,

together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: INDEPENDENT CHURCHES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	259	71	188	40,381	24,376	16,005	14,888	22,053	3,440	67.5
New England:										
Maine	4	------	4	92	--------	92	24	32	36	--------
New Hampshire	2	------	2	21	--------	21	7	14	-------	--------
Vermont	5	------	5	343	--------	343	88	255	-------	34.5
Massachusetts	8	3	5	716	336	380	394	322	-------	122.4
Rhode Island	1	1	------	48	48	--------	13	35	-------	--------
Connecticut	2	2	------	471	471	--------	230	241	-------	95.4
Middle Atlantic:										
New York	20	6	14	2,703	1,889	814	629	994	1,080	63.3
New Jersey	2	1	1	1,190	1,050	140	565	625	-------	90.4
Pennsylvania	16	4	12	2,044	897	1,147	1,094	950	-------	115.2
East North Central:										
Ohio	13	7	6	1,326	843	483	594	707	25	84.0
Indiana	4	2	2	167	75	92	43	64	60	--------
Illinois	24	14	10	8,984	8,218	766	3,538	5,326	120	66.4
Michigan	14	1	13	2,021	408	1,613	783	1,145	93	68.4
Wisconsin	7	1	6	294	31	263	116	178	-------	65.2
West North Central:										
Minnesota	8	3	5	634	407	227	268	366	-------	73.2
Iowa	11	2	9	1,185	307	878	449	736	-------	61.0
Missouri	13	3	10	1,422	553	869	579	843	-------	68.7
North Dakota	3	------	3	159	--------	159	66	93	-------	--------
South Dakota	7	------	7	461	--------	461	204	257	-------	79.4
Nebraska	6	------	6	882	--------	882	419	463	-------	90.5
Kansas	11	1	10	844	75	769	322	522	-------	61.7
South Atlantic:										
Delaware	4	------	4	60	--------	60	27	33	-------	--------
Maryland	2	------	2	307	--------	307	153	154	-------	99.4
Dist. of Columbia	1	1	------	25	25	--------	--------	--------	25	--------
Virginia	2	1	1	907	900	7	253	654	-------	38.7
West Virginia	4	1	3	432	75	357	177	255	-------	69.4
North Carolina	1	1	------	503	503	--------	214	289	-------	74.0
Georgia	3	2	1	907	899	8	24	39	844	--------
Florida	3	------	3	191	--------	191	54	95	42	--------
East South Central:										
Kentucky	4	1	3	1,200	145	1,055	536	664	-------	80.7
West South Central:										
Arkansas	1	------	1	16	--------	16	5	11	-------	--------
Oklahoma	6	1	5	372	35	337	147	190	35	77.4
Texas	4	------	4	390	--------	390	153	237	-------	64.6
Mountain:										
Montana	5	------	5	334	--------	334	77	97	160	--------
Idaho	2	------	2	56	--------	56	19	37	-------	--------
Wyoming	2	1	1	93	62	31	39	54	-------	--------
Colorado	6	------	6	231	--------	231	99	132	-------	75.0
Arizona	2	1	1	585	248	337	206	379	-------	54.4
Pacific:										
Washington	7	1	6	1,306	163	1,143	407	504	395	80.8
Oregon	6	2	4	681	345	336	147	189	345	77.8
California	13	7	6	5,778	5,368	410	1,726	3,872	180	44.6

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: INDEPENDENT CHURCHES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916[1]	1906[1]	1926	1916[1]	1906[1]	Under 13 years	13 years and over	Age not reported	Per cent under 13[2]
United States	**259**	**613**	**1,293**	**40,381**	**56,757**	**86,130**	**2,314**	**23,379**	**14,688**	**9.0**
Maine	4	17	12	92	651	346	1	55	36	------
Vermont	5	16	5	343	824	280	8	61	274	------
Massachusetts	8	38	38	716	3,190	2,093	21	457	238	4.4
Rhode Island	1	5	5	48	1,068	364	------	------	48	------
Connecticut	2	7	10	471	225	664	50	421	------	10.6
New York	20	50	85	2,703	6,482	10,066	39	2,639	25	1.5
New Jersey	2	14	24	1,190	2,057	1,600	343	847	------	28.8
Pennsylvania	16	44	136	2,044	4,645	8,351	659	1,344	41	32.9
Ohio	13	35	50	1,326	2,912	2,994	26	1,154	146	2.2
Indiana	4	13	42	167	924	3,221	9	56	102	------
Illinois	24	36	57	8,984	5,883	14,363	68	4,101	4,815	1.6
Michigan	14	27	37	2,021	3,069	2,149	74	1,446	501	4.9
Wisconsin	7	19	20	294	1,589	1,477	14	224	56	5.9
Minnesota	8	22	28	634	1,618	1,340	59	520	55	10.2
Iowa	11	13	32	1,185	1,789	2,782	54	973	158	5.3
Missouri	13	27	73	1,422	2,288	2,949	95	1,222	105	7.2
North Dakota	3	7	8	159	452	275	1	158	------	0.6
South Dakota	7	7	8	461	236	334	62	399	------	13.4
Nebraska	6	9	18	882	601	885	262	620	------	29.7
Kansas	11	12	42	844	391	1,016	44	665	135	6.2
Delaware	4	------	3	60	------	66	3	38	19	------
Maryland	2	7	18	307	1,678	1,738	100	200	7	33.3
Virginia	2	9	17	907	369	949	------	7	900	------
West Virginia	4	19	33	432	1,212	2,541	7	425	------	1.6
No th Carolina	1	11	50	503	632	2,252	------	------	503	------
South Carolina	------	3	8	------	355	485	------	------	------	------
Georgia	3	2	14	907	181	1,538	6	57	844	------
Florida	3	8	19	191	479	553	35	114	42	23.5
Kentucky	4	6	28	1,200	467	908	64	1,136	------	5.3
Tennessee	------	8	37	------	428	2,587	------	------	------	------
Alabama	------	13	36	------	1,367	1,409	------	------	------	------
Mississippi	------	5	23	------	509	2,404	------	------	------	------
Arkansas	1	9	58	16	519	2,269	------	16	------	------
Louisiana	------	7	16	------	289	637	------	------	------	------
Oklahoma	6	13	58	372	354	1,563	2	135	235	1.5
Texas	4	9	55	390	961	1,566	18	372	------	4.6
Montana	5	------	------	334	------	------	19	155	160	10.9
Colorado	6	5	8	231	124	361	4	164	63	2.4
New Mexico	------	6	1	------	210	30	------	------	------	------
Arizona	2	------	4	585	------	25	50	535	------	8.5
Washington	7	11	21	1,306	552	1,172	1	965	340	0.1
Oregon	6	13	9	681	780	323	86	250	345	25.6
California	13	25	43	5,778	4,000	2,969	17	1,322	4,439	1.3
Other States	7	6	4	195	397	236	13	126	56	9.4

[1] The figures for 1916 include the Church Transcendent and Nonsectarian Churches of Bible Faith and those for 1906 include the Gospel Mission, the Christian Catholic Church in Zion, and Nonsectarian Churches of Bible Faith, which were shown separately for those years. In both years the figures include also the churches reported as federated churches.

[2] Based on membership with age classification reported ;not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: INDEPENDENT CHURCHES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	259	203	189	$4,400,278	55	$332,332	60	$240,100	21	$42,496
Vermont	5	4	4	20,500				(1)		
Massachusetts	8	7	7	67,000				(1)		
New York	20	16	15	622,400	2	14,000	4	16,100	1	4,000
Pennsylvania	16	11	11	182,300	6	31,100		(1)		(1)
Ohio	13	11	11	123,900	3	6,142		(1)		
Indiana	4	3	3	5,700						
Illinois	24	25	19	703,128	5	31,300	8	33,800	3	9,000
Michigan	14	15	13	572,000	2	800	3	13,000	2	800
Wisconsin	7	5	5	23,500	2	5,800		(1)		(1)
Minnesota	8	6	5	115,800						
Iowa	11	10	10	97,500	3	10,680	4	6,100		
Missouri	13	11	10	64,200	4	21,880	3	7,600		
South Dakota	7	6	6	17,400	1	2,000		(1)		
Nebraska	6	6	6	28,000	1	1,000	3	8,000		
Kansas	11	7	7	21,350	2	600		(1)		(1)
Kentucky	4	4	4	138,500	3	23,130		(1)		
Oklahoma	6	4	4	11,000				(1)		(1)
Montana	5	3	3	17,500	1	700		(1)		(1)
Colorado	6	5	4	18,000				(1)		(1)
Washington	7	5	5	178,000	2	50,700		(1)		(1)
Oregon	6	4	4	12,700	3	1,800		(1)		
California	13	10	9	426,500	5	35,800	5	45,500	2	10,250
Other States [2]	45	25	24	933,400	10	94,900	30	110,000	13	18,446

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 21 churches in Vermont, Massachusetts, Pennsylvania, Ohio, Wisconsin, South Dakota, Kansas, Kentucky, Oklahoma, Montana, Colorado, Washington, and Oregon.

HISTORY, DOCTRINE, AND ORGANIZATION

HISTORY

Under this head are presented those single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name. Although any general classification is impracticable, through the several censuses certain distinct types have persisted.

The first includes certain churches which were originally missions or Sunday schools, established in newly settled or outlying districts by Christian workers representing different denominations, and which have grown gradually into a definite church life. A few such churches appear in the present survey.

The second and larger class embraces those churches variously called union, community, nondenominational, and interdenominational. These represent the growing movement toward nonsectarian unity and the consolidation of church work to eliminate weak churches and the waste of duplicated effort in overchurched localities, and they also show a trend toward churches which serve the religious and social needs of the entire community, regardless of its specific creedal beliefs, and emphasize social righteousness rather than individual salvation. In the current census all churches of this class which have any ecclesiastical

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: INDEPENDENT CHURCHES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	259	229	$1,059,330	$811,008	$112,648	$135,674	215	2,866	27,435
Maine	4	3	979	919	60	----	3	22	201
Vermont	5	5	6,809	6,512	297	----	4	56	281
Massachusetts	8	8	16,617	15,509	1,108	----	7	50	425
New York	20	19	49,744	37,639	12,105	----	20	179	1,295
Pennsylvania	16	11	12,222	10,841	1,381	----	12	93	868
Ohio	13	12	24,881	23,347	1,534	----	11	112	1,050
Indiana	4	3	955	407	50	498	3	22	115
Illinois	24	23	302,653	283,712	17,141	1,800	21	338	3,784
Michigan	14	13	82,628	78,234	4,143	251	12	201	1,686
Wisconsin	7	6	4,103	3,783	320	----	6	38	276
Minnesota	8	8	13,336	12,202	1,134	----	4	78	665
Iowa	11	10	42,475	41,139	1,336	----	9	102	1,017
Missouri	13	11	20,009	17,218	2,791	----	13	161	1,415
North Dakota	3	3	2,160	1,875	285	----	3	24	183
South Dakota	7	7	7,785	6,983	802	----	7	42	360
Nebraska	6	6	7,806	6,925	881	----	6	70	604
Kansas	11	10	18,871	16,257	2,614	----	9	105	1,144
Delaware	4	4	1,711	1,636	75	----	1	1	43
Florida	3	3	1,275	1,150	----	125	3	27	205
Kentucky	4	4	19,850	16,013	3,837	----	4	70	731
Texas	4	4	5,350	4,750	600	----	3	46	365
Montana	5	4	5,592	5,570	22	----	5	37	378
Colorado	6	5	7,001	6,429	572	----	6	61	644
Washington	7	7	66,493	47,716	18,777	----	7	135	1,562
Oregon	6	6	18,994	5,550	1,444	12,000	5	56	516
California	13	12	179,493	56,291	3,202	120,000	9	336	3,398
Other States	33	22	139,538	102,401	36,137	1,000	22	404	4,224

affiliation are shown with their respective denominations, while the federated churches, formerly included with the independent churches, are presented as a separate group. Community churches and nondenominational churches together comprise nearly one-half of the number of so-called independent churches, while about one-fifth of the whole report themselves as union or interdenominational churches. Of these latter, "Union" may be simply a part of the name and have no other significance, or the term may be historic and suggest a former denominational connection. Interdenominational churches, as included in this group, are those having organic unity in which the several denominations represented have fully merged their individuality.

The third class includes churches which use a denominational name, but for one reason or another are not included in denominational lists and are not reported by the denominational officers. In the past a number of Lutheran churches were so listed because not included in the synodical returns, but the Lutheran bodies, as a part of the larger movement toward union, now report both synodical and nonsynodical churches. Among other bodies it occasionally happens that a Baptist, Presbyterian, Congregational, Methodist, Reformed, or other church, for some reason—doctrinal, ecclesiastical, or geographical—is not included in the lists of any association, presbytery, classis, or other body. In some cases these have simply grown up dissociated from the ecclesiastical bodies,

and have preserved their independent status from habit rather than from difference of opinion. Not being included in the denominational returns, however, they are classed as independent.

The fourth class includes churches which were organized by individuals independent of any denominational status, some that originally had denominational connection, and some which are the result of holiness or evangelistic movements. An outstanding example of this class is the Angelus Temple of Los Angeles. In some cases these independent churches have come into affiliation and subsequently into organization, so that several of the denominations included in the report on religious bodies, as the Christian and Missionary Alliance and the Pentecostal and Holiness churches, are largely composed of churches that formerly were classed as independent. This group includes also the Christian Catholic Apostolic Church in Zion, organized in 1896 by John Alexander Dowie, with headquarters at Zion City, Ill., and cultivating a strong religious and industrial community life.

With regard to all these classes it is to be noted that they represent a constantly shifting number. In each class, occasionally, a church which is one year reported as independent will in another year be reported as identified with some ecclesiastical body. Others, lacking the support of some general body, drop out of existence entirely or become consolidated with other churches. Two denominations included in previous reports—the Church Transcendent and Nonsectarian Churches of Bible Faith—have disintegrated and any organizations formerly belonging to them are now included among the Independent Churches.

DOCTRINE AND ORGANIZATION

The withdrawal from the list of Independent Churches, as reported in 1916, of the denominational federated churches has left a group for which no special features either of doctrine or polity can be definitely stated. Each of the organizations included in this report draws up its own creed, adopts its own form of organization, chooses its own officers, makes its own conditions of membership, and conducts its own worship as it chooses, and no general statement is practicable, except that the union and interdenominational churches accord more or less closely to the customs of the denominations represented in their organizations. There is evidence, however, of a certain loose organization among the undenominational churches in the States of Kansas, Missouri, Iowa, and Wisconsin.

While it is probable that most of the individual churches carry on the usual programs of religious and social activities, no reports on these were received.

JEWISH CONGREGATIONS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Jewish Congregations for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All Jews in communities where there is a congregation are included in this enumeration.

TABLE 1.—SUMMARY OF STATISTICS FOR CONGREGATIONS IN URBAN AND RURAL TERRITORY, 1926: JEWISH CONGREGATIONS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Congregations (local organizations)	3,118	3,016	102	96.7	3.3
Members	4,081,242	4,062,493	18,749	99.5	0.5
Average per congregation	1,309	1,347	184		
Synagogue buildings:					
Number	1,782	1,745	37	97.9	2.1
Value—Congregations reporting	1,135	1,105	30	97.4	2.6
Amount reported	$97,401,688	$97,048,188	$353,500	99.6	0.4
Average per congregation	$85,816	$87,826	$11,783		
Debt—Congregations reporting	792	778	14	98.2	1.8
Amount reported	$21,921,691	$21,882,841	$38,850	99.8	0.2
Parsonages: [3]					
Value—Congregations reporting	53	51	2		
Amount reported	$441,600	$428,100	$13,500	96.9	3.1
Debt—Congregations reporting	19	18	1		
Amount reported	$106,800	$103,300	$3,500	96.7	3.3
Expenditures during year:					
Congregations reporting	1,290	1,257	33	97.4	2.6
Amount reported	$19,076,451	$18,998,022	$78,429	99.6	0.4
Current expenses and improvements	$13,390,597	$13,329,726	$60,871	99.5	0.5
Benevolences, etc	$1,074,680	$1,067,865	$6,815	99.4	0.6
Not classified	$4,611,174	$4,600,431	$10,743	99.8	0.2
Average expenditure per congregation	$14,788	$15,114	$2,377		
Sabbath schools: [4]					
Congregations reporting	531	519	12	97.7	2.3
Officers and teachers	4,123	4,083	40	99.0	1.0
Scholars	70,380	69,998	382	99.5	0.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

[3] By parsonage is here meant a rabbi's dwelling owned by the congregation.

[4] The majority of the Jewish congregations maintain week-day schools, holding sessions as a rule four times a week after public school hours; some congregations maintain both week-day schools and Sabbath schools; and others maintain Sabbath schools only. In 1926, 379 congregations maintained week-day schools, with 1,241 teachers and 48,597 pupils; 293 congregations had Sabbath schools, with 2,235 teachers and 37,500 pupils; and 238 congregations had both week-day schools and Sabbath schools, with 751 teachers and 19,681 pupils in the former and 1,888 teachers and 32,880 pupils in the latter.

The data given for 1926 represent 3,118 Jewish congregations, with 4,081,242 members (Jews). The classification of members by age and by sex was not reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Jewish congregations for the censuses of 1926, 1916, 1906, and 1890. With regard to membership, in 1890 only heads of families were counted. In 1906 the membership again included heads of families, and in addition a small number of persons known as "seat holders"; in both of these classes the person counted was frequently representative of a whole household. The figures given for 1916 included other contributors besides the seat holders, but the figures were admittedly incomplete, since there were known to be 282 organizations that made no report of members. The figures given for 1926 include all persons of the Jewish faith residing in communities where there was a congregation. The number and percentage of increase between 1916 and 1926 are not given in Table 2, therefore, as the figures are not comparable.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: JEWISH CONGREGATIONS

ITEM	1926	1916	1906	1890
Congregations (local organizations)	3,118	1,619	1,152	533
Increase over preceding census:				
Number	1,499	467	619	----
Per cent	92.6	40.5	116.1	----
Members	[1] 4,081,242	[2] 357,135	[3] 101,457	[3] 130,496
Increase [4] over preceding census:				
Number	([5])	255,678	−29,039	----
Per cent	([5])	252.0	−22.3	----
Average membership per congregation	1,309	221	88	245
Synagogue buildings:				
Number	1,782	874	821	301
Value—Congregations reporting	1,135	814	747	----
Amount reported	$97,401,688	$31,012,576	$23,198,925	$9,754,275
Average per congregation	$85,816	$38,099	$31,056	----
Debt—Congregations reporting	792	566	449	----
Amount reported	$21,921,691	$6,502,872	$4,556,571	----
Parsonages: [6]				
Value—Congregations reporting	53	93	81	----
Amount reported	$441,600	$164,150	$270,550	----
Debt—Congregations reporting	19	----	----	----
Amount reported	$106,800	----	----	----
Expenditures during year:				
Congregations reporting	1,290	1,516	----	----
Amount reported	$19,076,451	$4,352,935	----	----
Current expenses and improvements	$13,390,597	$3,087,161	----	----
Benevolences, etc.	$1,074,680	$426,916	----	----
Not classified	$4,611,174	$838,858	----	----
Average expenditure per congregation	$14,788	$2,871	----	----
Sabbath schools: [7]				
Congregations reporting	531	615	561	----
Officers and teachers	4,123	3,528	2,239	----
Scholars	70,380	66,522	49,514	----

[1] All Jews in communities having congregations.
[2] Heads of families, seat holders, and other contributors, but admittedly incomplete.
[3] Heads of families, principally male heads.
[4] A minus sign (−) denotes decrease.
[5] Increase not shown, as data are not comparable.
[6] See footnote 3 to Table 1.
[7] See footnote 4 to Table 1.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Jewish Congregations by States. Table 3 gives for each State the number of congregations and their membership (Jews), classified according to their location in urban or rural territory. Table 4 gives for selected States the number and membership of the congregations for the three censuses from 1906 to 1926. Table 5 shows the value of synagogue property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the synagogue expenditures, showing separately the

amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sabbath schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more congregations reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual congregation. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CONGREGATIONS IN URBAN AND RURAL TERRITORY, BY STATES, 1926: JEWISH CONGREGATIONS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CONGREGATIONS			NUMBER OF MEMBERS [1]		
	Total	Urban	Rural	Total	Urban	Rural
United States	**3,118**	**3,016**	**102**	**4,081,242**	**4,062,493**	**18,749**
New England:						
Maine	20	19	1	7,582	7,567	15
New Hampshire	8	8		2,129	2,129	
Vermont	5	5		1,433	1,433	
Massachusetts	161	161		213,085	213,085	
Rhode Island	22	22		24,034	24,034	
Connecticut	69	59	10	90,165	87,685	2,480
Middle Atlantic:						
New York	1,228	1,199	29	1,899,597	1,891,984	7,613
New Jersey	188	163	25	219,455	213,046	6,409
Pennsylvania	293	289	4	393,517	393,204	313
East North Central:						
Ohio	116	114	2	166,154	166,012	142
Indiana	46	45	1	23,622	23,572	50
Illinois	168	167	1	339,730	339,672	58
Michigan	69	68	1	83,161	83,074	87
Wisconsin	38	37	1	31,839	31,819	20
West North Central:						
Minnesota	33	33		39,925	39,925	
Iowa	28	28		12,714	12,714	
Missouri	60	59	1	76,604	76,564	40
North Dakota	9	7	2	1,626	1,584	42
South Dakota	4	4		380	380	
Nebraska	11	11		12,271	12,271	
Kansas	8	8		4,973	4,973	
South Atlantic:						
Delaware	4	4		5,000	5,000	
Maryland	68	68		69,974	69,974	
District of Columbia	11	11		16,000	16,000	
Virginia	29	28	1	22,414	22,264	150
West Virginia	23	20	3	4,936	4,783	153
North Carolina	22	22		3,724	3,724	
South Carolina	19	15	4	3,956	3,734	222
Georgia	22	21	1	18,366	18,318	48
Florida	27	23	4	11,975	11,735	240
East South Central:						
Kentucky	16	16		15,548	15,548	
Tennessee	17	17		18,993	18,993	
Alabama	21	21		9,218	9,218	
Mississippi	19	14	5	2,871	2,657	214
West South Central:						
Arkansas	14	13	1	4,940	4,900	40
Louisiana	19	18	1	13,845	13,816	29
Oklahoma	9	9		4,098	4,098	
Texas	51	48	3	39,089	38,905	184
Mountain:						
Montana	3	3		671	671	
Idaho	2	2		316	316	
Wyoming	2	2		834	834	
Colorado	22	22		18,950	18,950	
New Mexico	4	4		367	367	
Arizona	4	4		933	933	
Utah	4	4		2,290	2,290	
Nevada	1	1		164	164	
Pacific:						
Washington	11	11		13,050	13,050	
Oregon	9	9		12,000	12,000	
California	81	80	1	122,724	122,524	200

[1] See footnote 1 to Table 2.

TABLE 4.—NUMBER AND MEMBERSHIP OF CONGREGATIONS, BY STATES, 1906 TO 1926: JEWISH CONGREGATIONS

[Separate presentation is limited to States having 3 or more congregations in either 1926, 1916, or 1906]

STATE	NUMBER OF CONGREGATIONS			NUMBER OF MEMBERS[1]		
	1926	1916	1906	1926	1916	1906
United States	**3,118**	**1,619**	**1,152**	**4,081,242**	**357,135**	**101,457**
Maine	20	6	4	7,582	685	205
New Hampshire	8	3	2	2,129	358	80
Vermont	5	4	3	1,433	590	166
Massachusetts	165	99	48	213,085	38,867	4,388
Rhode Island	22	3	14	24,034	762	1,025
Connecticut	69	37	18	90,165	8,688	1,783
New York	1,228	798	378	1,899,597	113,924	35,342
New Jersey	188	57	56	219,455	15,720	4,603
Pennsylvania	293	105	120	393,547	32,276	15,479
Ohio	116	46	53	166,154	20,151	5,678
Indiana	46	27	29	23,622	5,461	1,383
Illinois	168	87	56	339,760	36,377	5,286
Michigan	69	17	21	83,161	5,383	1,530
Wisconsin	38	12	26	31,839	2,612	1,199
Minnesota	33	7	22	39,925	2,740	1,725
Iowa	28	18	12	12,714	2,595	412
Missouri	60	16	18	76,604	8,347	2,392
North Dakota	2	1	1	1,626	45	12
South Dakota	4	2		380	270	
Nebraska	11	1	8	12,271	1,695	435
Kansas	8	3	5	4,973	170	175
Delaware	4	1	2	5,000	260	207
Maryland	68	29	31	69,974	12,056	2,153
District of Columbia	11	10	8	16,000	3,225	698
Virginia	29	15	18	22,414	2,690	995
West Virginia	23	5	3	4,935	280	220
North Carolina	12	3	2	3,724	572	264
South Carolina	10	8	7	3,956	570	312
Georgia	12	15	13	18,366	2,280	887
Florida	17	6	5	11,975	746	328
Kentucky	16	7	10	15,548	2,695	1,147
Tennessee	17	10	12	18,893	2,022	919
Alabama	21	15	13	9,218	2,947	1,141
Mississippi	19	10	17	2,871	1,928	746
Arkansas	14	12	11	4,940	1,451	673
Louisiana	39	15	20	13,845	4,284	1,613
Oklahoma	9	11	2	4,098	1,166	72
Texas	51	20	20	39,089	6,258	1,676
Montana	3	4	3	671	740	152
Colorado	22	7	13	18,960	2,856	853
New Mexico	4	1	3	367	90	120
Arizona	4	3	1	933	170	20
Utah	4	3	3	2,290	670	183
Washington	11	8	6	13,050	2,950	488
Oregon	9	7	4	12,300	1,315	414
California	81	28	24	122,724	8,178	2,698
Other States	5	2		1,314	50	

[1] See footnotes to Table 2.

TABLE 5.—VALUE OF SYNAGOGUE PROPERTY, AND SYNAGOGUE DEBT, BY STATES, 1926: JEWISH CONGREGATIONS

[Separate presentation is limited to States having 3 or more congregations reporting value of synagogue buildings]

STATE	Total number of congregations	Number of synagogue buildings	VALUE OF SYNAGOGUE BUILDINGS		DEBT ON SYNAGOGUE BUILDINGS		VALUE OF PARSONAGES[1]		DEBT ON PARSONAGES[1]	
			Congregations reporting	Amount	Congregations reporting	Amount	Congregations reporting	Amount	Congregations reporting	Amount
United States	3,118	1,782	1,135	$97,401,688	792	$21,921,691	53	$441,600	19	$106,800
Maine	20	12	8	169,500	4	18,400				
New Hampshire	8	3	3	38,500	2	8,800				
Massachusetts	161	95	71	5,041,500	59	1,145,950		(2)		
Rhode Island	22	10	7	675,000	4	43,500				
Connecticut	69	29	24	1,289,200	18	392,200				
New York	1,228	681	358	41,798,309	274	9,252,823	8	61,000	4	16,500
New Jersey	188	99	70	5,045,600	59	1,883,600	5	78,000	5	21,800
Pennsylvania	283	194	121	10,177,533	92	2,341,446	8	64,500	4	26,500
Ohio	116	68	46	7,247,100	35	1,743,824	3	41,000	1	25,000
Indiana	46	24	19	946,500	9	123,900		(2)		
Illinois	168	115	81	7,048,448	49	1,819,748				
Michigan	69	45	38	1,746,800	29	416,050	3	9,000	1	1,000
Wisconsin	38	25	16	678,100	10	179,500		(2)		
Minnesota	33	22	10	577,000	7	121,000				
Iowa	28	12	9	161,000	4	13,300		(2)		
Missouri	60	40	18	1,408,500	7	352,500				
North Dakota	9	6	3	13,000	1	1,000				
Nebraska	11	8	6	223,500	4	29,500				
Kansas	8	5	3	110,000	1	20,000				
Delaware	4	3	3	128,000	3	41,000				
Maryland	68	36	29	2,257,400	19	329,800				
District of Columbia	11	5	4	343,000	4	52,150				
Virginia	29	17	12	820,000	7	124,500				
West Virginia	23	7	6	454,000	4	122,500				
North Carolina	22	9	8	290,000	3	37,000		(2)		
South Carolina	19	8	6	140,000	2	6,000		(2)		
Georgia	22	13	9	373,000	6	72,190		(2)		
Florida	27	14	12	797,000	10	166,850	3	25,600	2	10,000
Kentucky	16	13	8	447,500	4	57,250		(2)		
Tennessee	17	7	6	404,000	4	60,860				
Alabama	21	13	10	320,500	2	66,250				
Mississippi	19	12	8	161,000	4	24,250		(2)		
Arkansas	14	5	5	142,000	1	5,000		(2)		
Louisiana	19	8	6	283,000	2	35,500		(2)		
Oklahoma	9	6	4	215,000	2	27,500				
Texas	51	40	31	2,215,248	14	401,800	7	61,000		
Colorado	22	11	10	470,000	2	53,000		(2)		(2)
Washington	11	8	7	649,000	5	133,500		(2)		
California	81	37	31	960,500	22	175,250		(2)		(2)
Other States[3]	38	17	9	1,167,000	4	22,500	16	101,500	2	6,000

[1] See footnote 3 to Table 1.

[2] Amount included in the figures shown for "Other States," to avoid disclosing the statistics of individual congregations.

[3] The figures for parsonages (value and debt) include data for 16 congregations in Massachusetts, Indiana, Wisconsin, Iowa, North Carolina, South Carolina, Georgia, Kentucky, Mississippi, Arkansas, Louisiana, Colorado, Washington, and California.

TABLE 6.—EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926: JEWISH CONGREGATIONS

[Separate presentation is limited to States having 3 or more congregations reporting expenditures]

STATE	Total number of congregations	EXPENDITURES DURING YEAR					SABBATH SCHOOLS[1]		
		Congregations reporting	Total amount	For current expenses and improvements	For benevolences, etc.	Not classified	Congregations reporting	Officers and teachers	Scholars
United States	**3,118**	**1,290**	**$19,076,451**	**$13,390,597**	**$1,074,680**	**$4,611,174**	**531**	**4,123**	**70,380**
Maine	20	9	23,480	22,030	1,450		1	4	27
New Hampshire	8	3	7,500	4,000	1,000	2,500	2	6	52
Massachusetts	161	78	788,110	694,349	46,402	47,359	16	125	2,696
Rhode Island	22	7	139,900	119,500	2,500	17,900	3	29	550
Connecticut	69	32	240,167	181,687	10,821	47,659	10	92	1,492
New York	1,228	381	8,890,824	5,840,650	521,781	2,528,393	110	844	16,730
New Jersey	188	81	901,212	547,289	43,801	310,122	27	141	2,708
Pennsylvania	293	138	1,495,058	1,215,989	89,745	189,324	67	566	9,695
Ohio	116	50	837,672	723,842	59,182	54,648	28	329	6,136
Indiana	46	26	193,867	102,977	6,640	84,250	10	49	657
Illinois	168	82	1,118,551	779,478	52,139	286,934	32	336	7,346
Michigan	69	42	392,872	224,181	18,074	150,617	11	62	899
Wisconsin	38	18	149,151	124,950	11,200	13,001	10	60	867
Minnesota	33	14	170,165	129,465	19,700	21,000	6	48	700
Iowa	28	14	65,212	30,744	3,968	30,500	7	30	357
Missouri	60	23	824,684	811,143	11,037	2,504	15	132	2,806
North Dakota	9	6	16,540	9,040	4,600	2,900	4	16	142
Nebraska	11	5	70,626	69,626	1,000		4	29	490
Kansas	8	4	25,124	15,624	4,500	5,000	2	15	93
Delaware	4	4	48,942	37,000	300	11,642	2	16	250
Maryland	68	32	331,328	232,746	9,582	89,000	5	37	661
District of Columbia	11	5	83,014	82,164	850		3	39	811
Virginia	29	13	95,255	64,155	5,400	25,700	9	117	1,377
West Virginia	23	9	66,981	51,781	3,200	12,000	8	46	411
North Carolina	22	11	80,993	57,811	15,200	7,982	8	36	233
South Carolina	19	7	18,628	17,023	1,605		7	26	163
Georgia	22	12	91,908	82,188	1,925	7,795	8	51	765
Florida	27	17	243,959	74,050	5,250	164,659	8	62	696
Kentucky	16	10	90,795	73,143	15,452	2,200	8	56	599
Tennessee	17	6	50,782	47,600	3,182		3	36	427
Alabama	21	15	73,600	30,284	6,143	37,173	11	57	691
Mississippi	19	8	38,538	5,906	4,050	28,582	6	20	221
Arkansas	14	6	22,055	16,380	3,075	2,600	5	27	166
Louisiana	19	9	95,924	68,832	4,492	22,600	4	35	421
Oklahoma	9	5	48,984	34,214	12,270	2,500	4	34	362
Texas	51	35	625,874	285,282	52,226	288,366	26	244	2,674
Colorado	22	12	105,676	61,776	11,400	32,500	3	31	449
Arizona	4	3	5,650			5,650			
Utah	4	3	24,200	20,400	500	3,300	2	15	141
Washington	11	7	90,788	70,363	1,500	18,925	4	36	670
Oregon	9	3	40,406	40,106	300		2	9	155
California	81	37	331,984	279,778	6,338	45,868	25	161	3,455
Other States	21	8	19,472	11,051	900	7,521	5	19	139

[1] See footnote 4 to Table 1.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

There were Jews in the original colonies before 1650. In New York, then New Amsterdam, there were Jews in 1654, and in the fall of that year a company of Jewish refugees arrived from Brazil, who settled in the colony. Although the Dutch authorities of New Amsterdam favored the Calvinist church and did not permit persons of other faiths to hold public assemblies, the Jews established their worship upon their arrival in the town, the population of which then numbered only about 800 persons. Like other residents of dissident faiths, the Jews gathered among themselves according to their opportunities, in their own homes or in a hired room, beginning to do so as soon as there were enough persons to hold public worship. In July, 1655, they applied to the authorities for a plot for a cemetery. With the granting of this application, in 1656, the Congregation Sheerith Israel (Remnant of Israel), the first Jewish congregation in North America, entered upon its career as an institution. Its first minister was one named Saul Brown (originally Moreno, Spanish for Brown), who came to the congregation from Newport, R. I., and he officiated in the synagogue regularly. He died in the year 1682, at which time the congregation was occupying a rented building on Mill Street, now South William Street.

Other Jewish communities were formed in Newport, R. I. (1658); in Savannah, Ga., Jews having been in the company which came with Oglethorpe; in Charleston, S. C.; in Philadelphia, Pa., and in Richmond, Va., all in colonial times. In 1854 there were in the United States, according to a calendar published in that year, 98 Jewish congregations, and at that time there were probably over 70,000 Jews in the country. In 1877 there were at least 278 congregations in the country and 230,000 Jews; in 1890, 533 congregations and probably 475,000 Jews; in 1906, 1,700 congregations and about 1,775,000 Jews; in 1916, 1,900 congregations and about 3,300,000 Jews; and in 1926, 3,118 permanent congregations, and 4,081,000 Jews residing in the cities, towns, and villages in which the congregations were located.

DOCTRINE

The Jewish religion is a way of life and has no formulated creed, or articles of faith, the acceptance of which brings redemption or salvation to the believer, or divergence from which involves separation from the Jewish congregation. On the other hand, it has certain teachings, sometimes called doctrines or dogmas, which have been at all times considered obligatory on the adherents of the Jewish religion.

The Unity of God.—The fundamental doctrine of the Jewish religion is that God is One. At all times the religion of the Jew vigorously protested against any infringement of this dogma of pure monotheism, whether by the dualism of the East or by the Trinitarianism of the West. It never permitted the attributes of justice and of love to divide the Godhead into different powers or personalities. God is a Spirit without limitations of form, eternal, noncorporeal, unique, omniscient, omnipotent, and one. "Hear, o Israel: The Lord our God, the Lord is One" is the declaration of faith which the Jew pronounces daily and breathes it even in his hour of death. God is the Creator of the world. He is also the preserver of the world, its ruler, and the arbiter of its destiny. He was God from the very beginning, and the worship of other gods is a rebellion against the universal God beside whom there is no other. "Look unto Me, and be ye saved,

[1]This statement, which differs from that published in Part II of the Report on Religious Bodies, 1916, was furnished by Dr. H. S. Linfield, director of the statistical department, The American Jewish Committee, New York City.

all the ends of the earth; for I am God and there is none else" (Isaiah, xlv, 22). He is the God of righteousness, mercy, love, and holiness; the ideal of moral perfection. God is "our Father, our Redeemer for everlasting" (Isaiah, lxiii, 16); He is not remote from mortal man in his need, but He is rather, as Jewish sages have put it, "near, nearer than any other help or sympathy can be," who "appears to each according to his capacity or temporary need." A Jew can not compromise with idolatry or polytheism; indeed he is enjoined to give his life rather than to renounce the purity of his religion.

The World and Man.—The world is a cosmic unit and it is good. The Holy One created and sustains the earth and the heaven, light and darkness, life and death; and the world is ruled by everlasting wisdom and kindness. There is no cosmic force for evil, no principle of evil in creation. There is no inherent impurity in the flesh or in matter, and man is not subject to Satan. There is no original sin; sin is the erring from the right path. The crown and the acme of God's creation is man. He is capable of perfection without the aid of an extraneous being, and, being born free, is able to choose between good and evil, and is endowed with intelligence; "God created man in His own image" and made him "but little lower than the angels." From one man did all the races of the earth descend, and thus they constitute one family. This doctrine of the unity of the human family is a corollary of the doctrine of the unity of God, and the One God is in direct relation with man, all men, there being no mediator between God and man.

The Future of Mankind and Israel.—The perfection of humanity through the unfolding of the divine powers in man is the aim of history. There is to be a divine kingdom of truth and righteousness on this earth. Daily the Jew concludes his prayers by declaring his hope to behold speedily the time when God, in the glory of His might, will be manifested, and the abominations will be removed from the earth and idolatry utterly cut off, and He will perfect the world as the kingdom of the Almighty, and all flesh will call upon His name. This kingdom is the hope of mankind and the goal toward which it is striving. Whether or not this universal Kingdom of God will be preceded by the day of God or by a universal judgment when "all that work wickedness shall be stubble," Jewish religion teaches the coming on this earth of a social order of human perfection and bliss, of peace without end, when none shall hurt or destroy, and when the earth shall be full of the knowledge of the Lord (Isaiah chapters ix, xi); this is the Messianic era.

Israel is the One God's "own treasure from among all peoples," a unique people that shall never cease from being a nation before the Lord for ever (Jeremiah xxxi, 36). All human beings are God's children and all enjoy His fatherly care; but the people of Israel is God's "first born son." In the course of history, by the process of the selection of the morally worthy, one called Abraham was found to be deserving of receiving the grace of God to be "a blessing" to the nations of the earth, and the choice rested on Jacob (Israel), culminating finally in the selection of the people of Israel as a society of "priests and a holy nation." It is not claimed that this people is better than others or that it possesses a special share of the divine love; but it is affirmed, and the Jew daily declares this faith in his prayers, that God has chosen Israel from all peoples and tongues and brought them near to His great name, to give thanks unto Him, and to proclaim His unity.

As His chosen people, Israel has been judged more severely by God: "You only have I known of all the families of the earth, therefore I will visit upon you all your iniquities" (Amos iii, 2); and Israel has been dispersed and has suffered, but in the end will be restored. This is the doctrine of the restoration of Israel: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt bethink thyself among

the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee. If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee" (Deut. xxx, 1–4). The restoration will be not merely to compensate the people for all its suffering, but to enable Israel, unhampered by unfriendly environment, to carry on His work as an exemplary nation, "high above all nations, that He hath made, in praise, and in name, and in glory; and that thou [Israel] mayest be a holy people unto the Lord" (Deuteronomy xxvi, 19). The consummation of this hope of the complete restoration of Israel will be wrought by a Messiah (an anointed one). This agent of the house of David will be an ideal man, an ideal ruler, but not more; and God will act wondrously for the Messiah and for Israel.

The glory of God itself, it is sometimes declared, will be the power that will perfect the world as the kingdom of God; at other times it is taught that the agent will be the Messiah; and again it is asserted that it will be Israel. The people of Israel is the servant of the Lord, His chosen people to be a light to the nations, to open the eyes of the blind, to set free the prisoners, and them that sit in darkness. Israel is God's witness (Isaiah xli–xliii), testifying to His unity; and Israel is the people of the saints of the Most High that will establish the Kingdom of God to last forever (Daniel vii). The choice of Israel, its imperishability and restoration, and the blessed future that awaits mankind, whether the immediate agent for its accomplishment be the Messiah, or God's glory itself, or the people of Israel itself, are doctrines of the Jewish religion.

The Law.—The belief in the unity of God, in the future hope of the world, and in the other doctrines is of no value unless one lives in accordance with the requirements of the beliefs. The emphasis is not on belief, but on righteous conduct. What is required is service of the Lord, a just system of human conduct in accordance with statutes and ordinances, "which if a man do, he shall live by them." The duty of man, created in the image of God, is to order his life entirely in accordance with the will of God, and only by so doing can he attain perfection and fulfill his destiny. And what does God desire of man? That was definitely conveyed to him. Already the first man, Adam, had received divine revelation for his conduct and for that of his descendants; others followed, until Moses received the full revelation, all the commandments and the statutes and the ordinances, which should govern the life of man and lead him to moral and religious perfection. This revelation, as contained in the Five Books of Moses, constitutes the Law of Moses, the Law, the Torah, the Written Law, and it must be understood in the light of Jewish tradition, the Oral Law. This Torah of divine origin, which will not be changed, is the foundation of the Jewish faith; and that the Jew must order his life in accordance with the Torah has always been a basic principle of the Jewish religion. To fear God and to keep his commandments is the whole duty of man.

The Torah, written and oral, preeminently emphasizes the principle of justice; other principles stressed are purity and truth, optimism and hope, joy and thanksgiving, holiness and the love of God. Righteousness and compassionate love are demanded for the fatherless, the widow, the oppressed, the stranger, and even the criminal; charity is *zedakah*, justice to the needy; and compassion is required even for the dumb animal. Further, a man's life must be permeated by purity of heart and built on truth. For, "the seal of the Holy One is truth" and "upon truth rests the world." Hope and optimism are other requirements, and hope is

but rarely deferred to the world to come, but a man must rather wait for the moral and spiritual advancement of mankind in this world. At times this world is declared to be "like a vestibule in which one prepares for the palace," nevertheless, "one hour devoted to repentance and good deeds in this world is more valuable than the entire life of the world to come." A man should "rejoice before the Lord" and gratefully enjoy his gifts and fill other hearts with joy and thanksgiving; ascetism is discouraged. The whole life of man is holy, for the "Lord our God is holy," and man's life should be motivated by the love of God. Twice daily a Jew recites the *Shema'*, a declaration which contains the words "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." It implies the purest motives for action, specifically serving the Lord, not from fear but rather out of love and for the sake of God and the glorification of His name; the doing of good, not in view of any reward, but for its own sake; and the love of man and the most unselfish devotion and the willing surrender of one's life itself whenever the cause of God demands.

Other fundamental teachings of the law, written and oral, are freedom of will and human responsibility, divine providence, retribution, immortality of the soul, resurrection of the dead, the power of repentance and of prayer. Man is free, the choice between good and evil having been left to him as a participant of God's spirit; man is responsible for his own actions. In close relation with the doctrine of divine providence stands that of retribution—that God rewards the righteous and punishes transgressors. The doctrine of the soul's immortality and of a future life in which retribution shall take place is plainly set forth in the Talmud, and the belief in the resurrection of the dead is closely connected with the doctrines of immortality and of retribution in the hereafter. Emphasis is laid on the power of repentance to avert from man the evil which threatens and to procure for him God's grace, and on the efficacy of the prayer "of all that call upon Him in truth." There is no need for any mediator when one prays to God, "for the Lord is nigh unto all them that call upon Him." He hears great and small alike.

The Torah emphasizes the need of study and education. It imposes a duty upon every father to instruct his children and upon the community to provide for the general instruction of old and young. The law sanctifies labor and makes the teaching of a trade whereby one may earn his living a duty upon the father and upon the communal authorities. Each man is enjoined to build a home and to contribute to the welfare of human society; celibacy, except under rare circumstances, is unlawful. Systematic care of the poor is a duty of a community. Love of one's country and loyalty to his government is enjoined upon every Jew, and he is solemnly adjured to seek the peace of his country and to pray for the welfare of its government.

Side by side with these universal principles of conduct the Torah surrounds the Jewish people with numerous laws and rites. Some laws, also called testimonies, have been given to make Israel testify to God's miraculous guidance, such as the festive seasons of the year; others, called signs, are tokens of the covenant between God and Israel, such as circumcision and the Sabbath; and still others, also called statutes, are divine marks of distinction—special means to preserve Israel and its group life. The covenant at Sinai made Israel a society "of priests and a holy nation" and laws were given to them designed to preserve the priestly character of the nation. Some of these appeal to the human reason while others do not, but even those which human intelligence is unable to grasp, are, through belief in their divine origin, vouchsafed the same high religious importance. Judaism is bound up with the Jewish people. "Ye shall be holy unto Me; for I the Lord am holy, and have set you apart from the peoples, that ye should be Mine" (Leviticus xx, 26). These particularistic religious obligations of the Torah, written and oral, enabled the small Jewish people to resist the disintegrating

forces of the idolatry and error which surrounded them, and encouraged the Jews to live by the principle, ascribed by the early rabbis to Abraham, "let all the world stand on the one side, I side with God and shall win in the end." The laws gave the Jews the strength to withstand the persecutions of the nations and the vicissitudes of time, and to fight for the truth amidst a hostile world. The Jewish religion knows of no sacraments, in the sense of rites by which a person is brought in bodily relationship to God; but the whole life of the Jew, even his commonest acts, are invested with religious obligations and meanings, and they are regarded as a sign of merit; as the rabbis have put it, "The Holy One, blessed be He, was pleased to bestow merit upon Israel and therefore heaped upon them laws and commandments." A pious man is "eager in the pursuit of religious obligations" and they fill the life of the Jew with a higher joy.

The Jewish religion and the gentile world.—Although the Jewish faith brooks no compromise with other faiths, the Jewish religion, unlike other creeds, does not consign an unbeliever to eternal doom; for a man is not judged by creed but by deeds; as one ancient teacher exclaims: "I call heaven and earth to witness that whether it be Jew or gentile, man or woman, manservant or maidservant, according to their acts does the Divine Spirit rest upon them." The Jewish religion enjoins upon its adherents the application of one law for Jew and non-Jew, home-born and stranger; "Ye shall have one manner of law, as well for the stranger as for the home-born" (Numbers xxiv, 22). The harsh expressions found sometimes in ancient Jewish lore, concerning the heathen and the laws against him, are directed against the moral depravity ascribed to the heathen because of his unchastity and violence; he is always under grave suspicion of immoral conduct. But as for the just unbeliever, it is taught that "the righteous of all nations have a share in the world to come." The Jewish religion recognizes two classes of proselytes—"a proselyte of the gate" is one who abandons idolatry and accepts instead the seven Noachian laws of humanity, and "a proselyte of righteousness" is one who submits to the Abrahamic rite and becomes a full member of the House of Israel. No distinction whatever is drawn between a born Jew and a proselyte of righteousness. In former centuries, the Jews carried on an extensive proselytizing propaganda; later the Christian Church prevented it. But whether as a result of that interference or not, proselytizing activities have since been neglected. In the fullness of time, however, all nations will flow to the mountain of the God of Jacob to learn His ways, and as the Jew expresses it in his prayers on New Year's Day, "God will reign in His glory over the whole universe and all the living shall say, the Lord, the God of Israel, is King, and His kingdom ruleth over all."[2]

ORGANIZATION

The polity of the Jewish congregations is characterized by the independence which the individual congregations enjoy. There is no synod, conference, assembly, hierarchy, or other organization which directly controls the ritual and synagogal customs of the congregation or its organization; nor do the Jewish congregations feel the need of any; all congregations teach the doctrines of the faith, accept the inspiration of the Law, and hold to the unity of Israel.

Due to the fact that the Jews in the United States came from many countries, some congregations differ slightly from others in the version of their prayer book and synagogal customs—(*nussah*=version, or *minhag*=custom)—and also in matters of polity. One important group of congregations uses a prayer book designated as of "German version" and follows the synagogal customs that go with it (Congregation So and So *nussah Ashkenaz*), and another important group

[2] The reader is referred to the Jewish Encyclopedia, articles "Judaism" and "Theology," by K. Kohler and J. Z. Lauterbach, respectively; also to M. Friedlander, "The Jewish Religion," London, 1927, and Morris Joseph, "Judaism As Creed add Life," London, 1925.

uses a prayer book known as of "Spanish version" (Congregation So and So *nussah Sefarad*). The great majority of the latter group are known also as hasidic congregations. There are also others, like Spanish-Portuguese congregations (Congregation So and So Portuguese *minhag*). These are sometimes designated as orthodox congregations, to distinguish them from others known as conservative congregations and as reform (or liberal, or progressive) congregations. The conservative congregations, which as a rule use the "German version," are at other times classed with the orthodox congregations as distinguished from the reform congregations, whose version of the book of common prayer was once known as "American custom" ("*minhag* America"), but which is now known as the Union Prayer Book. Congregations further differ in the use of Hebrew and of the vernacular in the prayers and in the sermon. All congregations use Hebrew in their prayers; but numerous congregations make extensive use of English, while still others use little or none at all. As for the sermon, in some congregations the rabbis preach in English only; in other congregations, in English on some occasions and in other vernaculars, specifically Yiddish—a dialect of German with a large admixture of Hebrew words—on other occasions; while in still others, whose congregants are mostly immigrants, the rabbis preach solely in Yiddish or other vernaculars best understood by the congregants. The congregations differ also in the use of music in the services. Some congregations abstain from the use of instrumental music, regarding the latter as unlawful in synagogal services. Such congregations often have choirs of men, but not of women; others admit women to their choirs. To pray in the synagogues with covered heads is regarded as a synagogal custom by the great majority of the congregations, but some congregations pray with uncovered heads. Another point of difference is that of the seating of women side by side with men in the auditoriums; most congregations seat their women worshippers in a separate part of the halls of the synagogues. These differences, however, do not divide Israel. All congregations are at one in the chief doctrines of the faith and its observances; and thus, although the reform congregations deny the validity of the Holy Scriptures or any book whatever as a final authority in religion, there has been nothing in the nature of a schism in Israel; there is no established synagogue, and all are animated with a strong loyalty to the common cause of Judaism. In 1926 the 3,118 congregations represented Portuguese *minhag*, German *nussah*, Spanish *nussah*, orthodox, conservative, reform, and others, all established to serve the religious needs of the 4,081,000 Jews living in places in which the congregations were located.

A congregation consists of a number of corporate members. New congregations are formed when some public-spirited and zealous Jews of a neighborhood realize that the need for a congregation exists, and, being able to bear its financial and other responsibilities, organize one for the neighborhood or the town. To join a congregation is not a matter of salvation; but it gives a Jew an opportunity to serve his community, imposes upon him fiscal and other responsibilities, and confers upon him certain privileges and advantages which the institution offers to members. There are no examinations for membership. But those congregations every one of whose members is a strict observer of the Sabbath will not admit Jews who are not such; and no congregation will admit to membership one who is not a Jew of unimpeachable character. Married women and unmarried children are not, as a rule, members of a congregation in their own name, but they enjoy the privileges of the institution by reason of the membership of the husbands or fathers. A woman or unmarried son, who is prominent because of her or his public spirit or zeal or financial standing, and who is able to serve the community, is often a corporate member in her or his own name. Some Jews, while they are not corporate members of their neighborhood congregation, are pew holders; through purchase or inheritance they acquire a seat in

the synagogue and this entitles them to certain privileges, imposes upon them responsibilities, and offers them opportunities to serve their community. Others are neither corporate members nor pew holders, but regular or occasional worshipers with the congregation. Such worshipers and others, and in many congregations also corporate members, pay for the use of a seat in the synagogue during the High Holidays, and in the assignment of seats a congregation as a rule gives preference to its members over other worshipers, to regular worshipers over occasional ones, and to the occasional worshipers over those that did not go at all to the particular synagogue during the year. With the exception of the High Holidays and certain special occasions, admission to the services of the congregations is free, though the use of its educational and other institutions may not be free. Corporate members, pew holders, worshipers, and High Holiday seat holders, as a rule, make freewill offerings for the support of the activities of the congregation in accordance with their means. The corporate members are usually few in number, and theoretically they are the only ones who control the property of the congregation and its activities. In some congregations, however, seat holders and others participate in the management of the congregation and its institutions; their actual management, however, is vested as a rule in the officers or trustees and in committees.

Congregations sometimes combine to form city-wide federations for the purpose of meeting certain particular needs, such as the maintenance of religious schools. Again, many congregations are members of one of the three national federations of synagogues—the Union of American Hebrew Congregations, the United Synagogue of America, and the Union of Orthodox Jewish Congregations of America. The first aims to meet certain needs of the congregations that commonly go under the name of reform; the second serves the conservative congregations, and the last, the orthodox congregations. In 1926, the combined membership of the three unions was 672 congregations out of a total of 3,118 congregations.

The Jewish ministry consists of rabbis, trained men who have received ordination from one or more known rabbis, and usually they are graduates of theological seminaries, or former fellows of theological academies. Sometimes a congregation will accept one as its rabbi who lacks ordination or who is not a graduate of a seminary, but the practice is becoming very rare. In addition to the rabbis, many congregations, realizing the importance of the prayer service in synagogal worship, engage a reader or a cantor (*Hazan*). The sexton, too, occupies a more or less important position in the Jewish congregation. But it is the rabbi who is the teacher, preacher, and leader of his congregation; he performs the office of the Jewish religious functionary, decides matters of Jewish law and ritual, and guides his congregation or community.

WORK

The work of the Jewish congregations is inseparable from the work of the Jewish community as a whole. It is the aim of the latter to care for the religious, educational, charitable, and social needs of the Jews; and numerous organizations exist for the purpose of serving as tools in meeting those needs. All these organizations are voluntary and are supported by Jews as individuals and not by central ecclesiastical organizations. It is not possible to speak of Jewish congregational work in a way similar to that of the churches among other denominations. The congregations perform some tasks and other Jewish organizations perform other tasks, the totality of their results constituting the life and work of the Jewish community.

Worship and Ritual.—The congregation is the chief organization of religion. It supplies or seeks to supply adequate facilities for worship. During the past

quarter of a century, the facilities for Jewish worship have not kept pace with the increase of the Jews in the country, and there has therefore been a great activity of building of new synagogal edifices; this activity has not yet run its course. During the High Holidays the inadequacy of permanent buildings forces congregations to hire halls for overflow meetings, and numerous benevolent organizations, and also private persons, form High Holiday congregations and provisional synagogues. The promotion of Sabbath and holiday observance is a field of activity which engages the congregations and their functionaries, and there is also a national organization, the Jewish Sabbath Alliance of America, devoted to this work. The solemnization of marriage is the work of functionaries of the congregations, especially the rabbis. The latter also grant decrees of divorce in accordance with the requirements of Jewish law, but only after a civil divorce has previously been granted by the State courts; and great care is taken not to come into conflict with the State laws on divorce. All ritual matters are the specific tasks of the rabbis and their congregations; they reveal their interest in the important rituals of circumcision and of ritual purity. The rabbis exercise supervision over the slaughtering of animals for food, and care for the distribution of *kosher* meat and meat products in accordance with the religious requirements of the Jews. The matter of *kosher* meat plays a great rôle in the communal life of the Jews. During recent years, a few States have passed laws making it a misdemeanor to sell non-*kosher* meat or meat products, while falsely representing them as *kosher;* and this law, in the State of New York, has been declared constitutionally valid by the Supreme Court of the United States. Chaplaincy is another field of activity of the congregations and their functionaries, though there are also special societies for service among Jews in State institutions. Religious work among men of the Jewish faith in the United States Army and Navy is under the control of the Jewish Welfare Board, a national organization which seeks to provide adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts, for Jews in the armed forces of the country. An important field of activity of the congregations is the matter of the burial of Jews in accordance with the requirements of the Jewish faith. As a rule, congregations own their cemeteries or have cemetery societies, which offer facilities for the burial of members, and also of non-members and of the poor. There are, however, numerous cemetery associations not connected with congregations, cemeteries owned by benevolent organizations, free burial societies, and also Jewish private burial associations, all of which bury the dead in accordance with Jewish religious custom. Finally, the rabbis of the congregations render decisions in religious matters and also in Jewish communal matters in accordance with Jewish law, and a decision of a known rabbi, or a group or a conference of rabbis, is accepted by Jews as binding, in spite of the fact that the person or group which renders the decision completely lacks the means of enforcing compliance.

The promotion of religious life in the Jewish community is the work not only of the individual congregations and their functionaries, but also of other organizations. These are especially the city-wide federations of congregations, the three national federations of congregations, the city-wide associations of rabbis wherever they exist, and the national federations of rabbis, namely, the Central Conference of American Rabbis, the Rabbinical Conference of the Jewish Theological Seminary of America, and the Union of Orthodox Rabbis of the United States and Canada. Broadly speaking, all Jewish organizations, whether engaged primarily in the field of worship and ritual, of education and culture, or of charity and social work, seek to further the religious life of the Jewish communities.

Education.—The religious education of the young is largely, but not wholly, in the hands of the congregations. Numerically negligible are the Jewish parochial schools (institutions where the children receive both their secular and religious education). Jewish children attend the public schools and receive their religious education in congregational schools, in communal schools belonging to noncongregational societies, in private schools, or through private instruction. A Jewish private school consists usually of a group of children whose religious education is in the hands of a master; the school is generally known as *heder* or *beth-sefer;* and a small congregation, unable to maintain a congregational school, sometimes arranges for the establishment of a *heder* on its premises. The congregational and communal schools, generally known as (*Bate*) *Talmud Torah,* are comparatively large institutions, offering instruction to many groups of children at one time. The private and the communal schools are day schools, though there are a few noncongregational societies that maintain Sabbath schools; but even among the congregational schools the system of week-day instruction is well developed. In 1926, 293 congregations reported 37,500 pupils in their Sabbath schools, one-day-a-week institutions; 379 congregations reported 48,597 pupils in their week-day schools; and 238 congregations, which maintain both Sabbath schools and week-day schools, reported 32,880 pupils in the former and 19,681 pupils in the latter. Thus, in 1926, a total of 68,278 Jewish children were receiving week-day instruction of a total of 138,658 scholars in schools maintained by congregations. A week-day school generally requires attendance four times a week, in after school hours. The teachers in the week-day schools are always professional men who receive remuneration for their work, and this is also the case in the Sabbath schools, as a rule. There are a number of schools in the country for the preparation of teachers. These have greatly developed during the last 10 years, and some of the most noteworthy schools are those connected with 4 out of the 5 institutions for the training of rabbis.

In the city of New York and in other large cities the work of the schools is promoted by organizations generally known as bureaus, or departments, or associations of Jewish education, which render assistance to the individual schools in pedagogic and administrative matters; engage in increasing the enrollment of schools; and, in some cities, extend financial assistance and often control the policies of individual schools. The Jews aim to provide a Jewish education for every child, and to create the means to render the education offered adequate. The first objective is being approached, especially in the case of boys. Thus, in the city of New York, in 1926, over 54,000 children were enrolled in the congregational schools, exclusive of the children enrolled in the communal schools, in the few parochial schools, in the private *hadarim,* and those who received private instruction. When we consider that the average length of stay of a Jewish child in a Jewish school is about two years, we find that the vast majority of the Jewish children in the city of New York (numbering about 308,000 of the ages that attend the elementary schools and the junior high schools) receive some Jewish education during their child life. There is no reason to believe that the situation in other cities is not similar. On the other hand, the second objective is still distant; but the past 10 years have witnessed improvement also in the matter of raising the standards of Jewish education.

The congregations also extend educational and recreational facilities to adolescents and adults through their young folks' societies; through congregational study circles, generally known as *hebrah's* which consist of groups of adults engaged in the study of the Holy Scriptures, the *Mishnah,* the Talmud, Jewish history, etc.; and through their "centers." The latter are similar to the noncongregational institutions commonly known as young men's or young women's Hebrew asso-

ciations, Jewish centers, Jewish educational alliances, Jewish or Hebrew institutes, which care for the education and recreation of adults and serve the community in other ways. These institutions enjoy the services of a national organization, the Jewish Welfare Board, which stimulates the establishment of such youth organizations, assists in their activities, and cooperates with them in the development of Judaism and good citizenship. In 1926, 300 young men's and young women's associations and kindred societies were constituent members of the national organization.

Many of the institutions for the recreation and the education of adults offer commercial courses to Jewish young men and women. There are also a number of Jewish trade schools, one of the better known being the Baron de Hirsch Trade School in New York, which offers instruction in plumbing, electrical sign painting, printing, automechanics, operating engineering, and the machinist trades. There is also a farm school, located in Doylestown, Bucks County, Pa., for the preparation of boys for agricultural pursuits.

The Jews of America did not, in 1926, maintain any college offering a liberal education or professional training; but a number of Jewish societies, among them the B'nai B'rith Hillel Foundations, seek through extra-curricular means to meet the religious and cultural needs of the Jewish college students. On the other hand, the Jews have a postgraduate institution with the right to confer the degree of Ph. D., the Dropsie College for Hebrew and Cognate Learning, located in Philadelphia, Pa. The institution is maintained for the promotion of and instruction in Hebrew and cognate languages and their respective literatures, and in the rabbinical learning and literature, the chief aim being the attainment of ripe scholarship in Hebrew and in Bible and rabbinical literature connected with original investigation and research. The college is free and open to students without distinction of creed, color, or sex. There are five institutions for training of rabbis, three of which are located in the city of New York, one in Cincinnati, Ohio, and one in Chicago, Ill.; there is also a postgraduate school in New York for the preparation of young men and women for Jewish social work. The Dropsie College, the theological seminaries, and other organizations seek to promote Jewish learning in America in all its branches, and the Dropsie College and the theological seminaries have published important Jewish works. The former issues The Jewish Quarterly Review, devoted to research in all the fields of Jewish learning. In 1926, the sixteenth volume of the Review was published. The American Jewish Historical Society, organized in 1892, has issued 29 volumes of "publication" devoted to research in the history of the Jews in the United States and in other countries of the Western Hemisphere. There are in the country valuable libraries of Jewish books. Notable among them are the libraries of the Jewish Theological Seminary of America, New York City, and the Hebrew Union College, Cincinnati, Ohio; and the Jewish collections in the Semitic Department of the Library of Congress, in the New York and Philadelphia public libraries, and in the Library of Columbia University. The library of the Jewish Theological Seminary of America is famous for its large collections of Jewish manuscripts, incunabula, and rare books.

The Jewish Publication Society, organized in 1888, has a large membership and is engaged in the publication and distribution of Jewish books in the English language. During the past 10 years it has issued a new English translation of the Holy Scriptures, which has been declared to be one of the best translations of the Holy Scriptures into the English tongue. This translation was issued in 1917, and the society has since distributed over 120,000 copies of it. Graetz's "History of the Jews," translated from the German into English, in six volumes, is another great work issued by the society. It has begun the issue of a series of Jewish classics in Hebrew and in English, of which four volumes have appeared.

Recently it has published a one-volume "History of the Jewish People" by Margolis and Marx. Another important publication, namely "The American Jewish Year Book," the 28th volume of which appeared in 1926, is prepared by the American Jewish Committee and published by the Publication Society. As in other fields of Jewish activity, private concerns also engage extensively in the dissemination of the Jewish word, including prayer books, Bibles, and other religious works. The majority of the Jewish periodicals are private undertakings. In 1926, the Jews had 11 dailies, 65 weeklies, and 27 monthlies and other periodicals, all of which showed great zeal for the welfare of the Jews.

Charitable and social work.—The congregations engage in charitable, quasi-charitable, and social work. A congregation may have its ladies' aid society, men's aid society, free loan society, sick benefit society, funds for the shelter of transients, burial society, etc. But the Jewish communities have generally found it more efficient to have separate organizations to meet the needs of the family in distress, the orphan, the delinquent, the widow, the sick, the immigrant and the transient, the poor, the aged and indigent, and even the "poor dead." These organizations are numerous, and they engage in all the fields of welfare work; some maintain orphan asylums, hospitals and homes for the aged; others lend money without interest; and still others extend relief to the needy, rehabilitate families, etc. There are also quasi-charitable institutions, such as homes for Jewish working girls and recreation camps. It is the aim of Jewish philanthropy to care for its own needy; yet Jewish charitable institutions, especially the hospitals, are nonsectarian, and Jews and non-Jews are cared for alike.

One of the chief features of Jewish philanthropy is the charity federation. In the large cities and in many smaller ones, the important charitable societies are federated with a view to coordinating their work in the community and to effecting economy in the collection and distribution of funds. In 1926 there were federations in New York, Chicago, Philadelphia, Boston, Cleveland, and 60 other cities, and the amounts disbursed by them during that year aggregated $17,486,795.

The care of the immigrant Jew and the transient is carried on specially by the Hebrew Sheltering and Immigrant Aid Society of America, a society located in New York City, with branches in other cities. Jewish women immigrants are provided for by the National Council of Jewish Women. These are large national organizations, and the purpose of the former society is to facilitate the lawful entry of Jewish immigrants into the United States, to provide them with temporary assistance and to prevent them from becoming public charges, to discourage their settling in congested cities, to foster American ideals, and to spread among them a knowledge of American history and institutions.

The Jewish Agricultural Society exists primarily for the encouragement of farming among Jewish immigrants in the United States. It maintains an agricultural bureau of information and advice, open to all who desire to settle on the land; lends money to Jewish students in agricultural colleges, and conducts classes for prospective farmers, whom it helps to find suitable farms and to whom it advances money on favorable terms for their purchase; it also makes loans to established Jewish farmers, maintains itinerant agricultural instructions for farmers, and a farm labor bureau for the placing of Jewish young men as farm laborers; and helps to form associations for economic, educational, social, and religious advancement. Since 1900, when the society was organized, it has lent over $5,000,000 to 6,933 Jewish farmers in 39 States. Another important economic and quasi-charitable activity of the Jewish community is the lending of money without interest. Societies performing this function on a small scale exist in connection with many congregations usually under the name of *hebrath*

gemilluth hasadim (society for the performance of good deeds); but there are communal organizations for this work in New York, Chicago, Philadelphia, and other cities. In the city of New York the Hebrew Free Loan Society (Hebrew Gemilluth Hasadim) has, since its organization in 1892, lent money without interest totaling $18,028,284 to 465,000 persons, Jews and non-Jews. In 1926 it lent $1,221,680 to 11,769 persons, Jews and non-Jews, at the surprisingly small loss of $2,012 for that year.

Charitable work is also carried on by a class of societies whose chief purpose is mutual benefit. They pay to members or their beneficiaries sick benefits and death insurance, pay burial expenses of members, and extend other benefits; and all such societies contribute, as a rule, to the maintenance of charitable institutions and do other relief work. These local societies are quite numerous, but great numbers of such societies exist as "lodges" or as "chapters," of "orders" or "brotherhoods." In 1926 there were 13 such orders or brotherhoods, national organizations which had an aggregate membership of 359,492. There are also numerous societies that do not pay insurance, nor extend other benefits, but engage in social-recreational and recreational-educational and benevolent work only. Like the mutual benefit societies, great numbers of these social-benevolent societies exist as branches of "orders" or "brotherhoods." In 1926 there were six such orders or brotherhoods, with a total of 182,000 members. These orders include the Independent Order B'nai B'rith, organized in 1843, which in 1926 had 440 lodges in the United States, and 85,000 members, the latter figure including the members of about 60 lodges in Canada and other countries. In the course of its existence the order has organized and continues to maintain, in whole or in part, numerous charitable institutions, among which are the Touro Infirmary, New Orleans, La., the Jewish Orphans Home, Cleveland, Ohio, the National Jewish Hospital for Consumptives, Denver, Colo., the Leo N. Levi Hospital, Hot Springs, Ark., and the B'nai B'rith Hillel Foundations. During 1926 the order expended over $300,000 for the maintenance of these and in aid of other charitable institutions. To another class of societies belongs the Jewish Veterans of the Wars of the Republic, which in 1926 had 18 posts with 8,000 members.

The manifold activities of the Jewish communities in the United States are carried on by numerous organizations in addition to those mentioned already. Notable is the share of the Jewish women in the common cause of Judaism. They work through a large number of women's local organizations and through several influential national organizations. Each of the three federations of congregations has an auxiliary federation of women's societies. They are the National Federation of Temple Sisterhoods, the Women's League of the United Synagogue of America, and the Women's Branch of the Union of Orthodox Congregations of America. In 1926 the number of these societies was 590. Two other national organizations of women are the United Order of True Sisters, organized about 1840, and the Jewish Mothers' Alliance of America. In 1926 the former had 32 lodges, with over 11,000 members, and the latter had 40 branch societies. The work of the "Hadassah" Women's Zionist Organization of America, with its 29,000 members, will be mentioned below; noteworthy is the work of another organization, the National Council of Jewish Women, with its 235 sections. The Council and its sections engage in religious, educational, and civic work, and social welfare; they maintain Sabbath schools, assist the Jewish immigrant woman, and care for the religious and educational needs of Jews in rural areas and on the farms. In 1926 the society had a total of 50,000 members.

There is nothing among Jews corresponding to what is known among other denominations as foreign mission work. Yet the Jews of America are deeply interested in the welfare of Jews in foreign countries. Jewish work in foreign

fields may be classed as follows: (1) Work for the restoration of Palestine, and (2) work for the protection from injustice, and for the relief and reconstruction of the Jewish communities that were destroyed or impoverished by the World War, and by the pogroms in Russia which followed the war.

The Jew's interest in Palestine is universal and age-old. This interest has been deepened since the declaration, made on behalf of the British Government on November 2, 1917, by Lord Balfour, then British Secretary for Foreign Affairs, that the "British Government views with favor the establishment in Palestine of a national home for the Jewish people." In July, 1922, the Council of the League of Nations awarded the mandate for Palestine to Great Britain, imposing upon her the "responsibility for placing the country under such political, administrative, and economic conditions as will secure the establishment of a Jewish national home." Previously, in 1922, the Senate and, later, the House of Representatives of the United States unanimously passed a joint resolution which was signed by President Harding, and which provided "that the United States of America favors the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected."

The principal organization in the United States for the restoration of the Holy Land is the Zionist Organization of America, which in 1926 had over 71,000 members, of whom over 29,000 were enrolled in the "Hadassah" Women's Zionist Organization. The chief work of the women's branch is to maintain in Palestine hospitals, clinics, and other health institutions where service is given to Jews, Christians, and Mohammedans alike. The American Zion Commonwealth, a Zionist society, had in that year 6,000 members and engaged in the acquisition and the sale of Palestine land. The Palestine Development Council, a non-Zionist organization, has for its purpose the social and economic development of Palestine through the creation of business corporations. Jews in America have given large sums for religious and educational work in Palestine, including the Hebrew University in Jerusalem. The American Jewish Physicians' Committee, which had 3,000 members in 1926, has for its object the eventual establishment of a medical college and a hospital in connection with that university. American Jews also support a branch of the Jewish Palestine Exploration Society, to promote explorations in the Holy Land. During the past 10 years the chief agencies for the raising of funds among Jews in the United States for the restoration of Palestine, have been the following: The Palestine Restoration Fund, which collected $4,074,567 between July, 1918, and May, 1921; the Palestine Foundation Fund, which collected $8,308,091 between June, 1921, and September, 1925; and the United Palestine Appeal, formed in October, 1925, as the central fund-raising organ of the various Zionist organizations, which raised $3,172,861 during the first year of its existence. Thus, between 1918 and 1926 these three organizations collected $15,555,519 for all the phases of the work of the restoration of the Holy Land.

American Jewry very early began to evince its interest in the welfare of the Jews in foreign countries and in their rights as citizens of the countries where they live. As early as 1859, the then Board of Delegates of American Israelites conceived it to be its duty to watch occurrences at home and abroad, that the civil and religious rights of Israelites might not be encroached upon; and in 1878, when that Board was combined with the Union of American Hebrew Congregations, a standing committee, now abolished, was created under the name of the Board of Delegates on Civil and Religious Rights. In 1906, following the pogroms in Russia of 1905, the American Jewish Committee was instituted. Another

society, the American Jewish Congress, was organized in 1916, and reorganized in 1920, to promote Jewish rights and to defend such rights wherever they are violated, and the fifth biennial meeting of the society in Philadelphia in 1925 was attended by 350 delegates. The objects of the American Jewish Committee are to prevent infraction of the civil and religious rights of the Jews, to secure for the Jews equality of opportunity, to alleviate the consequence of persecution, and to afford relief from calamities. Since 1914, the committee has maintained a bureau for the collection of information and statistics about Jews in the United States and in other countries. It has issued a number of publications, and since 1908, it has prepared the material for the American Jewish Year Book, already mentioned. The committee has headed a number of movements for the betterment of the lot of suffering Jews. Through its instrumentality relief has been extended, at various times, to Jews of Constantinople, the Balkan countries, Morocco, and other regions. When the World War broke out the committee headed the organization of the Jewish Relief Committee, the chief agency in the collection of funds for the relief of Jewish war sufferers, and it zealously protected the civil and religious rights of Jews, and sought their promotion.

The World War and its aftermath, the pogroms in Russia, which have ruined millions of Jews in Europe and other parts of the world, called forth an unprecedented activity among American Jews for the relief of their suffering brethren. American Jewry was called upon to reconstruct the Jewish communities and to rehabilitate the religious and educational institutions of literally millions of Jews; and American Jewry did not fail. Between October, 1914, and the end of 1926, the central relief-distributing organ, the American Jewish Joint Distribution Committee, distributed the amount of $67,362,000 for the relief of Jewish and also non-Jewish war sufferers and of Jewish pogrom victims in Russia, Poland, Rumania, and 30 other countries.

LATTER-DAY SAINTS

GENERAL STATEMENT

History.—The Church of Jesus Christ of Latter-day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca County, N. Y. About 10 years previously, when 14 years of age, he had become deeply interested in the question of the salvation of his soul and in the true church of Christ and was particularly disturbed by the variety of denominations and the varied interpretations put upon certain passages of Scripture by the different sects. While in the woods near his father's home, he said that he "had a vision of great light, and two glorious personages appeared before him and commanded him to 'join none of the religious sects, for the Lord was about to restore the gospel, which was not represented in its fullness by any of the existing churches.'"

Three and a half years later he received another vision in which he was instructed as to the second coming of Christ and his own relation to the coming dispensation. He was also directed by an angel to the place where were to be found the plates from which the Book of Mormon was translated, and he was instructed to visit this place on the corresponding day each year. He was not permitted, however, to receive the plates until September 22, 1827, which was the first anniversary after he had passed his twenty-first birthday. These plates, which had the appearance of gold, were engraved and contained an explanatory inscription to the effect that they were sacred, abridged records of the ancient inhabitants of America. He translated these records, dictating the translation to Oliver Cowdery and others, who wrote it down. Oliver Cowdery, with David Whitmer and Martin Harris, after the completion of the work, gave to the world their testimony that they had actually seen the plates and beheld the angel in whose keeping they were reposed.

The work of translation was completed in the summer of 1829 and was placed in the hands of the printer in August. Prior to this, on the 15th day of May, 1829, Joseph Smith and Oliver Cowdery stated that "an angel (John the Baptist) appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." Later on, they declared, three glorious beings (Peter, James, and John) conferred on them the Melchizedek Priesthood and the Keys of the Apostleship. This was followed in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out, prominent among whom were Oliver Cowdery, Sidney Rigdon, and Parley and Orson Pratt. Numerous churches were organized in different States, and in 1831 headquarters were established at Kirtland, Ohio. From the first the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson County, Mo. Here they met some opposition from their neighbors, which grew violent in the fall of 1833 and culminated in their being driven from the county by mob violence.

They then scattered into other counties of Missouri, although retaining their organization at Kirtland, Ohio. Early in 1838 Joseph Smith removed to Caldwell County, Mo., which was settled almost exclusively by his followers and where other leaders of the church were already established. Here again there was friction between them and the earlier settlers of the adjoining counties, which resulted, in the winter of 1838–39, in their expulsion from the State. Then followed

the settlement at Nauvoo, Hancock County, Ill., which developed rapidly and at one time was the largest city in the State. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother Hyrum were killed by a mob at Carthage, Ill., on the 27th of June, 1844.

After the death of Joseph Smith, the Council of Twelve presided over the church until December, 1847, when, at Winter Quarters, near Omaha, Nebr., the president of the council, Brigham Young, was chosen as the president of the church. A number, however, refused his leadership, and there followed a period of confusion, several organizations being formed, one of which is to-day known as the Reorganized Church of Jesus Christ of Latter-day Saints.

Doctrine.—The doctrines of the Latter-day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They believe in God the Father, Jesus Christ the Son, and in the Holy Ghost, as individual personages; men will be punished for their own sins, not for Adam's transgression; through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel; these principles and ordinances are faith in Christ, repentance, baptism by immersion for the remission of sins, and laying on of hands for the gift of the Holy Ghost; men are called of God to the ministry, by "prophecy and by the laying on of hands" by those who are in authority to preach the gospel and administer its ordinances; the same organization that existed in the primitive church continues to-day—apostle, prophets, pastors, teachers, evangelists, etc. There is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

The Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the word of God. In addition to these, there have been and will be many revelations of great and important things pertaining to the Kingdom of God. There will be a literal gathering of Israel and the restoration of the Ten Tribes. Zion will be built on this continent. Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory. Freedom for all men to worship God according to the dictates of conscience is claimed, and obedience to rulers and magistrates and observance of law are enjoined.

Organization.—The ecclesiastical organization is based upon the priesthood, which is "power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its grand divisions are the Melchizedek, or higher priesthood, and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the King of Salem, who was a great high priest. It holds the power of presidency and the right of authority over all the offices of the church. Its officers are apostles, patriarchs, high priests, seventies, elders, and bishops. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are priests, teachers, and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers; its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal and spiritual things. The president of the church is regarded as the mouthpiece of God to the church and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high priesthood and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to supervise the work of the church in all the world, and especially the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Savior, Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac, and Jacob, and the early patriarchs. They are supervised by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion (or districts), under the direction of the first presidency in their respective stakes and wards (parishes) in administering in spiritual things. The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into quorums of 70 each, under 7 presidents who preside over all the quorums. The elders assist the high priests in their duties in the stakes. All the members of the Melchizedek priesthood have authority under the direction of the presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the regular church organization, while the labors of patriarchs, high priests, and elders are confined principally to their respective stakes and wards.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of three bishops who have jurisdiction over all the offices of the Aaronic priesthood and supervise the temporal affairs under the direction of the first presidency.

The general authorities are those officers who have general direction of the whole church or any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch supervises all the patriarchs. The seven presidents preside over all the seventies. The presiding bishopric presides over all the Aaronic or lesser priesthood of the church.

Statistics.—The two bodies included in this group in 1926, 1916, and 1906, are shown in the following table, with the principal statistics as reported for the three years:

SUMMARY OF STATISTICS FOR THE LATTER-DAY SAINTS: 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**1,867**	**606,561**	**1,415**	**$18,983,315**	**1,769**	**$3,095,895**	**1,736**	**209,593**
Church of Jesus Christ of Latter-day Saints	1,275	542,194	969	15,513,315	1,250	2,519,042	1,222	178,738
Reorganized Church of Jesus Christ of Latter Day Saints	592	64,367	446	3,470,000	519	576,853	514	30,855
1916								
Total for the group	**1,530**	**462,329**	**1,214**	**7,154,797**	**1,370**	**949,104**	**1,443**	**181,152**
Church of Jesus Christ of Latter-day Saints	965	403,388	832	6,283,226	948	804,068	942	152,930
Reorganized Church of Jesus Christ of Latter Day Saints	565	58,941	382	871,571	422	145,036	501	28,222
1906								
Total for the group	**1,184**	**256,647**	**903**	**3,168,548**	------	----------	**1,036**	**130,085**
Church of Jesus Christ of Latter-day Saints	683	215,796	594	2,645,363	------	----------	660	113,139
Reorganized Church of Jesus Christ of Latter Day Saints	501	40,851	309	523,185	------	----------	376	16,946

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of Jesus Christ of Latter-day Saints for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership in the Church of Jesus Christ of Latter-day Saints consists of those who have been received into the church by baptism and confirmation by the laying on of hands; included therein are all who are over 8 years of age.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	1,275	507	768	39.8	60.2
Members	542,194	280,355	261,839	51.7	48.3
Average per church	425	553	341		
Membership by sex:					
Male	250,021	118,153	131,868	47.3	52.7
Female	249,107	123,042	126,065	49.4	50.6
Sex not reported	43,066	39,160	3,906	90.9	9.1
Males per 100 females	100.4	96.0	104.6		
Membership by age:					
Under 13 years	115,242	53,507	61,735	46.4	53.6
13 years and over	383,886	187,688	196,198	48.9	51.1
Age not reported	43,066	39,160	3,906	90.9	9.1
Per cent under 13 years [2]	23.1	22.2	23.9		
Church edifices:					
Number	969	352	617	36.3	63.7
Value—Churches reporting	969	352	617	36.3	63.7
Amount reported	$15,513,315	$8,340,836	$7,172,479	53.8	46.2
Average per church	$16,010	$23,696	$11,625		
Debt—Churches reporting	299	124	175	41.5	58.5
Amount reported	$501,792	$330,445	$171,347	65.9	34.1
Churches reporting "no debt" on church edifice	633	217	416	34.3	65.7
Expenditures during year:					
Churches reporting	1,250	501	749	40.1	59.9
Amount reported	$2,519,042	$1,465,419	$1,053,623	58.2	41.8
Current expenses and improvements	$2,056,293	$1,185,876	$870,417	57.7	42.3
Benevolences, missions, etc.	$462,749	$279,543	$183,206	60.4	39.6
Average expenditure per church	$2,015	$2,925	$1,407		
Sunday schools:					
Churches reporting	1,222	475	747	38.9	61.1
Officers and teachers	21,864	9,188	12,676	42.0	58.0
Scholars	178,738	87,312	91,426	48.8	51.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 1,275 active organizations of the Church of Jesus Christ of Latter-day Saints, with 542,194 members. All of the 1,275 churches reported members under 13 years of age. No parsonages were reported for 1926.

In addition to the financial statistics reported by the 1,275 churches, there were 67 tabernacles valued at $2,645,640, which reported expenditures of $869,376.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,275	965	683	425
Increase over preceding census:				
Number	310	282	258	----
Per cent	32.1	41.3	60.7	----
Members	542,194	403,388	215,796	144,352
Increase over preceding census:				
Number	138,806	187,592	71,444	----
Per cent	34.4	86.9	49.5	----
Average membership per church	425	418	316	340
Church edifices:				
Number	969	905	624	266
Value—Churches reporting	969	832	594	----
Amount reported	$15,513,315	$6,283,226	$2,645,363	$825,506
Average per church	$16,010	$7,552	$4,453	----
Debt—Churches reporting	299	178	104	----
Amount reported	$501,792	$268,230	$75,793	----
Parsonages:				
Value—Churches reporting	----	19	3	----
Amount reported	----	$57,195	$1,700	----
Expenditures during year:				
Churches reporting	1,250	948	----	----
Amount reported	$2,519,042	$804,068	----	----
Current expenses and improvements	$2,056,293	$486,279	----	----
Benevolences, missions, etc	$462,749	$317,414	----	----
Not classified	----	$375	----	----
Average expenditure per church	$2,015	$848	----	----
Sunday schools:				
Churches reporting	1,222	942	660	----
Officers and teachers	21,864	18,066	14,765	----
Scholars	178,738	152,930	113,139	----

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of Jesus Christ of Latter-day Saints by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each stake and mission in the Church of Jesus Christ of Latter-day Saints, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,275**	**507**	**768**	**542,194**	**280,355**	**261,839**	**250,021**	**249,107**	**43,066**	**100.4**
New England:										
Vermont	1	1	------	149	149	--------	68	81	--------	--------
Massachusetts	6	6	------	516	516	--------	258	258	--------	100.0
Rhode Island	1	1	------	37	37	--------	17	20	--------	--------
Connecticut	3	3	------	154	154	--------	79	75	--------	--------
Middle Atlantic:										
New York	9	8	1	1,457	1,428	29	733	724	--------	101.2
New Jersey	2	2	------	138	138	--------	59	79	--------	--------
Pennsylvania	8	6	2	975	871	104	400	575	--------	69.6
East North Central:										
Ohio	9	9	------	739	739	--------	348	391	--------	89.0
Indiana	10	10	------	1,061	1,061	--------	443	618	--------	71.7
Illinois	13	13	------	2,368	2,368	--------	667	901	800	74.0
Michigan	7	7	------	1,035	1,035	--------	449	586	--------	76.6
Wisconsin	5	4	1	640	591	49	294	346	--------	85.0
West North Central:										
Minnesota	5	5	------	617	617	--------	267	350	--------	76.3
Iowa	9	9	------	571	571	--------	243	328	--------	74.1
Missouri	12	12	------	1,877	1,877	--------	845	1,032	--------	81.9
North Dakota	2	1	1	197	84	113	68	129	--------	52.7
South Dakota	3	2	1	131	113	18	62	69	--------	--------
Nebraska	7	7	------	763	763	--------	319	444	--------	71.8
Kansas	8	5	3	710	515	195	264	446	--------	59.2
South Atlantic:										
Maryland	4	2	2	651	460	191	320	331	--------	96.7
District of Columbia	1	1	------	538	538	--------	277	261	--------	106.1
Virginia	9	5	4	1,760	477	1,283	838	922	--------	90.9
West Virginia	6	3	3	1,398	359	1,039	675	723	--------	93.4
North Carolina	5	3	2	1,983	281	1,702	930	1,053	--------	88.3
South Carolina	8	3	5	3,090	342	2,748	1,470	1,620	--------	90.7
Georgia	10	7	3	3,335	823	2,512	1,670	1,665	--------	100.3
Florida	6	3	3	2,554	685	1,869	1,254	1,300	--------	96.5
East South Central:										
Kentucky	7	3	4	2,074	265	1,809	934	1,140	--------	81.9
Tennessee	4	4	------	2,187	2,187	--------	1,063	1,124	--------	94.6
Alabama	4	------	4	1,809	--------	1,809	900	909	--------	99.0
Mississippi	4	2	2	1,508	120	1,388	721	787	--------	91.6
West South Central:										
Arkansas	2	------	2	389	--------	389	159	230	--------	69.1
Louisiana	2	------	2	1,127	--------	1,127	409	718	--------	57.0
Oklahoma	1	1	------	641	641	--------	269	372	--------	72.3
Texas	18	5	13	2,863	639	2,224	1,453	1,410	--------	103.0
Mountain:										
Montana	21	6	15	2,565	1,278	1,287	1,214	1,301	50	93.3
Idaho	270	74	196	85,495	35,665	49,830	43,009	40,465	2,021	106.3
Wyoming	45	8	37	11,610	2,063	9,547	5,861	5,599	150	104.7
Colorado	24	12	12	5,807	2,766	3,041	2,785	2,872	150	97.0
New Mexico	10	2	8	1,497	168	1,329	731	766	--------	95.4
Arizona	58	15	43	16,891	5,754	11,137	8,722	7,619	550	114.5
Utah	544	182	362	337,200	179,568	157,632	153,637	153,085	30,478	100.4
Nevada	22	2	20	4,889	456	4,433	2,399	2,240	250	107.1
Pacific:										
Washington	10	10	------	5,091	5,091	--------	2,337	2,754	--------	84.9
Oregon	12	7	5	5,892	5,033	859	3,083	2,809	--------	109.8
California	48	36	12	23,215	21,069	2,146	7,018	7,580	8,617	92.6

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,275**	**965**	**683**	**542,194**	**403,388**	**215,796**	**115,242**	**383,886**	**43,066**	**23.1**
Massachusetts	6	3	1	516	272	109	109	407	-------	21.1
Connecticut	3	1	-------	154	53	-------	32	122	-------	20.8
New York	9	5	4	1,457	598	215	351	1,106	-------	24.1
Pennsylvania	8	4	4	975	604	345	252	723	-------	25.8
Ohio	9	5	1	739	1,566	196	189	550	-------	25.6
Indiana	10	4	3	1,061	667	411	233	828	-------	22.0
Illinois	13	6	5	2,368	1,762	518	362	1,206	800	23.1
Michigan	7	5	1	1,035	711	108	270	765	-------	26.1
Wisconsin	5	-------	4	640	-------	323	162	478	-------	25.3
Minnesota	5	4	2	617	439	143	125	492	-------	20.3
Iowa	9	4	1	571	396	189	133	438	-------	23.3
Missouri	12	6	1	1,877	1,069	162	382	1,495	-------	20.4
South Dakota	3	1	-------	131	76	-------	31	100	-------	23.7
Nebraska	7	2	2	763	278	65	224	539	-------	29.4
Kansas	8	4	2	710	567	356	187	523	-------	26.3
Maryland	4	2	2	651	125	58	172	479	-------	26.4
Virginia	9	5	1	1,760	1,540	988	304	1,456	-------	17.3
West Virginia	6	7	2	1,398	1,732	785	386	1,012	-------	27.6
North Carolina	5	12	1	1,983	2,802	976	352	1,631	-------	17.8
South Carolina	8	9	1	3,090	2,509	1,101	509	2,581	-------	16.5
Georgia	10	6	1	3,335	2,615	386	673	2,662	-------	20.2
Florida	6	8	1	2,554	2,608	1,384	517	2,037	-------	20.2
Kentucky	7	6	1	2,074	1,553	1,150	418	1,656	-------	20.2
Tennessee	4	5	2	2,187	1,572	841	330	1,857	-------	15.1
Alabama	4	4	1	1,809	2,137	1,052	248	1,561	-------	13.7
Mississippi	4	5	1	1,508	1,622	1,018	252	1,256	-------	16.7
Arkansas	2	3	1	389	454	248	206	183	-------	53.0
Louisiana	2	4	1	1,127	968	455	138	989	-------	12.2
Oklahoma	1	3	1	641	756	382	219	422	-------	34.2
Texas	18	8	2	2,863	2,487	873	751	2,112	-------	26.2
Montana	21	6	2	2,565	1,460	242	786	1,729	50	31.3
Idaho	270	225	144	85,495	72,439	32,159	20,947	62,527	2,021	25.1
Wyoming	45	27	28	11,610	9,447	5,203	3,058	8,402	150	26.7
Colorado	24	10	9	5,807	3,358	2,194	1,495	4,162	150	26.4
New Mexico	10	7	5	1,497	1,484	684	413	1,084	-------	27.6
Arizona	58	44	34	16,891	12,496	6,175	4,434	11,907	550	27.1
Utah	544	459	389	337,200	257,719	151,032	66,817	239,905	30,478	21.8
Nevada	22	13	6	4,889	3,429	1,105	1,412	3,227	250	30.4
Washington	10	5	1	5,091	880	56	991	4,100	-------	19.5
Oregon	12	10	11	5,892	2,831	1,496	733	5,159	-------	12.4
California	48	11	4	23,215	2,634	613	5,344	9,254	8,617	36.6
Other States	7	7	-------	1,059	673	-------	295	764	-------	27.9

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**1,275**	**969**	**969**	**$15,513,315**	**299**	**$501,792**
Indiana	10	5	3	5,064	----	----
Illinois	13	4	4	84,869	----	----
Minnesota	5	3	3	19,937	----	----
Missouri	12	6	6	122,089	----	----
Kansas	8	4	4	13,850	----	----
Maryland	4	3	3	15,638	----	----
Virginia	9	3	3	1,975	----	----
West Virginia	6	3	3	95,519	----	----
North Carolina	5	4	4	3,721	----	----
South Carolina	8	6	6	12,515	----	----
Georgia	10	5	5	72,425	----	----
Kentucky	7	3	3	3,638	----	----
Texas	18	5	5	31,986	----	----
Montana	21	12	12	41,772	----	----
Idaho	270	235	235	2,240,635	94	62,580
Wyoming	45	32	32	326,910	8	4,134
Colorado	24	13	13	215,624	1	1,337
New Mexico	10	5	5	15,697	1	88
Arizona	58	43	43	611,696	5	12,169
Utah	544	503	503	10,578,068	181	396,951
Nevada	22	13	13	74,510	1	328
Washington	10	7	7	48,971	2	8,250
Oregon	12	8	8	36,535	1	150
California	48	27	27	586,927	5	15,805
Other States	96	19	19	252,744	----	----

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The church was organized by Joseph Smith, with six members, on April 6, 1830. Previous to that time Joseph Smith had, according to his statements, received heavenly visitations on various occasions, whereby he had been commissioned to restore the gospel of Christ in its fullness and to organize the church. He claimed, also, to have received historical records on golden plates of the ancient inhabitants of this western continent, which he translated as the Book of Mormon.

During Joseph Smith's presidency the church grew rapidly in numbers, and converts were made largely in England as well as the United States. Antagonism was aroused against the leaders and members of the church in various places, and finally, in 1844, Joseph Smith, the president of the church, and Hyrum Smith, the patriarch, were shot to death in a jail at Carthage, Ill.

After the death of Joseph Smith, Brigham Young became president of the church, and three years later led a general migration of believers from Illinois to the Salt Lake Valley, Utah, the present headquarters. From this point as a center, the church has extended until it is represented in all but three of the States of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church and permitted a more normal development of the community life. Active proselyting was

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop Sylvester Q. Cannon, of Salt Lake City, and approved by him in its present form.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	1,275	1,250	$2,519,042	$2,056,293	$462,749	1,222	21,864	178,738
Massachusetts	6	6	1,319	1,208	111	6	35	160
Connecticut	3	3	609	454	155	3	23	85
New York	9	9	11,818	11,498	320	8	89	468
Pennsylvania	8	6	1,529	1,419	110	8	67	330
Ohio	9	9	1,305	1,204	101	6	37	157
Indiana	10	10	1,590	1,364	226	7	67	317
Illinois	13	13	5,303	4,603	700	12	126	834
Michigan	7	7	1,648	1,434	214	4	46	254
Wisconsin	5	5	1,383	1,278	105	4	30	195
Minnesota	5	5	1,495	1,279	216	4	30	186
Iowa	9	9	1,356	976	380	5	29	175
Missouri	12	12	48,757	43,011	5,746	10	126	786
Nebraska	7	5	1,230	480	750	4	22	250
Kansas	8	7	1,507	859	648	7	62	287
Maryland	4	3	802	777	25	4	32	287
Virginia	9	9	424	222	202	9	96	638
West Virginia	6	4	1,849	1,722	127	6	53	517
North Carolina	5	5	412	226	186	5	61	498
South Carolina	8	8	710	422	288	8	111	629
Georgia	10	10	1,123	716	407	10	152	1,041
Florida	6	6	910	657	253	6	79	556
Kentucky	7	7	548	302	246	7	97	539
Tennessee	4	4	485	235	250	4	84	562
Alabama	4	3	181	25	156	4	58	382
Mississippi	4	4	299	159	140	3	25	117
Texas	18	12	6,216	4,154	2,062	17	166	1,290
Montana	21	16	3,486	3,034	452	18	193	1,339
Idaho	270	270	337,800	282,741	55,059	266	4,677	32,638
Wyoming	45	45	45,062	29,051	16,011	41	638	4,041
Colorado	24	24	14,378	10,207	4,171	21	294	1,887
New Mexico	10	9	13,603	12,354	1,249	10	135	611
Arizona	58	58	122,610	104,321	18,289	58	952	7,292
Utah	544	544	1,771,329	1,438,457	332,872	540	11,661	107,395
Nevada	22	21	13,865	9,807	4,058	22	335	2,161
Washington	10	9	5,686	4,837	849	6	83	786
Oregon	12	12	9,538	6,922	2,616	11	213	1,831
California	48	48	82,301	70,574	11,727	45	717	5,872
Other States	15	13	4,576	3,304	1,272	13	163	1,345

carried on and the number of converts increased rapidly. Brigham Young died in 1877, and was succeeded by John Taylor, who held the office of president for 10 years. His successors in office have been Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant.

DOCTRINE AND ORGANIZATION

The general doctrine and ecclesiastical organization of the church are set forth in the preliminary statement of the Latter-day Saints.

The doctrine of polygamy had for some years been advocated in the church, but in 1852 Brigham Young published the doctrine of celestial marriage (marriage for eternity as well as for time), including plural marriage, announcing that it was based on a revelation to Joseph Smith. This aroused great discussion throughout the country, resulting in various acts of Congress forbidding plural

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY STAKES AND MISSIONS, 1926: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

STAKE AND MISSION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,275**	**[1]542,194**	**969**	**$15,513,315**	**299**	**$501,792**	**1,250**	**$2,519,042**	**1,222**	**178,738**
STAKES										
Alpine	18	9,540	18	156,179	11	4,919	18	27,271	18	3,319
Bannock	10	2,330	9	70,719	4	212	10	14,107	10	862
Bear Lake	12	3,772	12	150,218	2	162	12	17,440	12	1,867
Bear River	14	5,032	13	140,481	2	328	14	11,482	14	1,733
Beaver	7	3,252	7	70,162	1	86	7	4,434	7	1,057
Benson	14	7,734	14	390,075	6	2,440	14	38,507	14	2,577
Big Horn	10	3,133	8	134,811	3	471	10	9,727	8	857
Blackfoot	15	5,105	14	131,490	5	3,149	15	13,403	15	2,055
Blaine	8	2,261	8	110,204	4	4,090	8	12,140	8	849
Boise	11	4,308	9	39,686	1	1,150	11	8,781	11	1,607
Box Elder	13	7,572	13	286,881	4	4,349	13	20,651	13	2,819
Burley	10	3,418	10	76,141	1	200	10	8,270	10	1,262
Cache	8	5,674	8	179,337	4	4,455	8	20,367	8	1,994
Carbon	16	5,378	12	163,025	2	84	16	12,113	16	1,939
Cassia	6	1,629	6	30,458	2	1,672	6	2,435	6	589
Cottonwood	10	7,818	10	343,854	4	8,058	10	81,520	10	1,856
Curlew	10	1,259	7	48,719	1	650	10	4,719	10	477
Deseret	12	5,232	11	103,049	2	1,885	12	26,981	12	2,418
Duchesne	14	3,269	12	61,041	1	20	14	6,464	14	1,255
Emery	11	5,006	8	106,512	----	----	11	10,720	10	1,531
Ensign	8	9,596	8	594,596	4	54,193	8	182,493	8	3,201
Franklin	11	4,260	10	193,945	5	13,493	11	57,298	11	1,971
Fremont	14	6,743	14	168,425	10	2,465	14	24,917	14	2,656
Garfield	8	2,593	7	30,944	3	948	8	10,036	8	978
Granite	9	11,158	9	588,386	7	34,748	9	135,431	9	4,356
Grant	14	14,000	14	750,150	13	99,186	14	164,657	14	4,399
Gunnison	7	2,714	4	9,380	4	2,159	7	7,109	7	975
Hyrum	10	4,953	10	230,986	5	1,870	10	30,038	10	1,736
Idaho	11	1,993	7	47,535	2	1,190	11	6,643	11	694
Idaho Falls	14	6,138	11	126,543	6	5,781	14	34,056	14	2,766
Jordan	17	10,543	17	471,156	10	56,461	17	102,990	17	3,491
Juab	5	3,313	4	110,875	----	----	5	6,403	5	909
Kanab	7	2,228	6	63,692	1	1,320	7	9,372	7	692
Kolob	7	4,005	6	83,239	2	562	7	20,781	7	1,488
Liberty	12	14,389	12	616,022	6	42,380	12	108,097	12	7,257
Logan	11	5,919	11	244,687	4	1,031	11	43,017	11	2,220
Los Angeles	18	6,955	12	324,731	5	15,805	18	53,934	17	2,980
Lost River	7	1,233	5	43,825	1	519	7	3,979	6	378
Lyman	9	1,964	4	20,673	----	----	9	3,560	9	793
Malad	14	4,050	8	76,111	4	1,348	14	11,457	14	1,492
Maricopa	10	4,206	9	233,261	2	8,650	10	30,853	10	2,459
Millard	9	3,630	7	149,608	3	519	9	48,504	8	1,193
Minidoka	9	2,527	9	60,192	3	1,152	9	17,693	9	893
Moapa	9	2,447	4	25,774	1	328	9	8,856	9	1,252
Montpelier	14	3,755	13	84,937	5	546	14	8,928	12	1,285
Morgan	10	2,028	7	54,107	2	620	10	5,259	10	680
Mount Ogden	8	7,027	8	214,004	3	2,123	8	42,060	8	2,083
Nebo	9	4,539	8	77,633	3	1,918	9	12,762	9	1,425
Nevada	7	1,744	5	28,484	----	----	7	3,561	7	622
North Davis	7	4,702	7	272,025	3	11,324	7	26,011	7	1,469
North Sanpete	13	7,510	13	198,435	6	1,215	13	26,086	12	2,181
North Sevier	6	2,642	6	54,610	2	726	6	6,175	6	903
North Weber	14	6,274	13	287,088	3	5,544	14	23,435	14	2,150
Ogden	12	8,901	12	387,501	2	3,262	12	36,676	12	3,885

[1] Includes 54,294 members in various States for whom the stake or mission was not reported.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY STAKES AND MISSIONS, 1926: CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—Continued

STAKE AND MISSION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
STAKES—continued										
Oneida	12	3,710	11	111,009	3	2,279	12	13,833	12	1,508
Oquirrh	5	4,979	5	105,253	2	1,880	5	13,417	5	1,632
Palmyra	8	4,749	8	121,163	2	1,084	8	15,324	8	1,847
Panguitch	6	2,546	5	49,817	1	650	6	8,837	6	939
Parowan	10	5,467	8	100,376	4	877	10	9,718	10	1,927
Pioneer	10	7,649	10	239,654	5	4,246	10	51,792	10	2,707
Pocatello	12	5,683	11	169,862	3	1,407	12	18,378	12	2,342
Portneuf	14	3,116	10	53,013	3	351	14	6,851	14	1,146
Raft River	9	1,723	8	75,521	3	1,683	9	7,865	9	664
Rigby	16	5,160	16	176,210	14	13,750	16	14,666	16	1,982
Roosevelt	12	3,322	6	24,872	1	18	12	8,147	12	1,126
St. George	17	6,808	14	72,354	1	25	17	29,829	17	2,338
St. Johns	7	2,255	5	36,480	1	88	7	10,745	7	795
St. Joseph	20	5,828	13	133,636	3	3,519	20	66,410	20	2,291
Salt Lake	13	10,906	13	413,758	6	10,031	13	61,740	13	2,737
San Juan	4	1,937	6	[2] 187,502		[2] 1,337	4	14,740	4	730
San Luis	4	2,032					4	6,674	4	612
Sevier	6	3,522	6	92,957	2	214	6	7,442	6	1,277
Shelley	9	3,188	9	110,616	5	2,897	9	11,308	9	1,170
Snowflake	10	2,934	9	58,601			10	13,209	10	928
South Davis	8	5,326	8	239,086	2	9,210	8	30,295	8	2,046
South Sanpete	7	4,164	7	157,319			7	22,716	7	1,529
South Sevier	8	3,332	8	83,239	1	435	8	6,426	8	1,607
Star Valley	11	3,624	11	114,490	4	1,863	11	24,092	11	1,459
Summit	14	4,740	14	147,647	3	3,757	14	21,823	14	1,417
Teton	18	3,057	15	78,155	5	1,206	18	18,599	17	1,120
Tintic	5	2,784	4	64,583	2	1,036	5	6,829	5	1,134
Tooele	10	4,087	9	111,528	2	97	10	8,494	10	1,159
Twin Falls	5	2,145	5	29,590	3	1,149	5	3,190	5	781
Uintah	10	4,154	9	84,777	3	1,296	10	17,147	10	1,192
Union	7	1,958	7	21,035	1	150	7	5,357	7	775
Utah	16	11,660	16	373,508	9	9,384	16	64,061	16	4,124
Wasatch	9	3,944	9	107,747	4	1,245	9	7,930	9	1,440
Wayne	6	1,907	5	27,591			6	12,878	6	678
Weber	9	7,099	9	239,733	2	923	9	28,610	8	2,400
Woodruff	7	2,931	6	86,077	1	623	7	7,334	7	995
Yellowstone	12	3,799	11	45,683	4	1,266	12	8,781	12	1,320
Young	7	1,235	6	73,720			7	13,576	7	468
MISSIONS										
California	49	6,694	27	433,629			48	35,329	47	4,115
Central States	42	7,216	17	169,050			35	56,409	38	3,091
Eastern States	42	5,006	9	271,870			37	20,236	41	2,165
North Central States	16	1,505	8	34,001			12	3,137	12	683
Northern States	52	4,699	9	97,193			52	12,068	37	1,840
Northwestern States	29	5,479	18	107,280	2	8,250	25	13,590	23	2,908
Southern States	56	20,257	27	146,419			55	5,085	55	4,942
Western States	37	4,183	13	119,109	1	1,800	34	9,466	28	1,817

[2] Amount for San Juan Stake combined with figures for San Luis Stake, to avoid disclosing the statistics of individual churches.

marriages. In 1890, President Woodruff issued a manifesto, calling on all the saints to "refrain from contracting any marriages forbidden by the laws of the land." Since that time such marriages have been prohibited by the church, although there have been cases where those already contracted have not been annulled.

The general organization of the church for governmental purposes, aside from the priesthood, which has direct charge of church affairs, includes the ward, the stake or district, and the mission. The general authorities consist of the first presidency of three men, who have charge of all the affairs of the church, the twelve apostles, the presiding patriarch, the seven presidents of seventies, and the presiding bishopric of three men. A stake of Zion is a geographical division composed of a number of wards. At its head are a president and two counselors who are high priests. The ward corresponds to the minor local church or parish. It has its meeting house and is under the care of the bishop and two counselors. A mission consists generally of a group of States, in which active proselyting is carried on by missionaries called from the various wards for approximately two-year periods, and presided over by a president. The general conference composed of officers and members from all parts of the church is held twice a year, in the spring and fall, for instructions from the general authorities and others who may be called upon to speak, and for the presentation and adoption of any church business.

Each bishop presides over a ward in a stake of Zion, and his labors are limited to his own ward. The priests are presided over by the bishop, and it is their duty to assist him, to visit the homes of members of the church, expound the Scriptures, baptize believers, and attend to the sacrament of the Lord's Supper. The duty of the teacher is to assist the priests, to see that there is no iniquity in the church, and that the members perform their duty. They are without authority to baptize or administer the sacrament of the Lord's Supper. The duty of the deacon is to assist the teachers and also to expound the Scriptures. The priests, teachers, and deacons labor under the direction of the bishop of the ward. These officers, aforementioned, are members of the Aaronic priesthood and have to do with the outward or temporal affairs of the church. The quorums of the Melchizedek priesthood, which have to do with the spiritual labors of the church, are those of elders, seventies, and high priests.

The principal source of revenue of the church is its tithing system, which was instituted by Joseph Smith in 1838. Under it a convert is expected voluntarily to contribute one-tenth of his property to the church and thereafter pay to it one-tenth of his income annually. The proceeds are used for assistance in the building of ward and stake churches and the maintenance of the same, and for schools, temples, missionary work, charity, hospitals, etc.

WORK

The general activities of the church are, as stated, under the direction of the higher or Melchizedek priesthood and not in the hands of benevolent societies as in many churches. The Relief Society, however, which works under the supervision of the priesthood, is a benevolent organization of the women of the church and is practically independent in its sphere.

Missionary work in the United States is carried on in practically every State of the Union. The report for 1926 shows 8 stations as general headquarters; 1,213 missionaries; 8,141 male helpers; 265 churches, with 61,408 communicants; contributions to the amount of $49,668, and church property valued at $1,356,342.

Foreign missionary work is carried on in Great Britain and Ireland, the Netherlands, Belgium, France, Germany, Austria, Switzerland, the Scandinavian countries, Turkey, South Africa, Canada, Mexico, Australia, Hawaiian Islands, New Zealand, Samoa, the Society Islands, and other islands of the Pacific, also South America. The report for 1926 shows 19 stations as general headquarters; 1,045 missionaries; 6,735 native helpers; 469 churches with 53,089 communicants; 5 schools with 625 pupils; contributions to the amount of $85,616; and church property valued at $1,070,703.

The importance of education has always been emphasized by the church, and in 1926 there were 9 church schools in the United States, with 4,461 students, as also 59 seminaries in connection with public high schools, with 10,376 students, while the entire number of students under the care of the church, both at home and abroad, is 14,837, of whom all but 150 belong to the church. These were apportioned in high school and college course departments. There were 270 teachers and 67 teachers employed for special instruction. The school property in the United States was valued at $2,432,047, and equipment at $339,416, making a total of $2,771,463. The amount expended for the school year was $1,203,583, including $864,581 contributed by the church. For the previous year the church contributed $852,961 to educational purposes and for the school year beginning 1926, $837,810 was contributed.

This department also conducts religion classes once a week, with an enrollment for the year mentioned of 60,702 pupils and 4,034 officers and teachers, and teacher-training classes meeting at least twice a month, with an enrollment of 29,079 teachers in training and 1,500 officers and trainers.

There are 3 main hospitals maintained by the church, together with other smaller institutions. One hospital in Salt Lake City has accommodations for 244 patients; another, at Ogden, Utah, has capacity for 120; the third, at Idaho Falls, Idaho, for 100 patients. There is also a small maternity home at Murray, Utah, with accommodation for 10 patients, and 1 at Carey, Idaho, for 8 more; and there is a children's hospital for 40 patients at Salt Lake City. The number treated at these hospitals in 1926 was 12,310. The amount expended for their support in 1926 was $608,276. The value of property was estimated at $1,580,239, and there was an endowment fund of $12,310.

The auxiliary associations of the church consist of the Relief Society already mentioned, the Sunday school, the Young Men's Mutual Improvement Association, the Young Ladies' Mutual Improvement Association, and the Primary Association. The Relief Society organization consists of 1,528 societies with 10,348 officers and teachers and 51,279 members. Their receipts for the year 1926 amounted to $289,025 and their disbursements to $287,030. The Sunday school organization included 1,452 schools, with 26,250 officers and teachers and 181,623 members in the United States. The young people's societies included 1,038 Young Men's Mutual Improvement Associations with about 7,853 officers and 40,749 members, and 1,024 Young Ladies' Mutual Improvement Associations with 12,317 officers and teachers and 37,634 members, or a total of 2,062 local societies and 98,592 members. These societies have libraries containing altogether 55,633 volumes. Their receipts amounted to $107,113, and their disbursement for rents, halls, lectures, book supplies, and the ordinary expenses of the societies amounted to $95,557. The meetings consider religious, literary, and scientific topics, and are intended for the mutual improvement of the young people of the church along religious and secular lines. The Primary Association consists of 984 organizations in the various wards and mission branches, including 12,445 officers and 90,873 members. Their training is of the children from 4 years up to 12 years for boys and 14 years for girls.

A characteristic feature of this church is the extent to which it enters into, molds, and influences every department of the life of the people. It aids them when sick or in poverty, looks after their education, provides their amusements, and ministers to their social needs. It is also closely identified with the economic life of the people through its connection, as an investor, with numerous industrial and commercial ventures. In the organization and management of establishments the principle of cooperation enters to a greater or lesser extent. Moreover, the close association existing among the people, through the unifying influence of the church, has made these cooperative enterprises, in almost every line of economic endeavor, numerous and successful.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reorganized Church of Jesus Christ of Latter Day Saints for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Persons over 8 years of age are received as members of this church upon declaration of their faith in God and the principles of the gospel as set forth in the Scriptures; repentance for past sins; baptism by immersion; and the laying on of hands.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	592	273	319	46.1	53.9
Members	64,367	39,857	24,510	61.9	38.1
Average per church	109	146	77		
Membership by sex:					
Male	26,831	16,628	10,203	62.0	38.0
Female	36,741	22,507	14,234	61.3	38.7
Sex not reported	795	722	73	90.8	9.2
Males per 100 females	73.0	73.9	71.7		
Membership by age:					
Under 13 years	4,619	3,031	1,588	65.6	34.4
13 years and over	58,988	36,531	22,457	61.9	38.1
Age not reported	760	295	465	38.8	61.2
Per cent under 13 years [2]	7.3	7.7	6.6		
Church edifices:					
Number	472	218	254	46.2	53.8
Value—Churches reporting	446	204	242	45.7	54.3
Amount reported	$3,470,000	$2,652,545	$817,455	76.4	23.6
Average per church	$7,780	$13,003	$3,378		
Debt—Churches reporting	102	75	27	73.5	26.5
Amount reported	$223,359	$194,781	$28,578	87.2	12.8
Churches reporting "no debt" on church edifice	319	121	198	37.9	62.1
Expenditures during year:					
Churches reporting	519	249	270	48.0	52.0
Amount reported	$576,853	$465,545	$111,308	80.7	19.3
Current expenses and improvements	$257,805	$203,369	$54,436	78.9	21.1
Benevolences, missions, etc	$316,452	$259,846	$56,606	82.1	17.9
Not classified	$2,596	$2,330	$266	89.8	10.2
Average expenditure per church	$1,111	$1,870	$412		
Sunday schools:					
Churches reporting	514	244	270	47.5	52.5
Officers and teachers	6,360	3,438	2,922	54.1	45.9
Scholars	30,855	18,589	12,266	60.2	39.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 592 active organizations of the Reorganized Church of Jesus Christ of Latter Day Saints, with 64,367 members. The classification of membership by sex was reported by 588 churches and the classification by age was reported by 578 churches, including, however, only 478 which reported any members under 13 years of age. No parsonages were reported for 1926.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

ITEM	1926	1916	1906	1890
Churches (local organizations)	592	565	501	431
Increase over preceding census:				
Number	27	64	70	----
Per cent	4.8	12.8	16.2	----
Members	64,367	58,941	40,851	21,773
Increase over preceding census:				
Number	5,426	18,090	19,078	----
Per cent	9.2	44.3	87.6	----
Average membership per church	109	104	82	51
Church edifices:				
Number	472	382	309	122
Value—Churches reporting	446	382	309	----
Amount reported	$3,470,000	$871,571	$523,185	$226,285
Average per church	$7,780	$2,282	$1,693	----
Debt—Churches reporting	102	82	41	----
Amount reported	$223,359	$62,204	$35,989	----
Parsonages:				
Value—Churches reporting	----	6	5	----
Amount reported	----	$4,750	$6,100	----
Expenditures during year:				
Churches reporting	519	422	----	----
Amount reported	$576,853	$145,036	----	----
Current expenses and improvements	$257,805	$88,568	----	----
Benevolences, missions, etc	$316,452	$46,086	----	----
Not classified	$2,596	$10,382	----	----
Average expenditure per church	$1,111	$344	----	----
Sunday schools:				
Churches reporting	514	501	376	----
Officers and teachers	6,360	6,061	3,742	----
Scholars	30,855	28,222	16,946	----

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Reorganized Church of Jesus Christ of Latter Day Saints by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Reorganized Church of Jesus Christ of Latter Day Saints, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**592**	**273**	**319**	**64,367**	**39,857**	**24,510**	**26,831**	**36,741**	**795**	**73.0**
New England:										
Maine	13	1	12	1,131	39	1,092	422	709	------	59.5
Massachusetts	8	7	1	783	715	68	330	453	------	72.8
Rhode Island	2	2	------	316	316	--------	141	175	------	80.6
Connecticut	2	2	------	114	114	--------	48	66	------	--------
Middle Atlantic:										
New York	8	5	3	596	523	73	257	333	6	77.2
Pennsylvania	12	9	3	1,529	1,239	290	669	860	------	77.8
East North Central:										
Ohio	36	25	11	3,423	2,578	845	1,462	1,961	------	74.6
Indiana	10	4	6	597	192	405	230	367	------	62.7
Illinois	50	23	27	4,248	2,327	1,921	1,763	2,485	------	70.9
Michigan	87	30	57	8,292	5,348	2,944	3,481	4,811	------	72.4
Wisconsin	14	4	10	833	234	599	342	491	------	69.7
West North Central:										
Minnesota	4	2	2	523	370	153	238	285	------	83.5
Iowa	63	27	36	8,276	3,800	4,476	3,066	4,488	722	68.3
Missouri	87	36	51	13,389	9,625	3,764	5,836	7,515	38	77.7
North Dakota	4	2	2	379	248	131	151	228	------	66.2
South Dakota	3	------	3	188	--------	188	78	110	------	70.9
Nebraska	19	7	12	1,705	877	828	767	938	------	81.8
Kansas	31	17	14	3,593	2,452	1,141	1,469	2,095	29	70.1
South Atlantic:										
Maryland	1	------	1	132	--------	132	55	77	------	--------
West Virginia	10	6	4	669	466	203	256	413	------	62.0
Florida	3	1	2	250	76	174	99	151	------	65.6
East South Central:										
Kentucky	3	1	2	377	173	204	140	237	------	59.1
Tennessee	1	------	1	168	--------	168	67	101	------	66.3
Alabama	8	2	6	1,277	489	788	572	705	------	81.1
Mississippi	2	------	2	250	--------	250	104	146	------	71.2
West South Central:										
Arkansas	5	1	4	387	43	344	150	237	------	63.3
Louisiana	1	------	1	115	--------	115	50	65	------	--------
Oklahoma	23	7	16	2,179	726	1,453	918	1,261	------	72.8
Texas	9	4	5	1,068	628	440	469	599	------	78.3
Mountain:										
Montana	6	3	3	357	241	116	163	194	------	84.0
Idaho	8	3	5	570	249	321	247	323	------	76.5
Wyoming	1	------	1	84	--------	84	43	41	------	--------
Colorado	14	8	6	1,373	940	433	607	766	------	79.2
Arizona	3	3	------	205	205	--------	80	125	------	64.0
Utah	3	3	------	216	216	--------	108	108	------	100.0
Pacific:										
Washington	10	8	2	1,085	1,003	82	459	626	------	73.3
Oregon	7	2	5	439	237	202	167	272	------	61.4
California	21	18	3	3,251	3,168	83	1,327	1,924	------	69.0

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The death of Joseph Smith in 1844 was followed by the development of several factions among the Latter-day Saints, one of the strongest of which, led by Brigham Young, drew to itself a portion of the original church membership, and settled in Salt Lake City, Utah. Other organizations held for a time, but the great majority of the members were scattered, and their descendants still remain

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. Frederick M. Smith, president, Reorganized Church of Jesus Christ of Latter Day Saints, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	592	565	501	64,367	58,941	40,851	4,619	58,988	760	7.3
Maine	13	11	9	1,131	980	507	18	1,113	------	1.6
Massachusetts	8	8	8	783	702	570	50	733	------	6.4
Rhode Island	2	3	3	316	346	306	36	280	------	11.4
New York	8	7	1	596	568	173	20	540	36	3.6
Pennsylvania	12	14	7	1,529	1,290	642	87	1,442	------	5.7
Ohio	36	31	22	3,423	2,311	1,311	190	3,233	------	5.6
Indiana	10	8	13	597	671	679	25	555	17	4.3
Illinois	50	45	30	4,248	3,949	2,442	183	3,789	276	4.6
Michigan	87	93	74	8,292	7,487	4,227	458	7,798	36	5.5
Wisconsin	14	11	13	833	915	861	75	744	14	9.2
Minnesota	4	4	6	523	410	379	63	460	------	12.0
Iowa	63	70	75	8,276	9,878	8,139	860	7,416	------	10.4
Missouri	87	64	63	13,389	9,974	7,880	1,130	12,221	38	8.5
North Dakota	4	6	6	379	385	242	21	358	------	5.5
South Dakota	3	------	1	188	---------	85	15	173	------	8.0
Nebraska	19	20	17	1,705	1,973	1,503	223	1,482	------	13.1
Kansas	31	21	26	3,593	2,034	1,728	256	3,178	159	7.5
West Virginia	10	11	11	669	622	600	36	633	------	5.4
Florida	3	4	6	250	297	318	11	239	------	4.4
Kentucky	3	2	4	377	252	257	21	356	------	5.6
Tennessee	1	5	3	168	417	172	12	156	------	7.1
Alabama	8	12	8	1,277	1,738	1,072	61	1,216	------	4.8
Mississippi	2	------	3	250	---------	196	15	235	------	6.0
Arkansas	5	6	4	387	547	290	15	372	------	3.9
Oklahoma	23	21	15	2,179	2,335	914	141	1,996	42	6.6
Texas	9	11	10	1,068	1,013	627	30	1,038	------	2.8
Montana	6	9	4	357	639	268	24	333	------	6.7
Idaho	8	10	9	570	626	266	58	512	------	10.2
Colorado	14	13	10	1,373	1,197	561	104	1,269	------	7.6
Arizona	3	3	------	205	128	---------	13	192	------	6.3
Utah	3	4	5	216	563	493	11	205	------	5.1
Washington	10	7	6	1,085	907	405	91	994	------	8.4
Oregon	7	5	5	439	638	321	25	414	------	5.7
California	21	20	19	3,251	2,848	2,221	219	2,890	142	7.0
Other States	5	6	5	445	301	196	22	423	------	4.9

[1] Based on membership with age classification reported.

throughout the Mississippi Valley. Some of these scattered members, together with some congregations that had preserved their identity, effected a partial reorganization in Wisconsin in 1852, which was afterwards completed under the name, "Reorganized Church of Jesus Christ of Latter Day Saints." This church claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter-day Saints. This claim was upheld the only time it was directly contested; that is, by the Hon. J. F. Phillips in 1894 in the suit for the possession of the temple lot in Independence, Mo. A few years after the partial organization they were joined, in 1860, by Joseph Smith, the son of the prophet, who was presiding officer until his death in 1914, when he was succeeded by his son, Frederick M. Smith, who continues as its president.

In 1865 the headquarters were removed to Plano, Ill., and in 1881 to Lamoni, Iowa, and finally to Independence, Mo.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**592**	**472**	**446**	**$3,470,000**	**102**	**$223,359**
Maine	13	9	8	28,300	1	500
Massachusetts	8	5	5	29,351	2	1,517
New York	8	6	6	62,300	2	7,500
Pennsylvania	12	9	9	71,000	2	550
Ohio	36	29	27	329,100	4	10,000
Indiana	10	6	6	24,400	2	8,097
Illinois	50	43	38	120,100	11	11,216
Michigan	87	67	64	301,925	18	39,710
Wisconsin	14	10	10	24,700	3	2,900
Minnesota	4	4	4	13,950	2	7,000
Iowa	63	59	57	307,350	9	30,200
Missouri	87	73	68	1,638,142	19	54,901
Nebraska	19	14	14	53,700	2	1,950
Kansas	31	23	23	83,222	6	10,766
West Virginia	10	8	7	26,500	2	3,725
Kentucky	3	3	3	4,700		
Alabama	8	8	8	8,850		
Arkansas	5	4	4	2,600	2	417
Oklahoma	23	17	17	38,100	1	500
Texas	9	7	4	6,400	1	200
Idaho	8	5	5	11,250		
Colorado	14	9	9	42,000	5	2,900
Utah	3	3	3	9,800		
Washington	10	8	7	19,300	1	60
Oregon	7	6	5	7,500		
California	21	17	17	151,600	3	22,350
Other States	29	20	18	53,860	4	6,400

DOCTRINE

The general doctrine of the reorganized church is set forth in the preliminary statement of the Latter-day Saints, and is published in the Epitome of Faith, "What We Believe." Special emphasis is laid on the principle of stewardships, the gathering, and the building of Zion. The idea of stewardship involves a social consciousness that property is held, not alone for individual or selfish ends, but also in trust for God and the church as a group, so that property should be used for social ends, and members are specifically urged to agree to hold and administer their property as stewards. The ideal is: Every individual developed to his full capacity for service, and then devoting that service to the common weal. This spirit of trusteeship extends beyond material things to ability and talents, even to life itself, for all of which one must render a final account. The program of the church has been set forth as follows:

Social reform by individual regeneration; every man having opportunity to be his best and do his best for the good of all; love the dynamic, righteousness the principle, and justice the basis of social relationship; to organize men and women accepting these principles into the kingdom of God; to provide all with suitable means which, with their talents, become their stewardships; and to bring each one to the task that he is best able to perform, the product to be distributed so that none has less than is needed, and no one has more than he can use.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**592**	**519**	**$576,853**	**$257,805**	**$316,452**	**$2,596**	**514**	**6,360**	**30,855**
Maine	13	11	6,993	2,604	4,389		11	134	524
Massachusetts	8	7	8,456	3,803	4,653		7	91	423
New York	8	6	9,123	5,383	3,740		7	72	284
Pennsylvania	12	11	27,132	6,035	21,097		12	143	766
Ohio	36	31	19,767	12,534	7,233		34	385	1,722
Indiana	10	7	5,876	4,662	1,214		7	72	309
Illinois	50	43	43,925	12,954	30,971		45	482	1,898
Michigan	87	71	51,576	30,863	19,499	1,214	69	366	3,954
Wisconsin	14	13	4,652	745	3,907		14	116	446
Minnesota	4	4	2,890	1,363	1,527		4	49	165
Iowa	63	60	52,667	32,653	20,014		53	707	3,625
Missouri	87	77	216,649	85,655	130,899	95	75	1,250	7,464
North Dakota	4	3	1,423	362	1,061		3	36	135
Nebraska	19	15	10,386	7,605	2,781		17	171	733
Kansas	31	30	22,679	10,055	12,624		29	369	1,670
West Virginia	10	8	7,138	3,972	3,166		9	100	403
Florida	3	3	356	256	100		3	29	95
Kentucky	3	3	692	561	131		2	33	129
Alabama	8	8	2,966	982	1,984		7	62	360
Arkansas	5	3	947	141	806		4	31	132
Oklahoma	23	19	9,680	4,538	4,897	245	19	215	1,131
Texas	9	8	3,137	1,227	1,910		6	65	319
Montana	6	6	2,532	957	1,575		6	59	240
Idaho	8	7	3,661	2,151	1,510		8	83	316
Colorado	14	12	9,465	5,562	3,903		12	149	689
Arizona	3	3	862	373	489		3	29	93
Utah	3	3	600	254	346		3	34	111
Washington	10	9	6,060	2,526	3,534		9	106	557
Oregon	7	6	3,331	416	2,915		5	62	239
California	21	20	33,569	13,848	18,679	1,042	19	241	1,371
Other States	13	12	7,663	2,765	4,898		12	119	552

The reorganized church denies the "revelation" of plural marriage or that plural marriage was in any way a doctrine of the church or any part of it before the death of Joseph Smith in 1844, or that Joseph Smith ever received or presented to anyone any such a doctrine. It maintains that marriage is ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God.

The reorganized church denounces the doctrine of Adam-God, and of plurality of Gods; also the doctrine of blood atonement, holding that there is but one atonement necessary and that was made complete by Jesus Christ.

This church holds the Word of God to be decisive and the end of all disputes; that only one name is given whereby man may be saved—Jesus the Christ; and that upon His teaching, as set forth in the New Testament Scriptures, must be based on right living, in the domestic circle, as citizens and members of the general community, and in preparation for the life after death. They hold it to be the right of all men to worship God according to the dictates of their conscience, but that such worship does not require a violation of the law of the land.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**592**	**64,367**	**446**	**$3,470,000**	**102**	**$223,359**	**519**	**$576,853**	**514**	**30,855**
Alabama	3	596	3	3,500	----	----	3	1,881	3	145
Arizona	3	205	----	(1)	----	(1)	3	862	3	93
Arkansas	4	307	3	2,100	2	417	----	(1)	3	92
Central Illinois	7	575	5	21,000	5	4,675	7	3,914	6	230
Central Michigan	23	2,196	19	76,250	7	3,953	18	12,725	16	1,125
Central Nebraska	6	356	4	7,200	----	----	4	1,189	4	130
Central Oklahoma	12	1,139	7	22,900	1	500	9	7,118	9	628
Central Texas	5	405	----	(1)	----	(1)	4	1,900	3	159
Clinton	12	813	10	20,300	2	850	11	3,771	12	452
Des Moines, Iowa	8	1,238	7	74,150	2	18,500	8	15,899	6	448
Detroit	7	1,661	7	108,000	6	28,595	7	11,222	7	597
Eastern Colorado	11	1,265	8	41,000	4	2,600	10	9,030	10	586
Eastern Iowa	8	597	6	21,400	2	1,700	7	1,770	6	303
Eastern Maine	4	524	3	14,300	----	----	3	3,200	4	245
Eastern Michigan	21	1,747	17	51,600	----	----	17	11,684	17	1,002
Eastern Montana	3	116	----	----	----	----	3	450	3	100
Eastern Oklahoma	6	670	5	5,300	----	----	5	913	5	211
Far West stake	20	2,403	17	49,650	3	2,693	17	9,767	17	1,414
Florida	5	365	4	4,250	----	----	5	735	5	182
Fremont	6	364	5	11,300	----	----	4	430	4	142
Galland Grove	8	625	8	18,200	----	----	8	2,792	5	209
Holden stake	15	1,446	9	63,000	3	11,000	15	10,492	13	844
Idaho	4	308	----	(1)	----	----	3	2,729	4	142
Independence stake	11	4,982	11	1,352,600	9	15,008	11	117,001	11	2,982
Kansas City stake	14	3,542	11	127,964	4	33,400	14	81,798	14	1,514
Kentucky and Tennessee	3	372	3	2,700	----	----	3	220	2	80
Kewanee	11	736	9	33,250	3	3,500	9	3,341	9	360
Kirtland	8	1,172	5	242,000	1	7,700	8	6,793	7	591
Lamoni stake	14	2,074	12	79,800	----	----	14	10,300	14	1,202
Little Sioux	11	1,818	11	42,300	----	----	11	11,751	10	686
Minnesota	4	523	4	13,950	2	7,000	4	2,890	4	165
Mobile	5	816	5	5,850	----	----	5	1,318	4	236
Nauvoo	7	541	7	43,250	2	9,600	7	6,969	7	308
New York	7	372	5	30,300	1	2,000	5	3,310	6	198
New York and Philadelphia	7	1,233	7	78,500	2	5,600	7	26,826	7	585
North Dakota	4	379	----	(1)	----	----	3	1,423	3	135
Northeastern Illinois	12	1,120	8	34,900	1	1,550	10	7,785	11	461
Northeastern Kansas	6	442	6	12,700	----	----	6	3,795	6	261
Northeastern Missouri	3	222	3	16,000	----	----	----	(1)	1	110
Northeastern Nebraska	5	982	4	31,500	1	150	5	6,954	4	333
Northern California	13	1,631	11	46,100	1	850	12	19,314	11	644
Northern Michigan	13	828	6	10,700	1	200	9	2,111	9	409
Northern Wisconsin	5	297	4	10,500	1	800	5	719	5	184
Northwestern Kansas	4	302	----	(1)	----	----	4	628	3	93
Northwestern Ohio	7	423	5	12,200	1	700	5	2,477	7	281
Pittsburgh	5	530	3	26,000	2	550	4	5,409	5	285
Portland	8	523	6	8,500	----	----	7	3,481	6	302
Pottawattamie	7	1,419	7	29,800	3	400	7	4,498	7	598
St. Louis	13	1,208	10	48,800	2	1,700	8	27,098	11	608
Seattle and British Columbia	7	731	5	13,300	1	60	6	4,206	6	306
Southeastern Illinois	12	1,110	10	11,200	1	191	11	2,393	12	506
Southern California	8	1,620	6	105,500	2	21,500	8	14,255	8	727
Southern Indiana	5	529	4	20,400	1	5,597	4	4,632	4	224
Southern Missouri	7	336	----	(1)	----	----	5	372	4	140
Southern Nebraska	6	327	5	14,700	1	1,800	4	2,095	6	181

[1] Amount included in the figures shown on the line designated "District not reported," to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS—Continued

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Southern New England	11	1,152	7	46,661	3	5,017	10	12,132	10	548
Southern Ohio	16	1,381	12	53,800	1	900	13	8,839	15	669
Southern Wisconsin	9	536	6	14,200	2	2,100	8	3,933	9	262
Southern Michigan and Northern Indiana	16	1,474	10	48,575	5	9,462	15	12,604	15	702
Southwestern Kansas	4	325	-----	(1)	-----	(1)	4	2,048	3	92
Southwestern Texas	3	459	-----	(1)	-----	-----	3	1,132	2	85
Spokane	5	421	4	9,750	-----	-----	5	2,504	5	288
Spring River	16	1,613	14	33,100	1	500	15	7,669	15	876
Utah	4	327	3	9,800	-----	-----	4	732	4	185
Western Colorado	4	192	-----	(1)	-----	(1)	3	835	3	137
Western Maine	9	607	5	14,000	1	500	8	3,793	7	279
Western Michigan	10	585	7	12,300	-----	-----	8	2,981	8	279
Western Montana	3	241	-----	(1)	-----	-----	3	2,082	3	140
Western Oklahoma	4	409	4	3,800	-----	-----	4	785	4	289
West Virginia	6	346	4	9,500	1	1,450	4	1,736	5	149
Wheeling	6	469	5	23,500	2	2,975	6	6,202	6	314
Youngstown-Sharon	5	319	4	19,500	-----	-----	5	3,021	5	167
Unorganized districts	5	193	-----	(1)	-----	(1)	3	698	4	154
District not reported [2]	3	167	21	50,850	6	5,116	6	2,492	2	66

[1] Amount included in the figures shown on the line designated "District not reported," to avoid disclosing the statistics of individual churches.

[2] The figures for value, debt, and expenditures include data for churches in Arizona, Arkansas, Central Texas, Idaho, North Dakota, Northeastern Missouri, Northwestern Kansas, Southern Missouri, Southwestern Kansas, Southwestern Texas, Western Colorado, and Western Montana districts, and also in unorganized districts.

ORGANIZATION

The general organization of the church for governmental purposes, aside from the priesthood, which is described in the preliminary statement, includes the branch, the stake or district, the central place or Zion, and the general conference. The branch corresponds to the minor local church or parish. It has its meeting house and is under the care of a presiding elder elected by the branch. A stake of Zion is composed of a number of branches occupying a certain territorial district. It consists of a large branch (congregation) with which is associated several smaller branches in the vicinity. At its head are a president and two counselors, who are high priests. A district is an organization of several branches (congregations) in outlying territory. The general conference, composed of representatives from each of the districts, stakes, or churches not in districts, meets usually once a year, in the spring, for legislation touching the general affairs of the church, but of recent years has met twice in October and adjourned for longer periods than one year.

Bishops are the custodians and have charge of the finances and property interests of the church. The priest is to assist the presiding elder, and to preach, teach, expound, exhort, baptize, and administer the sacrament of the Lord's Supper. The duty of the teachers is to watch over the church, see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and to see that the church meets together often. The deacon is the assistant of the teacher in all these duties, and is the custodian of the local church property under the direction of the bishops.

The reorganized church also holds strongly for the separation of church and state, and for the noninterference of the church as such in politics and governmental affairs. It holds for the independence of individual members and freedom of conscience, and that religious service should be wholly voluntary.

WORK

The missionary work of the church, both home and foreign, is carried on by the seventies, under the direction of the Council of Twelve.

The report for 1926 shows 127 ministers employed in the home missionary work, who are sustained by the general church, and 17 churches aided, the amount contributed for this work being $280,000; in addition there are 6,094 local pastors and coworkers, high priests, elders, teachers, and deacons, who are self-sustaining.

Foreign missionary work is carried on in Great Britain, Sweden, Norway, Denmark, Germany, Switzerland, Australia, Palestine, New Zealand, Hawaii, the Society Islands, the Netherlands, and Canada. The report for 1926 shows 21 American missionaries, 897 native helpers, 172 organized churches with 13,389 communicants; 1 school at Jerusalem with 40 pupils, 1 house at Jerusalem with 4 inmates. The total amount contributed for foreign work in 1926 was $50,000 and the value of the property is estimated at $215,000.

The church maintains a college at Lamoni, Iowa, and an institute of arts and sciences and a nurses' training school at Independence, Mo. The total number of students reported in these schools for 1926 was: For Graceland College, 252; the Independence Institute of Arts and Sciences, over 900, including kindergarten, high school, and summer school. There is no kindergarten in the Independence city schools, so a large kindergarten is maintained by the church. Lectures on religious education and other subjects, a daily vacation Bible school, and a regularly accredited high school are also conducted. The nurses' training school has an enrollment of 46. The amount contributed for educational purposes was $29,000, and the value of the property used for such purposes was $550,000.

The church maintains 1 hospital in which 1,335 patients were treated during the year; and the 2 homes for the aged, with a total of 65 inmates. The amount contributed for the support of these institutions in 1926 was $23,500; and the property used for philanthropic work is valued at $220,000.

An interesting part of the philanthropy of the church has been the organization of the social service bureau within the past five or six years. This institution has taken over the work previously attempted by the children's home and old folks' homes. Its purpose is to place children in private homes rather than in an institution. During the year 1926 it handled 238 cases, which affected 624 persons, and in addition 146 employment cases. They had examinations of physical and other disorders and provided for hospital and other medical treatment for 52. Cases were settled outside of court where possible, but a few cases were taken to court when necessary. Sixty-five families received financial help. Sixty-five children and aged people were found in need of clothing and provisions and were provided for.

Another phase of the philanthropic work of the church is the children's clinic in Independence, in which 958 cases, from 489 families, were handled in 10 months of the year 1926, nearly one-fourth of those families having other church affiliations. This clinic has been in existence for 3 years and has handled 2,634 cases in that time.

Most of the home churches maintain Sunday schools and there are 85 Sunday schools in Canada and Hawaii with an enrollment of 3,808 scholars. There are also Sunday schools in the British Isles, New Zealand, Society Islands, Germany, and Palestine, but at present accurate figures are not available.

Other organizations are the department of women, and the department of recreation and expression for young people. The report for 1926 shows 390 branches of the young people's society, with an average attendance of 11,026.

The church maintains one printing establishment at Independence, Mo. There are other smaller presses owned by individual members and freely used, and also a church printing establishment in Australia.

Other departments of general work are:

The publicity bureau, which endeavors to give accurate information in reply to inquiries, acts as agent for the Herald Publishing House, and prepares literature for publication; the historical department and library, which has gathered a considerable collection of books dealing with the church and especially with its early history and which holds a number of valuable manuscripts; and the graphic art department, which concerns itself with collecting journals and booklets of historical interest and with preparing historical and geographical slides that are sent to all parts of the country. Also a church architect has been appointed to prepare plans for church buildings, thus securing more artistic structures and a more uniform style.

Even more than 10 years ago a start was made with wireless and radio broadcasting. The first station, in the vicinity of Kansas City, was established by this church and it has continued, under differing conditions, until the present time. From the beginning until now, it has developed from a station of small power to the present KLDS with 1,000 watts and full time. One church service and four or five other religious services are broadcast each week. But from the first, and in an increasing measure in later years, the station has been open to others; first, to ministers and city officers of Independence; later, to many of the leading ministers of Kansas City. It has broadcast repeatedly for the Red Cross and for other public organizations; also for the Lincoln and Lee University and other institutions of Greater Kansas City. It is primarily a station of as wide community use as possible, and in pursuance of this policy many lectures upon scientific subjects, grand operas and oratorios, and other good music have been broadcast.

LIBERAL CATHOLIC CHURCH

STATISTICS

The data given for 1926 represent 39 active organizations of the Liberal Catholic Church, all reported as being in urban territory. The total membership was 1,799, comprising 697 males and 1,102 females. The classification by sex and by age was reported by all of the 39 churches, 29 of which reported members under 13 years of age. No parsonages were reported by this body.

The membership of the Liberal Catholic Church includes persons who have been admitted to the local churches after having been duly baptized and confirmed.

As this is a new denomination, coming into existence in 1915 as a new form of Old Catholicism, no comparative statistics are available.

State tables.—Tables 1, 2, and 3 present the statistics for the Liberal Catholic Church by States. Table 1 gives for each State the number and membership of the churches and the membership classified by sex. Table 2 gives for selected States the number and membership of the churches, and the membership classified as under 13 years of age and 13 years of age and over. Table 3 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 3 is limited to those States in which 3 or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church, and for this reason no table is given showing the value of church property and the debt on such property. The States omitted from Table 3 can be determined by referring to the complete list which appears in Table 1.

Ecclesiastical divisions.—Table 4 presents, for each diocese in the Liberal Catholic Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 1.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: LIBERAL CATHOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	TOTAL MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	**39**	**1,799**	**697**	**1,102**	**63.2**
NEW ENGLAND:					
Massachusetts	1	33	13	20	
MIDDLE ATLANTIC:					
New York	5	210	105	105	100.0
Pennsylvania	1	14	5	9	
EAST NORTH CENTRAL:					
Ohio	1	60	24	36	
Illinois	2	383	136	247	55.1
Michigan	4	125	49	76	
Wisconsin	2	32	5	27	
WEST NORTH CENTRAL:					
Minnesota	3	146	58	88	
Iowa	1	9	4	5	
Missouri	2	41	16	25	
Nebraska	1	37	16	21	
SOUTH ATLANTIC:					
District of Columbia	2	30	6	24	
Georgia	1	39	17	22	
EAST SOUTH CENTRAL:					
Tennessee	1	4	2	2	
WEST SOUTH CENTRAL:					
Louisiana	1	11	4	7	
Oklahoma	1	11	2	9	
Texas	1	15	2	13	
MOUNTAIN:					
Montana	1	15	6	9	
Colorado	1	44	17	27	
PACIFIC:					
Washington	1	95	33	62	
California	6	445	177	268	66.0

[1] Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: LIBERAL CATHOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE		
			Under 13 years	13 years and over	Per cent under 13
United States	**39**	**1,799**	**266**	**1,533**	**14.8**
New York	5	210	25	185	11.9
Michigan	4	125	16	109	12.8
Minnesota	3	146	27	119	18.5
California	6	445	79	366	17.8
Other States	21	873	119	754	13.6

TABLE 3.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: LIBERAL CATHOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	39	32	$47,287	$43,070	$4,217	7	16	214
New York	5	4	10,965	9,700	1,265			
Minnesota	3	3	11,416	11,230	186	2	4	29
California	6	5	11,471	9,763	1,708	1	4	120
Other States	25	20	13,435	12,377	1,058	4	8	65

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DIOCESES, 1926: LIBERAL CATHOLIC CHURCH

DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	39	1,799	6	$160,000	5	$79,243	32	$47,287	7	214
California	6	445		[1]		[1]		[1]	1	120
Great Lakes	9	600					6	7,757	2	31
Northwestern	2	110		[1]		[1]			1	14
Provincial	22	644	4	84,000	3	58,000	19	26,955	3	49
Combinations [2]			2	76,000	2	21,243	7	12,575		

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

[2] The figures for value, debt, and expenditures represent data for churches in the California and the Northwestern dioceses.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The Liberal Catholic Church is an independent and autonomous body, in no way dependent upon the see of Rome, or upon any other see or authority outside its own administration. It is neither Roman Catholic nor Protestant—but Catholic. It is called Liberal Catholic because its outlook is both liberal and Catholic. Catholic means universal, but the word has also come to stand for the outlook and practice of the historical church as distinct from that of the later sects. The Liberal Catholic Church allies itself with this historical tradition. It aims at combining the Catholic form of worship with the widest measure of intellectual liberty and respect for the individual conscience.

The Liberal Catholic Church came into existence as the result of a complete reorganization in 1915–16 of the Old Catholic movement in Great Britain upon a more liberal basis. This church derived its Orders from the mother-see of the Old Catholic movement, the ancient archiepiscopal see of Utrecht in Holland.

[1] This statement was furnished by Rt. Rev. Irving S. Cooper, regionary bishop for the United States, Liberal Catholic Church.

The Liberal Catholic Church has carefully preserved this succession of Orders, but took its present name for a variety of reasons, because "Old Catholic" is frequently confused with "Roman Catholic," especially in the newer countries, and also to avoid giving offense to the Continental Old Catholic churches by imputing to them principles of liberalism in religion which would be distasteful to them. If this church, therefore, describes itself as "Old Catholic" it does so to indicate the source of its Orders and its essential unity with the historical Church.

The ancient Church of Holland, sometimes called "Jansenist," arose early in the eighteenth century. With characteristic hospitality the Dutch people had given sanctuary to many unfortunate Jansenist refugees who had fled from France and Belgium to escape Jesuit persecution. As a result, the Dutch Church was itself accused of complicity in the Jansenist heresy (an accusation of which it claims repeatedly to have cleared itself), and its Archbishop, Peter Codde, was deposed in 1704. An attempt to impose upon them a successor from outside confirmed the Dutch clergy in their attitude of resistance to Rome, whose interference they regarded as unlawful, and the Church has ever since maintained this position of independence.

Eventually one of their number was raised to the episcopate by a certain Bishop Varlet. The latter had been consecrated as Bishop of Ascalon *in partibus infidelium* and coadjutor to the Bishop of Babylon. On the evening of his consecration he received intelligence of the death of the Bishop of Babylon, whom he therefore succeeded in that see. On his way out to Babylon he passed through Holland, and as an act of Christian charity administered confirmation there to several hundred candidates who, in the absence of a bishop, were awaiting the sacrament. Having incurred the Pope's displeasure by this act, he returned to Holland and spent the remainder of his days there. Bishop Varlet then came to the aid of the Dutch Church and consecrated for it four Archbishops of Utrecht in succession, the first three dying without themselves conferring the episcopate. Varlet had himself been consecrated at Paris in 1719 by Bishop de Matignon, who in his turn had been consecrated in 1693 by the famous Jacques Bénigne Bossuet, the "Eagle of Meaux." Bossuet traced his episcopal lineage through Archbishop le Tellier, son of the Grand Chancellor of France, to Cardinal Antonio Barberini, nephew of Pope Urban VIII. The validity of the consecration conferred by Bishop Varlet was therefore unquestionable, and the Orders of the so-called Dutch Jansenist Church are everywhere acknowledged as valid.

When the Vatican Council of 1870 decreed the infallibility of the Pope, a number of the leading scholars of the Continent of Europe, headed by Dr. von Döllinger, the foremost ecclesiastical historian of the day, refused to accept so serious an innovation in doctrine. Independent congregations were formed, who took the title of "Old Catholic" in contradistinction to the new Catholicism of Rome, and this movement was able to secure the episcopal succession from the Dutch Church, which presently united with it. The Old Catholic Church is therefore a Catholic Church, independent of Rome, having indisputably valid Orders.

DOCTRINE AND ORGANIZATION

The Liberal Catholic Church draws the central inspiration of its work from an intense faith in the Living Christ, believing that the vitality of a church gains in proportion as its members not only commemorate a Christ who lived 2,000 years ago, but strive also to serve as a vehicle for the Eternal Christ, who ever lives as a mighty spiritual Presence in the world, guiding and sustaining His people.

It regards the promise of the Presence of the Christ as validating all Christian worship, but it further holds that the Lord also appointed certain rites or sacraments for the greater helping of His people, to be handed down in His church as special channels of His power and blessing. It recognizes seven fundamental Sacraments: Baptism, Confirmation, the Holy Eucharist, Absolution, Holy Unction, Holy Matrimony, and Holy Orders. To ensure their efficacy to the worshipper, it guards with the most jealous care the administration of all sacramental rites and carefully preserves its episcopal succession.

Besides perpetuating these sacramental rites, Christ's immediate followers handed down in His Church a body of doctrine and certain fundamental principles of belief and conduct which are to be found in the Holy Scriptures, the creeds, and other traditions of the church. In the formulation of this body of doctrine and ethics, the Liberal Catholic Church takes what in some respects is a unique position among the churches of Christendom. Moving within the orbit of Christianity and regarding itself as a distinctively Christian Church, it nevertheless holds that the other great religions of the world are divinely inspired and that all proceed from a common source, though different religions stress different aspects of this teaching and some aspects may even temporarily drop out of existence. It therefore does not seek to convert people from one religion to another and welcomes to its altars all who reverently approach them. As a working basis of fellowship, it asks of its members not the profession of a common belief, but their willingness to worship corporately through a common ritual, and permits to its lay members (though not, of course, to its clergy) entire freedom in the interpretation of creeds, Scriptures, tradition, and liturgy. It takes this attitude not from any indifference to truth or revelation, but because it has so high a regard for them. A truth is not a truth for man, nor is a revelation a revelation, until he sees it to be true for himself; as he grows into spirituality, so will he grow into the perception of truth. While certain of the higher teachings must remain within the category of revelation, because so far beyond human grasp and attainment, others less remote are capable of verification and even of development by those who have unfolded within themselves the necessary spiritual faculties. Man being in essence divine can ultimately know the Deity whose life he shares and, by gradually unfolding the divine powers that are latent in him, can grow into knowledge and mastery of the universe, which is the expression of that divine Life.

The Liberal Catholic Church uses a revised liturgy in the vernacular, wherein the essential features of the various sacramental forms are preserved with scrupulous care, but the prevailing tone is one of devotional and joyous aspiration. The endeavor has been throughout to place no sentiment on the lips of priest or congregation which they can not honestly and sincerely mean, or reasonably be expected to carry out in practice. The fear of God and His wrath, the oft-repeated appeals for mercy and other forms of petition which are survivals of a primitive people, together with the haunting fear of everlasting hell—all these have been eliminated from the ritual as derogatory alike to the idea of a loving Father and to the men whom He created in His own image. For while the essential truths of religion are changeless, the presentation and setting of these truths must vary as the races advance into fuller enlightenment.

Auricular confession is entirely optional, and its frequent and systematic practice is not encouraged. Believing, however, that the grace of Absolution is one of the gifts of Christ to His people, the Church offers this aid to those who desire it; this is not to be regarded as enabling one to escape the consequences of wrongdoing, but rather as a reheartening and a restoration of that inner harmony of nature which has been disturbed by the wrong conduct.

Candidates are admitted to the churches by baptism, or (if that has been duly performed) by confirmation. If the candidate has received both baptism and confirmation in complete form, then a simple form of admission is used, in which a blessing is invoked on the religious aspirations of the candidate. The essentials of its baptismal rite are: The proper use of water (by process of ablution, at least) and the usual trinitarian formula, together with the application of the oil of catechumens and chrism. The essentials of its confirmation rite are: The imposition of the bishop's hand with proper formula, and the use of chrism. When persons who wish to join the Liberal Catholic Church have received these sacraments according to any less complete form, it is usual to repeat them "conditionally."

The Liberal Catholic Church neither enjoins nor forbids the marriage of its clergy. No fee may be exacted for administering the sacraments or for other spiritual work and the finances of each church are managed by its laity wherever practicable.

WORK

This Church lays great stress on the corporate aspect of Christian life and worship, believing that as a system of ethics, philosophy, and worship, Christianity was chiefly intended to help men to grow into the love of Christ, and in so doing to solve the many difficulties which beset the path of human brotherhood—that brotherhood which must be the corner-stone of all truly religious life. It does not, as a body, enter into politics or sociology, but feels that it should rather make itself a motive power behind social and political amelioration, by inspiring its members with the love of humanity and the desire to serve their fellows, while leaving them free to select their own aims and methods. It helps its members to develop spiritual vision and gain first-hand knowledge of truth by providing opportunities for growth through worship and explaining to them the ancient science of unfolding the divine potentialities which exist in every one.

Special attention is given to healing. In the great revivifying power of the Holy Spirit and the various sacraments the Church has a means of grace which should immeasurably fortify the methods of the newer medicine. The time has surely come when the healing and priestly functions may be seen to be in a measure complementary the one to the other, for on all hands there is a growing recognition that bodily ailments are in many instances the outcome of inner maladies of the soul, and in any case can best be remedied when the soul is at peace. The Church will endeavor to restore these ministrations of healing to their rightful place in the economy of life.

The Liberal Catholic Church aims at combining the traditional Catholic form of worship—with its stately ritual, its deep mysticism, and its abiding witness to the reality of sacramental grace—with the widest measure of intellectual liberty and respect for the individual conscience. It brings into alliance with the worship of the church all that is good and true in the modern renaissance of thought, which is finding expression in the newer "borderland" science, mysticism, new thought, psychical research, and other kindred movements. It welcomes to all its activities members of other churches, but its chief appeal is addressed to the thousands who stand outside the existing church organizations and religious societies and are bereft of the help they could otherwise receive. Its congregations are mainly composed of men and women who had ceased to attend church.

The national headquarters of this body is St. Alban's Pro-Cathedral, 2041 Argyle Avenue, Los Angeles, Calif.

LIBERAL CHURCH OF AMERICA

STATISTICS

The data given for 1926 represent 3 active organizations of the Liberal Church of America, all reported as being in urban territory. The total membership was 358, comprising 213 males and 145 females. The classification of membership by sex and by age was reported by all of the 3 churches, none of which reported any members under 13 years of age.

Membership in the Liberal Church of America is based upon the acceptance of the principles laid down in the preamble to the Constitution of the United States, the desire to seek the truth, and the purpose to practice the Golden Rule in the activities of daily life.

There were no church edifices, parsonages, nor Sunday schools reported. Church expenditures for 1926 amounting to $131 were reported by two of the churches, of which $56 was for current expenses and improvements and $75 for benevolences, missions, etc.

As this body was not reported at prior censuses, no comparative data are available.

State table.—Table 1 presents the statistics of the Liberal Church of America by States, giving the number and membership of the churches and the membership classified by sex.

TABLE 1.—NUMBER AND MEMBERSHIP OF CHURCHES AND MEMBERSHIP BY SEX, BY STATES, 1926: THE LIBERAL CHURCH OF AMERICA

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	TOTAL MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	3	358	213	145	146.9
Mountain:					
Colorado	1	67	40	27	----
Pacific:					
Washington	1	266	156	110	141.8
California	1	25	17	8	----

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The first effort to organize a church without theology, creed, or dogma was made by Richard Wolfe, of Denver, Colo. While holding a judicial position in the city and county of Denver, in 1912, he organized a class in Ethical Culture, of which he was selected as teacher. The class resolved to form a church founded on the principles enumerated in the preamble of the Constitution of the United States of America, to be known as the First Agnostic Church of Denver. This project, however, was not immediately carried out.

In 1914 a Rationalist Society was organized in Denver. Mrs. Olive Oliver was elected president and Richard Wolfe secretary. The World War came on, and a division on that subject wrecked the society. Before 1912 Judge J. G. S. Schwalm, of Sterling, Colo., had suggested an "Uncle Sam Religion." Out of these various efforts there grew a feeling that a church based on patriotic and liberal principles should be organized, and in 1922 Frank Hamilton Rice and others formed the First Liberal Church of Denver. Later it was incorporated under the laws of the State of Colorado and given full power to function as a church and also as an educational institution, to ordain ministers and consecrate bishops, and to establish churches and schools and confer degrees.

The basic principles of the Liberal Church are taken from a summary of American Civic Faith, by William Tyler Page, as follows:

> We believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. We therefore believe it is our duty to our country to love it, to support its constitution, to obey its laws, to respect its flag, and to defend it against all enemies.

So far as formulated, their articles of religion are as follows:

To do good; to learn how to live; to seek the truth; to practice the Golden Rule; to act according to common sense; to strive to be thrifty, industrious, saving, and constructively employed; to rationally and intelligently attempt to be healthy, happy, and successful, and assist others to be the same.

The Liberal Church requires no stated belief other than that above given. Only a few churches have been established—one in Denver, Colo., one in San Diego, Calif., and one in Seattle, Wash. These churches are autonomous in government.

Their work consists at present in laying a foundation for future activities. President Rice, of the Denver church, has consecrated a number of bishops, who are spreading the gospel of the Liberal Church and making an effort to establish such churches throughout the Nation.

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[1] This statement was furnished by Richard Wolfe, bishop of the Liberal Church of America, Denver, Colo.

LITHUANIAN NATIONAL CATHOLIC CHURCH OF AMERICA

STATISTICS

The data given for 1926 represent 4 active organizations of the Lithuanian National Catholic Church, all reported as being located in urban territory. The total membership was 1,497, of whom 761 were males and 736 were females. The classification by age was reported by all of the 4 churches, all of which reported members under 13 years of age.

The membership of the Lithuanian National Catholic Church includes all baptized persons connected with the several parishes.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926 and 1916. A change in organization since 1916 accounts in part for the loss in membership.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: LITHUANIAN NATIONAL CATHOLIC CHURCH OF AMERICA

ITEM	1926	1916
Churches (local organizations)	4	7
Increase [1] over preceding census:		
Number	−3	
Per cent [2]		
Members	1,497	7,343
Increase over preceding census:		
Number	[3]	
Per cent	[3]	
Average membership per church	374	1,049
Church edifices:		
Number	6	6
Value—Churches reporting	4	6
Amount reported	$139,000	$88,000
Average per church	$34,750	$14,667
Debt—Churches reporting	4	6
Amount reported	$44,800	$65,700
Parsonages:		
Value—Churches reporting	4	1
Amount reported	$39,000	$6,000
Debt—Churches reporting	2	
Amount reported	$14,000	
Expenditures during year:		
Churches reporting	4	7
Amount reported	$22,151	$17,374
Current expenses and improvements	$17,778	$11,255
Benevolences, missions, etc.	$4,373	$1,736
Not classified		$4,383
Average expenditure per church	$5,538	$2,482
Sunday schools:		
Churches reporting	1	1
Officers and teachers	3	2
Scholars	217	140

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Because of organic changes between 1916 and 1926 the membership figures for the two censuses are not comparable.

State table.—Table 2 presents the statistics for the Lithuanian National Catholic Church by States, giving for each State in 1926 the number and membership of the churches classified by sex, and also the membership classified as under 13 years of age and 13 years of age and over. Separate presentation, by States, of financial data is omitted, to avoid disclosing the statistics of individual churches.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX AND AGE, BY STATES, 1926: LITHUANIAN NATIONAL CATHOLIC CHURCH OF AMERICA

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX			MEMBERSHIP BY AGE		
			Male	Female	Males per 100 females	Under 13 years	13 years and over	Per cent under 13
United States	4	1,497	761	736	103.4	504	993	33.7
Middle Atlantic:								
Pennsylvania	2	767	415	352	117.9	274	493	35.7
East North Central:								
Illinois	2	730	346	384	90.1	230	500	31.5

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The first Lithuanian National Catholic Church was organized in 1914 by Lithuanians, at Scranton, Pa., by the advice and with the help of Bishop Hodur, head of the Polish National Catholic Church of America. He appointed Rev. S. B. Mickięwicz as its pastor, and later the present pastor, Rt. Rev. J. Gritenas. Mickiewicz subsequently organized several Lithuanian congregations in Chicago, Ill., under the jurisdiction of Archbishop Carfora, of the Old Roman Catholic Church.

At a synod held by the Polish National Catholic Church in 1924, at Scranton, the Rev. J. Gritenas was elected and consecrated as bishop of the Lithuanian churches, and at the present time has under his care four churches in Pennsylvania and Illinois.

These Lithuanian churches are in no way connected with the Old Roman Catholic Church; they accept the first four general councils of the church and use the Niceno-Constantinopolitan creed. The liturgy is Lithuanian. The supreme ecclesiastical authority is vested in a Synod. The Church maintains a seminary which prepares students for the priesthood of the church.

[1] This statement was furnished by Rt. Rev. John Gritenas, bishop, Lithuanian National Catholic Church of America.

LUTHERANS

GENERAL STATEMENT[1]

History.—The Evangelical Lutheran Church is the organized form or expression of Biblical Christianity republished during the Reformation in the sixteenth century, under the conservative leadership of Martin Luther. The restoration was on the basis that only what was contrary to the Scriptures was to be rejected in the church. The Scriptures thus became the standard by which to judge all religious institutions and all doctrine, as well as a sufficient source of Christian truth. Since Luther's day the church which bears his name has been planted in practically every country of the world, and falls into three main groups: First, Evangelical Germany, with her neighbors—Poland, Russia, Lithuania, Czechoslovakia, Austria, Hungary, Rumania, Yugoslavia, France, and Holland; second, a group of other nations which have established the Lutheran Church as the state church—Denmark, Iceland, Norway, Sweden, Finland, Esthonia, and Latvia; third, the United States of America and Canada. The Evangelical Lutherans in the other parts of the world bring the total of Lutheran population to between 80,000,000 and 100,000,000, with about 70,000 congregations and 49,000 pastors, thus comprising the largest confessional group in the non-Roman Evangelic Christendom.

The history of the Lutheran Church in America is largely the story of migrations from Lutheran countries, and the beginnings of the church in the Americas, North and South, bears out the statement that the "blood of the martyrs becomes the seed of the church." In South America the Welsers from Augsburg sponsored a settlement in Venezuela in 1529, one year before the Augsburg Confession, and according to Von Kloden the entire colony had accepted the Lutheran faith as early as 1532. The colony, however, went the way of Spanish conquest. Likewise, in North America, Lutherans from the French colonies under General Ribaut and General Rene de Laudonniere in the Carolinas in 1562 and 1564 met Spanish conquest under Menendez, who boasted that he had come to the Americas to hang and behead all Lutherans.

The Danes were in North America on the shores of Hudson Bay from September, 1619, until February, 1620; and here Rasmus Jensen, the first Lutheran pastor in North America, held services and was buried at his death on February 20, 1620. Among the earliest settlers on Manhattan Island were Lutherans from the Scandinavian countries, Germany, and Holland. The very man who is credited by some historians with having built in 1613 the first habitation for white men on Manhattan Island, Henrich Christiansen, from the German town of Cleve, on the lower Rhine, historical research reveals was a Lutheran. The first white child born north of Virginia was John Vinje, a Norwegian Lutheran, born on Manhattan Island in 1614. The earliest Lutherans to settle permanently in North America came from Holland to Manhattan Island in 1623. Jonas Bronck, whose name is perpetuated in Bronx Borough, is credited by historians as having been a "pious Lutheran." He arrived in 1639. For years they had great difficulty in establishing their own forms of worship because of

[1] This statement, which is somewhat longer than that published in Part II on the Report of Religious Bodies, 1916, has been furnished by the Rev. J. A. Morehead, D. D., LL. D., Th. D., executive director, National Lutheran Council, who states that the body of the article was compiled by the Rev. G. L. Kieffer, D. D., Litt. D., and the section on church polity was composed by the Rev. M. G. G. Scherer, D. D.

instructions issued by the authorities of Holland to the Governor of New Amsterdam "To encourage no other doctrine in New Netherlands than the true Reformed." The Lutherans banded together in 1648 and formed a congregation of the "Unaltered Augsburg Confession of Faith." The Lutherans on Manhattan Island in October, 1653, numbered 50 families. When Stuyvesant denied them permission to call a Lutheran pastor, they appealed to the authorities overseas, but persisted in their demand and held religious services in houses without a minister. On February 1, 1656, Stuyvesant's "Ordinance against Conventicles" was posted, imposing penalties of £100 Flemish for preaching and £25 for every attendant at the service. As a result a number were cast into prison. Because of the edict and all his harsh treatment of the Lutherans, Stuyvesant was rebuked by the authorities in Holland. This resulted in the appeal to the Lutheran Consistory of Amsterdam for a minister. In July, 1657, Rev. John Ernest Gutwasser arrived to minister to the two congregations in New Amsterdam (New York) and Fort Orange (Albany). Gutwasser began to preach, although he was not allowed to assume charge of the congregations, and was finally compelled to yield and to return to Holland in 1659.

The second Lutheran pastor to arrive on Manhattan Island while the Dutch were in power was Abelius Zetskorn, whom Stuyvesant directed to the Dutch settlement of New Amstel (New Castle on the Delaware). When the Dutch, however, were called upon, in 1664, to surrender Manhattan to the English, according to the proclamation of the Duke of York, the Lutherans were granted religious liberty along with the Reformed colonists, and a charter was issued by the English on December 6, 1664, to the congregation of the Unaltered Augsburg Confession of Faith, formed in 1648. This congregation has a continued history down to the present time in the congregation of St. Matthew's Lutheran Church, New York City, the charter being in their possession to-day. In 1669, Jacob Fabricius was sent over by the Lutheran Consistory of Amsterdam, and, in 1671, Bernhard Arensius, to minister to the Lutherans of New York and Albany. In 1702 Pastor Rudman, a Swede from Pennsylvania, cared for these congregations, being succeeded by Justus Falckner, who was the first Lutheran minister ordained in America, November 24, 1703, in the Swedish Gloria Dei Lutheran Church of Wicaco, Philadelphia, Pa.

The migration of the Germans to New York was led by Rev. Joshua Kocherthal with 51 Palatines in December, 1708. They formed a third Lutheran congregation at Quassick or Newburg, where they settled in the spring of 1709. Kocherthal returned to London in July, 1709, and came back to America in January, 1710, with a multitude of immigrants in 11 ships, 2,200 Palatines being thus settled on the Hudson at East and West Camp. The leader of this colony was John Conrad Weiser, sr., a Lutheran, who became a captain in the French and Indian Wars. His son, John Conrad Weiser, jr., became the head of the Indian bureau of the English Government in Pennsylvania in 1732, and no treaty was made with the Indians from that date until the time of his death in 1760 that did not have his signature. He was largely instrumental in causing the Iroquois nation to throw their allegiance to the English colonies in the French and Indian Wars.

The Swedish migration began with a colony founded on the Delaware River March 19, 1638. The primary consideration of Gustavus Adolphus, King of Sweden, in the founding of a colony in America was the planting of the Christian religion among the wild inhabitants of the country. While the commercial interests of his subjects and the extension of his power were elements inherent in the purpose of the King, the movement was inspired by Christian zeal and Christian humanity, as with prophetic eye, to provide an asylum for the defenseless of every land and particularly to promote the common interests of the

Protestant world, and this was one of these conceptions which did not die with the author. Finally, a ship of war and another small vessel laden with people, with provisions, and with merchandise for traffic with the Indians, and with manuals of devotion and instruction in the holy faith, set sail in August, 1637, to found a New Sweden on the banks of the Delaware. Here the first Lutheran congregation in America was assembled in Fort Christina in 1638. This was the first colony to forbid slavery in America, the edict being issued in 1638, and in 1642 they issued the first edict of religious toleration in America.

Pastor Reorus Torkillus was the second Lutheran pastor to serve in North America and the first in the United States. He arrived in the Swedish colony in 1640 and held Lutheran services in Fort Christina. His work was continued by John Campanius, who arrived in America February 16, 1643. Three years later, 1646, he dedicated the first Lutheran Church building in America at Christina (Wilmington). Campanius learned the language of the red men and became the first Protestant missionary among the North American Indians. Here he translated "Luther's Small Catechism" into the Delaware language some years before the appearance of Eliot's Indian Bible, completing the manuscript in 1646. Eliot's Bible was not printed until 1661, and Campanius' was not put into print until 1696; however, written copies were used up to that time. Campanius returned to Sweden in 1648, leaving his church of 200 people in charge of Lars Lock, who was succeeded by Jacob Fabricius. In 1669 a block church was erected by the Swedes at Wicaco, now a part of Philadelphia, and about 1694 the first English Lutheran services were held in Germantown and in Philadelphia by Heinrich Bernhard Koester. The block church at Wicaco was superseded in 1700 by Gloria Dei Church, which is still standing, as is also the Trinity Church at Wilmington, Del., the corner stone of which was laid in 1698. The Raccoon Swedish Church at Swedesboro, N. J., was also organized in 1698.

The German migration to the Middle Atlantic States began in the last quarter of the seventeenth century and continued through the eighteenth century. Various congregations were organized in and around Philadelphia, with here and there an organization in New York, Pennsylvania, Delaware, and Maryland from 1643 to 1710. The earliest ministers who visited the Germans in Pennsylvania were the Swedish pastors on the Delaware. The first Lutheran service held in Pennsylvania was held in Wicaco (Philadelphia) June 9, 1667. Among the pioneer German ministers working in Pennsylvania was Daniel Falckner. He labored in Pennsylvania from 1700 to 1708, organizing in 1703 the Lutheran congregation at New Hanover, Pa., this being the first point of record where permanent organization was formed among the German Lutherans in Pennsylvania. Another pioneer in Pennsylvania was Anthony Jacob Henkel, who came to America in 1717. He is supposed to have traveled on horseback to the Germans in Virginia and also to have visited all the Lutheran settlements near his home in New Hanover.

Pastor Henkel was succeeded by John Casper Stoever, sr., and John Casper Stoever, jr. To the latter most of the missionary work is attributed. He was in America 14 years before Muhlenberg came.

In the South the Saltzburger migration to Georgia occurred, and the German migration to Virginia and the Carolinas, and there was a second migration of Germans to these colonies from the Middle Atlantic colonies. In Georgia the Lutheran Church was planted by a group of 1,200 Saltzburgers, who landed at Savannah March 10, 1734. This colony was led by Pastors John Martin Bolzius and Israel Christian Gronau. Governor Oglethorpe led the immigrants 23 miles northwest of Savannah, where they erected a monument of stones where now stands the Ebenezer Church. In 1736 the first orphanage in America was established by the Lutheran Saltzburgers in Georgia. Five years later, in 1741, the

Jerusalem Church of Effingham County was built. The descendants of these Saltzburgers still maintain flourishing churches in that county. In the Carolinas and Virginia the descendants of the German colonists in the early eighteenth century also maintain flourishing congregations to this day.

Up to the middle and, indeed, the latter part of the eighteenth century, the history of the Lutherans in America is not alone the history of migration of peoples but the history of the individual congregations and pastors primarily. Even before the middle of the eighteenth century steps were taken looking toward the organization of pastors and churches into conferences and synods.

John Christian Schultz arrived in America in 1732 and as a pastor showed his organizing ability and business-like methods of doing his work. In some respects he did more to prepare the way for Muhlenberg than any one else. As the result of letters written by the congregations at Philadelphia, New Providence, and New Hanover, Pastor Henry Melchior Muhlenberg was called to America, arriving September 23, 1742. He landed at Charleston and visited Bolzius and the Saltzburgers at Ebenezer and arrived in Philadelphia November 25, 1742. His name is linked forever with the beginning of organized Lutheranism in America; in fact, he became the patriarch of Lutheranism in America. He brought the primitive congregations into order, infused into them a strong piety and true church life, provided them with good pastors, introduced schools for the education of children, and established and preserved the Christian home. Muhlenberg's activities included the Lutheran churches in New York, New Jersey, Pennsylvania, and Maryland. By the middle of the eighteenth century, Pennsylvania contained about 60,000 Lutherans, four-fifths being German and one-fifth Swedes. On August 26, 1748, Muhlenberg, with six other ministers and lay delegates of three organizations, organized the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States (now a constituent synod in the United Lutheran Church in America), the first Lutheran synod in this country. This was the most important event in the history of American Lutheranism in the eighteenth century. It was followed by the organization of the Evangelical Lutheran Ministerium of the State of New York and Adjoining States and Lands in 1786 and the Synod of North Carolina in 1803, both of which are now constituent synods in the United Lutheran Church.

The extraordinary growth of the Lutherans in America must be attributed largely to Lutheran immigration and to the effort on the part of the different synods to reach all Lutheran immigrants. During the nineteenth century these immigrants in large numbers came to America, forming German, Swedish, Norwegian, Danish, Icelandic, Finnish, and other language settlements, largely in the central, northwestern, and western parts of America. At the same time they established their churches and schools for religious instruction and worship. A number of synods were formed, each adapted to the peculiar conditions of language, previous ecclesiastical relation, and geographical location. However, as the churches came into a closer fellowship the distinctive features tended to fade out and the small synods became absorbed in others. The movements for union have resulted in the organization of (1) the Norwegian Lutheran Church of America at St. Paul, in 1917, by the merger of the United Norwegian Church in America (organized in 1890), Hauge's Evangelical Lutheran Synod (organized in 1875), and the Norwegian Evangelical Lutheran Church in America (organized in 1853); (2) the Evangelical Lutheran Joint Synod of Wisconsin and other States, in 1917, by the merger of the Joint Synod of Wisconsin, Minnesota, Michigan, and other States (organized in 1892), the German Synod of Minnesota and other States (organized in 1860), the Evangelical Lutheran Synod of Michigan and other States (organized in 1860), and the District Synod of Nebraska (organized in 1904); (3) the United Lutheran Church in America, in New York, in 1918, by

the merger of the General Synod (organized at Hagerstown, Md., in 1920), the General Council (organized at Fort Wayne, Ind., in 1867), and the United Synod of the Evangelical Lutheran Church in the South (organized in 1886). Definite steps have also been taken toward organic union of the Joint Ohio, Iowa, and Buffalo Synods, full doctrinal agreement having been reached subsequent to the report for 1926; a similar movement has been instituted in regard to the Norwegian Lutheran Church and the United Danish Church.

Unity of faith and work of the Lutheran Church in America has further manifested itself in the organization of (1) the Evangelical Lutheran Synodical Conference of North America at Milwaukee, Wis., in 1872, a federation now in effect of the following general Lutheran church bodies or synods: The Missouri Synod, the Joint Wisconsin Synod, the Slovak Synod, and the Norwegian Synod—organized to meet for discussion and to carry on common work, such as Negro missions, foreign missions, inner missions, etc.; (2) the National Lutheran Commission for Soldiers and Sailors' Welfare in 1917, by all of the general Lutheran church bodies—organized to coordinate the many Lutheran efforts to serve the "men with the colors" during the World War; (3) the National Lutheran Council—organized in 1918 as an agency for general Lutheran church bodies for regular work of representation, statistical and reference library service, publicity service, and emergency work of European relief and foreign mission relief; (4) the Lutheran World Convention movement at Eisenach, Germany, in 1923, representing the Lutheran Church in all the countries of the world.

The Immanuel Synod of the Evangelical Lutheran Church of North America, organized in 1885, has disbanded since 1916, most of the pastors and congregations uniting with other general Lutheran church bodies. The Evangelical Lutheran Jehovah Conference, which was reported for 1926, subsequently went out of existence.

The Lutheran Church in the United States and Canada in 1926 expresses itself through the following general Lutheran church bodies or synods, the date of organization being given in parentheses: United Lutheran Church in America (1918); Evangelical Lutheran Augustana Synod of North America (1860); Evangelical Lutheran Synod of Missouri, Ohio, and Other States (1847); Evangelical Lutheran Joint Synod of Wisconsin and Other States (1850); Slovak Evangelical Lutheran Synod of the United States of America (1902); Norwegian Synod of the American Evangelical Lutheran Church (1918); Norwegian Lutheran Church of America (1917); Evangelical Lutheran Joint Synod of Ohio and Other States; (1818); Lutheran Synod of Buffalo (1845); Evangelical Lutheran Church in America (Eielsen Synod) (1846); Evangelical Lutheran Synod of Iowa and Other States (1854); Danish Evangelical Lutheran Church in America (1872); Icelandic Evangelical Lutheran Synod in North America (1885); Finnish Evangelical Lutheran Church of America, or Suomi Synod (1890); Lutheran Free Church (1897); United Danish Evangelical Lutheran Church in America (1896); Finnish Evangelical Lutheran National Church of America (1900); Finnish Apostolic Lutheran Church (1872); Church of the Lutheran Brethren of America (1900); Evangelical Lutheran Jehovah Conference (1893); Independent Lutheran Congregations.

Doctrine.—The Lutherans of the United States and Canada receive and hold the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept the three ecumenical creeds—namely, the Apostles', the Nicene, and the Athanasian. They receive and hold the Unaltered Augsburg Confession as a correct exposition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. All of the bodies accept and use Luther's Small Catechism. None reject any of the other symbolical books of the Evangelical

Lutheran Church—namely, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, and the Formula of Concord. Many accept all of these.

The cardinal doctrine of the Lutheran system is justification by faith alone in Jesus Christ. It acknowledges the Word of God as the only source and the infallible norm of all church teaching and practice. The Word of God reaches man through preaching the law and the Gospel, which begets daily repentance and faith, the true marks of a Christian life. The sacraments of baptism and the Lord's Supper are not regarded as mere signs and memorials, but as channels through which God bestows His grace. The Lutheran faith does not center in the doctrine of the sovereignty of God or in the church, but it centers in the Gospel of Christ for fallen men. The Lutheran Church is conservative in spirit and holds to all the teachings and customs of the ancient church which are not in conflict with the Scriptures. The church's unity is a unity of doctrine, and its independence is an independence in regard to government. Organic unity in the church is a secondary matter to Lutherans, since the true unity is that of the true church, to which belong all in every land and church who are true believers, and these are known to God alone. The visible church exists in its work and office and for the defense of the truth, but not as an object in itself. Lutherans reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. Lutherans believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. The Lutheran Church believes in infant baptism, and baptized persons are regarded as having received from the Holy Spirit the potential gift of regeneration, and are members of the church, though active membership follows confirmation. To the Lutherans the mode of baptism is considered of secondary importance. The Lutheran Church emphasizes Christian education, thorough catechetical instruction preparatory to confirmation being the custom.

Organization.—In order to understand the polity of the Lutheran Church it is necessary to keep in mind the definition of what the church is: "The church is the congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered." Among Lutherans the distinction between the laity and the clergy or ministry rests solely upon the orderly exercise of a function which is necessary to the being and continuing life of the church—namely, the preaching of the Gospel and the administration of the sacraments. This is committed to the ministry, and in reference to the exercise of this function all ministers are equals; and besides this there is no power which the minister as such can claim the right to exercise, whether he be called bishop, priest, minister, or pastor. All of these are designations of office, not of necessary orders in the ministry or among the faithful.

In Europe, Lutheran Church polity has followed more or less definitely the forms of political government in the several countries, and that not always freely. Accordingly, organization has hitherto functioned through the exercise of authority from the head downward; that is, through bishops, general superintendents, and the like. With the establishment of more democratic forms of government the process has been in many instances reversed.

In the United States and Canada the Church has its own free life, independent of the State. Nevertheless, organization has taken place in all Lutheran bodies, whatever the parent country whence they came, along lines having at least general resemblance to the arrangements adopted for the conduct of political government. There are (1) congregations, corresponding to the local or municipal government; (2) synods, corresponding to the State government (in some in-

stances called districts and in still others conferences); and (3) general organizations variously named, corresponding to the National Government.

The congregation is composed of the people and the pastor. The pastor is elected and called by the voting members of the congregation, usually without any time limit. The congregation has the power, however, to terminate the relationship, but it may not depose the pastor from the ministry of the church.

In the Lutheran Church ordination to the ministry is, as a rule, an act of the synod at its annual meeting. It is done with prayer and the laying on of hands by the president of the synod, other ministers usually assisting in the rite. In exceptional cases it may be done at another time and place by a committee appointed by the synod for the purpose. It follows examination of the candidate by a committee of the synod, which covers his scholastic attainments, his fitness for the office, and his loyalty to the Lutheran confessions, particularly the Augsburg Confession. Each minister is a member of the synod which ordained him or of the synod in which he is a pastor, and is subject to its discipline.

In practically every Lutheran Church body in America the congregation is acknowledged as the primary body and the unit of organization. All authority belongs to the congregation together with the pastor, except such as is delegated by constitutional covenant to the larger organization. The internal affairs of the congregation are administered by a church council consisting of the pastor and lay officers. These officers are elected by the congregation, and in many instances a number of them are called elders and others deacons; where this is the case the elders together with the pastor have charge of the spiritual concerns and the deacons of the temporal affairs of the church. In other cases there are no elders, but deacons only. There is a growing tendency toward this form. There are also trustees who have charge of the property. These are usually laymen and may or may not be members of the church council.

To every congregation belongs inherently the right of representation and also the right of entering into relations with other congregations one with it in faith for the purpose of promoting common interests and activities. From these principles result wider organizations.

Organization above the congregation assumes various forms in the several church bodies. In some cases the next higher judicatory is the synod. The synods are composed of the pastors of the congregations and of lay representatives, one for each congregation or each pastoral charge, and they have only such powers as are delegated to them by the congregations under the provisions of the synodical constitution. In other cases there are districts or conferences which are territorial, which are similarly composed and exercise within their respective bounds the rights and duties constitutionally assigned to them. Some of these have limited powers of legislation, while others are chiefly consultative and advisory.

Still more comprehensive than these intermediate organizations are the general bodies which are national or international in scope. These general organizations are variously named, as church, synod, or conference. The authority exercised by these bodies also varies; some have legislative authority committed to them, and their actions within constitutional limitations are recognized as authoritative by the constituent synods, districts, or conferences, and by the congregations. Others have little or no such authority, but are simply conferences of synods or of congregations for purposes of consultation. The interests entrusted mainly to the general bodies are those pertaining to worship, education, publication, and to eleemosynary and missionary activities.

There is general agreement that the seat of authority and power is primarily in the congregation. The differences which are found as between the districts of the several bodies and as between the general bodies themselves in regard to the

powers exercised by them are to be explained, in part at least, by the processes of organization. In some cases the intermediate organizations (synods, districts, conferences) were first organized and later the general bodies, the process being from below upward; in such cases the powers of the intermediate bodies are relatively larger. In other instances the general bodies were organized with a small beginning, and as they grew were divided, thus forming the intermediate organizations from above downward. In instances of this kind the powers of the intermediate organizations are relatively less. Congregations meet in business session at least annually; constituent synods, districts, and conferences in convention, annually; general bodies, annually, biennially, or triennially.

The Lutheran churches have a liturgical form of worship and observe the various general festivals of the Christian church year.

Statistics.—The bodies grouped under the name Lutherans in 1926, 1916, and 1906 are listed in the table below with the principal statistics as reported for the three periods. The most important organic changes since 1916 have already been noted.

The 1926 figures for membership, including all baptized members, must be considered as not entirely comparable with those of earlier censuses, when communicants only were reported by the great majority of churches.

The movement which has gained considerable headway in other evangelical bodies, toward the federation of local churches, has not gained any great importance among the Lutherans; the membership figures reported, however, are exclusive of six federated churches, each consisting of a Lutheran unit combined more or less closely with a unit of some other denomination. These six federated churches reported in 1926 a total membership of 882, of whom somewhat more than one-third were Lutherans.

SUMMARY OF STATISTICS FOR THE LUTHERANS, 1926, 1916, AND 1906

LUTHERAN BODY AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**15,102**	**3,966,003**	**13,400**	**$273,409,748**	**14,721**	**$59,500,845**	**11,472**	**1,249,998**
United Lutheran Church in America	3,650	1,214,340	3,516	114,526,248	3,577	21,162,961	3,415	619,781
Evangelical Lutheran Augustana Synod of North America	1,180	311,425	1,118	22,781,698	1,165	5,369,446	1,036	100,775
Evangelical Lutheran Synodical Conference of America	4,752	1,292,620	3,878	78,755,894	4,601	19,487,432	3,028	212,071
Evangelical Lutheran Synod of Missouri, Ohio, and Other States	3,917	1,040,275	3,148	65,318,781	3,789	16,350,315	2,485	179,868
Evangelical Lutheran Joint Synod of Wisconsin and Other States	709	229,242	631	11,828,013	695	2,743,164	490	28,948
Slovak Evangelical Lutheran Synod of the United States of America	55	14,759	43	1,083,000	53	285,341	24	1,826
Norwegian Synod of the American Evangelical Lutheran Church	71	8,344	56	526,100	64	108,612	29	1,429
Norwegian Lutheran Church of America	2,554	496,707	2,278	24,822,215	2,497	5,786,977	1,660	131,147
Evangelical Lutheran Joint Synod of Ohio and Other States	872	247,783	832	15,646,708	865	3,702,259	769	88,822
Lutheran Synod of Buffalo	41	9,267	41	873,500	40	143,726	34	2,649
Evangelical Lutheran Church in America (Eielsen Synod)	15	1,087	10	42,500	14	6,415	10	217
Evangelical Lutheran Synod of Iowa and Other States	873	217,873	799	8,657,486	867	2,223,888	778	50,878

Summary of Statistics for the Lutherans, 1926, 1916, and 1906—Contd.

Lutheran body and census year	Total number of churches	Number of members	Value of church edifices		Expenditures during year		Sunday schools	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926—Continued								
Danish Evangelical Lutheran Church in America	96	18,921	84	$728,200	95	$178,222	69	3,362
Icelandic Evangelical Lutheran Synod in North America	14	2,186	14	56,475	14	14,157	11	458
Finnish Evangelical Lutheran Church of America, or Suomi Synod	185	32,071	126	1,018,621	183	234,139	134	9,028
Lutheran Free Church	393	46,366	336	2,303,365	377	526,993	236	12,849
United Danish Evangelical Lutheran Church in America	190	29,198	172	1,491,348	185	382,344	162	10,556
Finnish Evangelical Lutheran National Church of America	70	7,788	48	220,050	64	28,316	39	1,414
Finnish Apostolic Lutheran Church	138	24,016	78	226,090	100	39,728	35	1,924
Church of the Lutheran Brethren of America	26	1,700	21	102,100	24	37,889	19	929
Evangelical Lutheran Jehovah Conference	3	851	3	31,000	3	6,602	3	368
Independent Lutheran Congregations	50	11,804	46	1,126,250	50	169,351	34	2,770
1916								
Total for the group	**13,921**	**2,467,516**	**12,431**	**109,415,163**	**13,276**	**22,827,047**	**9,446**	**998,339**
General Synod of the Evangelical Lutheran Church in the United States of America	1,846	370,715	1,811	24,271,797	1,810	4,342,251	1,766	311,501
United Synod of the Evangelical Lutheran Church in the South	492	56,656	485	2,572,245	467	446,283	438	43,697
General Council of the Evangelical Lutheran Church in North America	2,386	540,642	2,274	32,108,091	2,343	5,630,234	2,179	307,595
Evangelical Lutheran Synodical Conference of America	3,620	777,701	3,151	25,973,538	3,339	6,721,599	1,370	110,300
Norwegian Lutheran Church of America	2,740	318,650	2,259	11,501,919	2,579	2,539,552	1,504	82,366
Hauge's Norwegian Evangelical Lutheran Synod	362	29,893	253	1,128,488	284	270,914	269	14,011
Synod for the Norwegian Evangelical Lutheran Church of America	987	112,673	798	4,383,151	939	836,923	429	24,313
United Norwegian Lutheran Church in America	1,391	176,084	1,208	5,990,280	1,356	1,431,715	806	44,042
Evangelical Lutheran Joint Synod of Ohio and Other States	826	164,968	776	5,718,462	806	1,256,673	687	66,773
Lutheran Synod of Buffalo	42	6,128	39	244,163	41	68,952	23	1,524
Evangelical Lutheran Church in America, Eielsen Synod	20	1,206	8	23,500	15	7,030	10	245
Evangelical Lutheran Synod of Iowa and Other States	977	130,793	847	4,057,635	957	1,089,874	769	38,120
Danish Evangelical Lutheran Church in America	101	14,544	90	394,809	97	105,356	65	2,981
Icelandic Evangelical Lutheran Synod in North America	14	1,830	12	35,450	12	4,720	10	435
Immanuel Synod of the Evangelical Lutheran Church in North America	15	2,978	8	78,000	13	13,905	9	669
Finnish Evangelical Lutheran Church of America, or Suomi Synod	134	18,881	89	368,771	128	73,977	112	9,752
Lutheran Free Church (Norwegian)	376	28,180	309	1,116,760	361	287,986	243	10,285
United Danish Evangelical Lutheran Church in America	192	17,324	173	696,780	186	193,593	165	7,777
Finnish Evangelical Lutheran National Church	64	7,933	41	125,091	59	15,017	49	2,077
Apostolic Lutheran Church (Finnish)	47	6,664	34	64,942	36	8,459	23	1,109
Church of the Lutheran Brethren of America (Norwegian)	23	892	19	45,410	21	14,837	20	641
Evangelical Lutheran Jehovah Conference	6	831	6	17,800	6	6,749	4	492

SUMMARY OF STATISTICS FOR THE LUTHERANS, 1926, 1916, AND 1906—Contd.

LUTHERAN BODY AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1906								
Total for the group	12,642	2,112,494	10,768	$74,826,389	------	----------	8,682	782,786
General Synod of the Evangelical Lutheran Church in the United States of America	1,734	270,221	1,680	16,875,429	------	----------	1,628	225,948
United Synod of the Evangelical Lutheran Church in the South	449	47,747	429	1,509,760	------	----------	380	30,039
General Council of the Evangelical Lutheran Church in North America	2,133	462,177	2,008	22,394,618	------	----------	1,914	254,882
Evangelical Lutheran Synodical Conference of America	3,284	648,529	2,731	18,916,407	------	----------	1,434	94,009
United Norwegian Lutheran Church in America	1,167	185,027	956	3,668,588	------	----------	842	43,714
Evangelical Lutheran Joint Synod of Ohio and Other States	772	123,408	694	3,606,285	------	----------	601	47,609
Lutheran Synod of Buffalo	33	5,270	32	130,000	------	----------	13	626
Hauge's Norwegian Evangelical Lutheran Synod	265	33,268	222	682,135	------	----------	194	8,995
Evangelical Lutheran Church in America, Eielsen Synod	26	1,013	6	15,900	------	----------	6	112
German Evangelical Lutheran Synod of Texas	24	2,440	18	30,050	------	----------	17	808
Evangelical Lutheran Synod of Iowa and Other States	828	110,254	676	2,327,093	------	----------	614	27,642
Synod for the Norwegian Evangelical Lutheran Church in America	917	107,712	648	2,469,713	------	----------	370	18,714
Evangelical Lutheran Synod of Michigan and Other States	55	9,697	49	184,700	------	----------	38	2,462
Danish Evangelical Lutheran Church in America	92	12,541	66	248,700	------	----------	58	2,983
Icelandic Evangelical Lutheran Synod in North America	14	2,101	14	32,350	------	----------	12	498
Immanuel Synod of the Evangelical Lutheran Church of North America	11	3,275	11	89,300	------	----------	11	1,125
Finnish Evangelical Lutheran Church of America, or Suomi Synod	105	12,907	44	151,345	------	----------	77	4,515
Norwegian Lutheran Free Church	317	26,928	219	660,310	------	----------	211	7,479
United Danish Evangelical Lutheran Church in America	198	16,340	138	418,450	------	----------	142	6,116
Slovak Evangelical Lutheran Synod of America	59	12,141	31	219,300	------	----------	12	585
Finnish Evangelical Lutheran National Church	66	10,111	43	95,150	------	----------	62	2,144
Apostolic Lutheran Church (Finnish)	68	8,170	35	62,856	------	----------	22	1,038
Church of the Lutheran Brethren of America (Norwegian)	16	482	10	16,400	------	----------	15	393
Evangelical Lutheran Jehovah Conference	9	735	8	21,550	------	----------	9	350

UNITED LUTHERAN CHURCH IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United Lutheran Church in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the United Lutheran Church in America includes all baptized persons, children and adults, connected with the congregations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITED LUTHERAN CHURCH IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	3,650	1,527	2,123	41.8	58.2
Members	1,214,340	816,839	397,501	67.3	32.7
Average per church	333	535	187		
Membership by sex:					
Male	526,669	349,216	177,453	66.3	33.7
Female	644,011	440,090	203,921	68.3	31.7
Sex not reported	43,660	27,533	16,127	63.1	36.9
Males per 100 females	81.8	79.4	87.0		
Membership by age:					
Under 13 years	304,723	212,219	92,504	69.6	30.4
13 years and over	865,844	577,820	288,024	66.7	33.3
Age not reported	43,773	26,800	16,973	61.2	38.8
Per cent under 13 years [2]	26.0	26.9	24.3		
Church edifices:					
Number	3,596	1,539	2,057	42.8	57.2
Value—Churches reporting	3,516	1,468	2,048	41.8	58.2
Amount reported	$114,526,248	$90,084,919	$24,441,329	78.7	21.3
Average per church	$32,573	$61,366	$11,934		
Debt—Churches reporting	1,028	759	269	73.8	26.2
Amount reported	$14,273,177	$12,596,303	$1,676,874	88.3	11.7
Churches reporting "no debt" on church edifice	1,910	563	1,347	29.5	70.5
Parsonages:					
Value—Churches reporting	1,987	1,057	930	53.2	46.8
Amount reported	$14,701,040	$10,364,309	$4,336,731	70.5	29.5
Debt—Churches reporting	445	326	119	73.3	26.7
Amount reported	$1,782,443	$1,488,769	$293,674	83.5	16.5
Churches reporting "no debt" on parsonage	1,223	592	631	48.4	51.6
Expenditures during year:					
Churches reporting	3,577	1,512	2,065	42.3	57.7
Amount reported	$21,162,961	$16,220,447	$4,942,514	76.6	23.4
Current expenses and improvements	$17,509,300	$13,471,484	$4,037,816	76.9	23.1
Benevolences, missions, etc	$3,641,048	$2,741,508	$899,540	75.3	24.7
Not classified	$12,613	$7,455	$5,158	59.1	40.9
Average expenditure per church	$5,916	$10,728	$2,393		
Sunday schools:					
Churches reporting	3,415	1,479	1,936	43.3	56.7
Officers and teachers	62,184	36,868	25,316	59.3	40.7
Scholars	619,781	385,918	233,863	62.3	37.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 3,650 active organizations of the United Lutheran Church in America, with 1,214,340 members. The classification of membership by sex was reported by 3,499 churches and the classification by age was reported by 3,450 churches, including 3,032 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890. For 1916 and prior censuses the statistics have been combined for the three bodies which merged in 1918 to form the United Lutheran Church, namely, the General Synod of the Evangelical Lutheran Church in the United States of America, the United Synod of the Evangelical Lutheran Church in the South, and the General Council of the Evangelical Lutheran Church in North America. From the last-named body, however, figures for the Augustana Synod were deducted.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNITED LUTHERAN CHURCH IN AMERICA

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	3,650	3,559	3,309	2,710
Increase over preceding census:				
Number	91	250	599	----
Per cent	2.6	7.6	22.1	----
Members	1,214,340	763,596	600,941	389,880
Increase over preceding census:				
Number	450,744	162,655	211,061	----
Per cent	59.0	27.1	54.1	----
Average membership per church	333	215	182	144
Church edifices:				
Number	3,596	3,483	3,290	2,434
Value—Churches reporting	3,516	3,465	3,190	----
Amount reported	$114,526,248	$48,498,217	$34,352,415	$17,812,140
Average per church	$32,573	$13,997	$10,769	----
Debt—Churches reporting	1,028	991	850	----
Amount reported	$14,273,177	$5,804,535	$3,825,037	----
Parsonages:				
Value—Churches reporting	1,987	1,478	1,216	----
Amount reported	$14,701,040	$5,635,400	$3,540,800	----
Debt—Churches reporting	445	----	----	----
Amount reported	$1,782,443	----	----	----
Expenditures during year:				
Churches reporting	3,577	3,485	----	----
Amount reported	$21,162,961	$7,929,663	----	----
Current expenses and improvements	$17,509,300	$6,248,008	----	----
Benevolences, missions, etc	$3,641,048	$1,572,272	----	----
Not classified	$12,613	$109,383	----	----
Average expenditure per church	$5,916	$2,275	----	----
Sunday schools:				
Churches reporting	3,415	3,359	3,037	----
Officers and teachers	62,184	57,947	49,740	----
Scholars	619,781	578,238	439,979	----

[1] Statistics for 1916, 1906, and 1890 include the General Synod, the United Synod in the South, and the General Council (except the Augustana Synod), which merged in 1918 to form the United Lutheran Church in America.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the United Lutheran Church in America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNITED LUTHERAN CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**3,650**	**1,527**	**2,123**	**1,214,340**	**816,839**	**397,501**	**526,669**	**644,011**	**43,660**	**81.8**
New England:										
Massachusetts	6	5	1	1,827	1,743	84	806	1,021	-------	78.9
Connecticut	26	19	7	11,393	10,004	1,389	5,008	5,934	451	84.4
Middle Atlantic:										
New York	297	200	97	147,508	129,444	18,064	61,599	80,548	5,361	76.5
New Jersey	111	83	28	43,443	38,371	5,072	18,057	23,871	1,515	75.6
Pennsylvania	1,443	508	935	551,202	338,462	212,740	240,055	290,056	21,091	82.8
East North Central:										
Ohio	302	131	171	84,531	62,384	22,147	37,400	46,082	1,049	81.2
Indiana	118	37	81	21,833	11,411	10,422	9,421	11,563	849	81.5
Illinois	159	90	69	55,242	44,484	10,758	25,278	29,692	272	85.1
Michigan	31	24	7	8,242	8,034	208	3,622	4,620	-------	78.4
Wisconsin	49	35	14	23,331	20,593	2,738	10,818	12,443	70	86.9
West North Central:										
Minnesota	30	18	12	15,476	12,330	3,146	6,868	8,608	-------	79.8
Iowa	41	23	18	14,602	10,856	3,746	6,524	8,078	-------	80.8
Missouri	19	9	10	3,950	2,917	1,033	1,710	2,240	-------	76.3
North Dakota	11	3	8	2,361	1,548	813	1,023	1,338	-------	76.5
South Dakota	4	------	4	499	-------	499	241	258	-------	93.4
Nebraska	122	30	92	32,489	15,501	16,988	14,964	17,325	200	86.4
Kansas	45	14	31	9,387	4,168	5,219	4,187	5,095	105	82.2
South Atlantic:										
Delaware	3	3	------	1,203	1,203	-------	412	791	-------	52.1
Maryland	135	47	88	52,693	32,714	19,979	21,357	26,893	4,443	79.4
District of Columbia	14	14	------	5,106	5,106	-------	2,093	3,013	-------	69.5
Virginia	147	21	126	19,252	6,139	13,113	8,763	10,335	154	84.8
West Virginia	43	18	25	7,993	6,275	1,718	3,171	3,972	850	79.8
North Carolina	165	46	119	34,738	12,577	22,161	14,712	16,269	3,757	90.4
South Carolina	110	27	83	25,756	9,431	16,325	11,728	12,962	1,066	90.5
Georgia	26	7	19	5,759	4,259	1,500	1,668	2,125	1,966	78.5
Florida	9	7	2	1,567	1,483	84	696	871	-------	79.9
East South Central:										
Kentucky	19	12	7	4,881	4,088	793	2,003	2,878	-------	69.6
Tennessee	27	10	17	3,248	1,884	1,364	1,398	1,850	-------	76.6
Alabama	2	1	1	280	118	162	120	160	-------	75.0
Mississippi	13	3	10	880	152	728	420	460	-------	91.3
West South Central:										
Oklahoma	5	4	1	976	799	177	461	515	-------	89.5
Texas	28	5	23	5,917	2,621	3,296	2,793	2,663	461	104.9
Mountain:										
Montana	4	3	1	550	521	29	250	300	-------	83.3
Wyoming	2	2	------	263	263	-------	105	158	-------	66.5
Colorado	18	12	6	2,535	2,151	384	1,172	1,363	-------	86.0
New Mexico	1	1	------	361	361	-------	126	235	-------	53.6
Arizona	1	1	------	185	185	-------	90	95	-------	-------
Pacific:										
Washington	17	11	6	2,791	2,437	354	1,183	1,608	-------	73.6
Oregon	10	7	3	1,312	1,139	173	643	669	-------	96.1
California	37	36	1	8,778	8,683	95	3,724	5,054	-------	73.7

[1] Ratio not shown where number of females is less than 100.

1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each synod in the United Lutheran Church in America, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNITED LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1926]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916 [1]	1926	1916 [1]	Under 13 years	13 years and over	Age not reported	Per cent under 13 [2]
United States	**3,650**	**3,559**	**1,214,340**	**763,596**	**304,723**	**865,844**	**43,773**	**26.0**
Massachusetts	6	4	1,827	1,168	261	1,566		14.3
Connecticut	26	26	11,393	7,996	2,729	8,290	374	24.8
New York	297	279	147,508	90,917	39,127	102,639	5,742	27.6
New Jersey	111	93	43,443	26,243	12,800	29,170	1,473	30.5
Pennsylvania	1,443	1,464	551,202	361,346	137,584	393,633	19,985	25.9
Ohio	302	317	84,531	61,577	18,301	60,991	5,239	23.1
Indiana	118	126	21,833	14,169	4,892	16,740	201	22.6
Illinois	159	145	55,242	28,974	14,399	39,725	1,118	26.6
Michigan	31	17	8,242	4,312	2,224	5,935	83	27.3
Wisconsin	49	33	23,331	7,282	7,147	16,114	70	30.7
Minnesota	30	23	15,476	5,807	4,835	10,641		31.2
Iowa	41	36	14,602	7,457	3,905	10,611	86	26.9
Missouri	19	17	3,950	2,375	649	3,301		16.4
North Dakota	11	5	2,361	713	790	1,571		33.5
South Dakota	4	3	499	456	145	354		29.1
Nebraska	122	132	32,489	18,206	8,861	23,597	31	27.3
Kansas	45	52	9,387	6,780	2,335	6,625	427	26.1
Delaware	3	3	1,203	1,045	212	991		17.6
Maryland	135	126	52,693	33,555	11,812	39,220	1,661	23.1
District of Columbia	14	12	5,106	3,416	1,067	3,480	559	23.5
Virginia	147	160	19,252	15,271	2,964	16,176	112	15.5
West Virginia	43	42	7,993	5,983	1,860	6,090	43	23.4
North Carolina	165	154	34,738	19,450	9,560	22,667	2,511	29.7
South Carolina	110	103	25,756	14,788	5,829	18,766	1,161	23.7
Georgia	26	26	5,759	3,739	1,027	2,748	1,984	27.2
Florida	9	4	1,567	555	320	1,092	155	22.7
Kentucky	19	18	4,881	3,845	925	3,956		19.0
Tennessee	27	34	3,248	2,808	481	2,474	293	16.3
Alabama	2	3	280	404	48	232		17.1
Mississippi	13	10	880	567	183	697		20.8
Oklahoma	5	5	976	636	252	724		25.8
Texas	28	12	5,917	1,682	1,969	3,948		33.3
Montana	4	1	550	179	223	327		40.5
Colorado	18	16	2,535	1,700	639	1,896		25.2
New Mexico	1	3	361	208	135	226		37.4
Washington	17	13	2,791	985	1,157	1,557	77	42.6
Oregon	10	9	1,312	891	437	875		33.3
California	37	29	8,778	5,865	2,557	5,833	388	30.5
Other States	3	4	448	246	82	366		18.3

[1] Statistics for 1916 include the General Synod, the United Synod in the South, and the General Council (except the Augustana Synod).

[2] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNITED LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**3,650**	**3,596**	**3,516**	**$114,526,248**	**1,028**	**$14,273,177**	**1,987**	**$14,701,040**	**445**	**$1,782,443**
Massachusetts	6	6	6	151,000	1	2,000		(1)		
Connecticut	26	25	23	1,067,500	14	148,550	19	160,000	7	20,100
New York	297	294	279	17,057,281	123	1,969,850	196	2,036,500	46	238,275
New Jersey	111	103	99	3,886,500	60	672,322	78	736,900	34	130,437
Pennsylvania	1,443	1,458	1,422	48,325,334	334	5,010,364	734	5,960,355	143	640,659
Ohio	302	303	298	9,827,100	80	933,794	159	1,055,870	37	137,149
Indiana	118	116	115	2,483,175	27	397,100	64	241,200	4	5,480
Illinois	159	157	155	5,293,055	65	1,052,400	98	688,950	25	107,500
Michigan	31	28	27	1,145,200	16	357,192	15	116,300	6	21,020
Wisconsin	49	45	43	2,488,090	28	702,860	32	248,500	13	53,700
Minnesota	30	28	28	1,258,000	20	380,300	14	91,700	7	17,450
Iowa	41	41	41	1,015,210	22	211,345	30	184,500	8	29,820
Missouri	19	16	16	616,650	5	156,000	11	89,500	6	25,550
North Dakota	11	7	7	108,100	5	28,000	3	12,000	1	900
South Dakota	4	3	3	15,000			3	10,700	1	1,000
Nebraska	122	124	121	1,843,396	29	203,460	89	378,578	16	22,550
Kansas	45	46	44	846,600	10	92,135	33	154,900	5	8,850
Delaware	3	3	3	199,000	2	20,250		(1)		
Maryland	135	134	130	4,235,450	36	441,450	79	649,350	18	73,696
Dist. of Columbia	14	13	13	1,844,000	6	180,500	9	141,000	5	30,000
Virginia	147	140	140	1,424,550	12	111,630	58	376,390	6	9,275
West Virginia	43	40	40	1,034,600	9	179,706	20	137,250	7	52,400
North Carolina	165	157	156	2,372,879	29	201,020	82	418,597	15	43,429
South Carolina	110	109	108	1,451,150	14	84,625	53	242,300	11	28,328
Georgia	26	24	24	520,000	7	94,000	12	58,500	1	4,000
Florida	9	6	6	309,000	2	62,000	6	63,800	2	16,000
Kentucky	19	19	19	607,978	7	93,900	15	115,500	3	12,000
Tennessee	27	26	26	518,400	3	25,100	13	46,850	1	1,000
Mississippi	13	12	12	42,400	5	5,200	3	3,800		
Oklahoma	5	5	5	122,400	2	3,700	4	19,700	2	10,000
Texas	28	23	23	138,000	7	8,375	14	42,500	2	3,800
Colorado	18	17	16	334,100	6	117,700	7	24,900	2	11,500
Washington	17	15	15	205,300	12	81,864	6	31,800	3	8,775
Oregon	10	10	10	140,500	4	18,900	5	31,000	1	2,360
California	37	35	35	1,403,450	19	145,285	14	85,650	6	15,000
Other States [2]	10	8	8	195,900	7	80,300	9	45,700	1	500

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 3 churches in Massachusetts and Delaware.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The United Lutheran Church in America, appearing by this name for the first time in the Report on Religious Bodies, is new, however, only as regards organization. It is direct successor and heir to three of the Lutheran bodies reported in 1916—the General Synod of the Evangelical Lutheran Church in the United States of America, the General Council of the Evangelical Lutheran Church in North America, and the United Synod of the Evangelical Lutheran Church in the South. These three bodies were merged into the United Lutheran Church in America in 1918.

[1] This statement, which is in part the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. M. G. G. Scherer, secretary, the United Lutheran Church in America, and approved by him in its present form.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNITED LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**3,650**	**3,577**	**$21,162,961**	**$17,509,300**	**$3,641,048**	**$12,613**	**3,415**	**62,184**	**619,781**
Massachusetts	6	6	24,354	21,085	3,269		4	30	185
Connecticut	26	24	180,188	146,816	33,372		22	364	2,861
New York	297	292	3,115,347	2,667,071	448,276		271	5,507	50,333
New Jersey	111	109	614,467	530,339	84,128		104	1,877	17,695
Pennsylvania	1,443	1,433	8,635,153	7,117,272	1,514,873	3,008	1,385	28,909	301,735
Ohio	302	299	1,596,706	1,242,317	349,389	5,000	287	5,264	51,765
Indiana	118	117	386,038	317,395	68,643		109	1,554	13,120
Illinois	159	158	1,137,696	893,426	244,270		150	2,874	28,944
Michigan	31	27	198,350	180,930	17,270	150	25	381	3,482
Wisconsin	49	48	360,034	304,868	55,166		43	945	7,948
Minnesota	30	30	349,991	321,054	28,937		30	559	5,453
Iowa	41	41	216,963	189,005	25,558	2,400	39	653	6,434
Missouri	19	18	155,830	143,596	12,234		17	259	2,621
North Dakota	11	11	24,291	20,093	4,198		11	107	985
South Dakota	4	4	4,759	4,464	295		3	16	154
Nebraska	122	122	434,232	350,928	83,304		110	1,316	11,663
Kansas	45	44	191,146	162,101	29,045		42	582	4,698
Delaware	3	3	40,097	35,649	4,448		3	78	689
Maryland	135	134	824,650	671,106	153,544		132	3,077	31,528
District of Columbia	14	14	135,408	108,676	26,732		14	340	2,995
Virginia	147	137	258,422	188,524	69,898		121	1,394	13,037
West Virginia	43	35	252,792	225,408	27,384		34	553	4,736
North Carolina	165	156	715,651	577,895	135,701	2,055	154	2,006	23,888
South Carolina	110	107	311,473	233,966	77,507		105	1,306	14,068
Georgia	26	22	109,541	79,820	29,721		20	301	2,513
Florida	9	9	87,706	80,324	7,382		9	90	883
Kentucky	19	19	134,864	113,381	21,483		17	315	3,101
Tennessee	27	25	39,540	32,250	7,290		21	208	1,944
Mississippi	13	12	9,222	7,688	1,534		10	59	385
Oklahoma	5	5	19,987	17,519	2,468		5	53	386
Texas	28	26	46,301	39,677	6,624		28	205	1,693
Montana	4	4	13,763	12,352	1,411		3	32	199
Colorado	18	17	186,903	178,212	8,691		17	159	1,185
Washington	17	16	77,992	71,096	6,896		17	173	1,450
Oregon	10	10	21,870	17,868	4,002		10	101	681
California	37	37	203,996	165,715	38,281		37	457	3,679
Other States	6	6	47,238	39,414	7,824		6	80	665

For the General Synod the figures for 1916 were as follows: 1,846 organizations, 370,715 members, 1,232 ministers from whom schedules were received, and 1,514 ministers reported on the rolls of the body. For the General Council in 1916 there were 2,389 organizations, 540,642 members, 1,327 ministers from whom schedules were received, and 1,664 ministers reported on the rolls of the body. For the United Synod in the South there were 492 organizations, 56,656 members, 189 ministers from whom schedules were received, and 259 ministers reported on the rolls of the body. Immediately prior to the merger in 1918 the Augustana Synod, with 1,167 organizations, 204,417 members, and 720 ministers reported on the rolls, withdrew from the General Council. Thus the totals for the United Lutheran Church at its first convention were as follows: 3,560 organizations, 763,596 members, and 2,717 ministers reported on the rolls (1916). No account has been taken here of the gains made by the merging bodies between 1916 and 1918.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS, 1926: UNITED LUTHERAN CHURCH IN AMERICA

SYNOD	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**3,650**	**1,214,340**	**3,516**	**$114,526,248**	**1,028**	**$14,273,177**	**3,577**	**$21,162,961**	**3,415**	**619,781**
Alleghany	144	35,660	144	3,073,150	23	247,750	144	604,247	135	25,416
California	38	8,963	36	1,412,450	19	145,285	38	208,616	38	3,799
East Pennsylvania	153	60,306	150	7,452,485	61	1,083,424	152	1,650,416	149	39,701
Georgia	37	7,606	32	899,900	11	195,800	33	203,357	31	3,541
German Nebraska	96	19,755	93	644,660	15	30,900	96	184,197	88	5,233
Illinois	140	44,609	136	4,832,855	56	1,033,700	138	1,045,378	134	26,690
Indiana	77	13,937	74	1,529,853	20	181,300	75	301,321	69	9,024
Iowa	32	10,337	32	836,510	18	190,195	32	170,017	31	5,358
Kansas	45	9,456	43	1,283,100	12	191,635	44	307,711	42	5,630
Manitoba and Other Provinces	2	183	1	800	----	----------	2	1,537	2	30
Maryland	141	58,441	135	6,034,950	40	544,350	140	969,826	140	35,413
Michigan	83	17,840	80	2,657,400	26	647,292	79	397,334	75	9,877
Mississippi	13	880	12	42,400	5	5,200	12	9,222	10	385
Nebraska	55	17,412	54	1,342,436	19	176,960	55	290,815	49	7,789
New York	155	52,197	148	6,152,775	61	853,025	151	1,226,785	139	21,039
Ministerium of New York	147	87,114	137	9,087,800	62	761,550	144	1,345,349	132	23,917
New York and New England	82	47,453	74	5,511,206	47	895,955	81	1,119,299	81	18,881
North Carolina	165	34,738	156	2,372,879	29	201,020	156	715,651	154	23,888
North West	79	38,424	69	3,749,890	54	1,118,660	78	703,384	76	13,584
Ohio	284	77,407	280	9,403,100	71	882,844	282	1,512,248	272	49,654
Pacific	27	4,103	25	345,800	16	100,764	26	99,862	27	2,131
Ministerium of Pennsylvania	584	272,024	569	21,291,880	157	2,009,508	580	3,275,846	559	120,004
Pittsburgh	313	104,637	305	10,130,639	91	1,423,624	309	1,911,982	297	52,417
Rocky Mountain	16	2,824	15	405,800	7	146,200	15	220,938	15	1,469
Slovak "Zion"	27	11,627	23	604,350	11	66,300	27	102,396	12	1,094
South Carolina	110	25,756	108	1,451,150	14	84,625	107	311,473	105	14,068
Susquehanna Synod of Central Pennsylvania	166	46,904	165	4,286,475	19	426,300	163	837,190	161	32,323
Texas	25	5,538	20	113,500	7	8,375	23	41,738	25	1,529
Virginia	173	21,958	164	1,814,450	15	136,730	160	297,445	141	14,895
Wartburg	49	18,748	46	916,050	16	79,950	49	200,715	43	5,788
West Pennsylvania	153	51,170	153	4,108,355	20	290,000	153	772,412	153	41,745
West Virginia	39	6,333	37	737,200	6	113,956	33	124,254	30	3,469

The United Lutheran Church in America not only brought together three general bodies, each of which had its historical beginnings far back in colonial times, but it restored the organic union between the Lutherans of the North and South which had been broken by the War between the States.

There is a native bent among Lutherans for unity. They are not unionists, seeking to make the unity of the Church manifest in external organization, where real inner unity does not exist. They put unity in the faith first, and where this is found to exist the desire to unite finds expression in one organization upon a common confession or doctrinal basis.

Out of this deep concern for the faith and unity therein came several free Lutheran diets and general conferences, looking to complete understanding and harmonious cooperation between these three general bodies and extending over the period from 1877 to 1902. Committees and commissions were appointed for the purpose of arranging for the conduct of home mission enterprises, without

friction or interference with one another, and for cooperation in liturgical reforms. Especially noteworthy among these was the joint committee to prepare "A Common Service for all English-speaking Lutherans." Through the work of this committee "The Common Service" was completed in 1887 and was adopted by each of the three bodies. The Hymnal was finished in 1917 and published in the Common Service Book of the Lutheran Church. This Common Service Book was authorized by the United Lutheran Church in America at the time of its organization in 1918. The work of this joint committee had much to do with preparing the way for the merger of the three constituent bodies.

The third important cooperative undertaking which contributed directly and most effectually to the same end was the establishment of a joint committee with authority to arrange for a proper general celebration in 1917 of the four hundredth anniversary of the Reformation. At the first meeting, September 1, 1914, the suggestion was made that the celebration should be marked by the union of the three bodies in the year 1917, and such a consummation was never lost sight of. At a meeting of the committee in Philadelphia on April 18, 1917, a resolution adopted the night before by a gathering of prominent laymen was read and considered. This resolution requested the committee "to arrange a general meeting of Lutherans to formulate plans for the unification of the Lutheran Church in America." The joint committee thereupon adopted the following: "Believing that the time has come for the more complete organization of the Lutheran Church in this country, we propose that the General Synod, the General Council, and the United Synod in the South, together with all other bodies one with us in our Lutheran faith, be united as soon as possible in one general organization, to be known as the United Lutheran Church in America."

The presidents of the three general bodies named in the resolution met promptly the next day and took the necessary first steps. The joint committee on constitution, appointed by them, held two meetings and completed the task assigned them. Each of the presidents assumed the responsibility of introducing the constitution and the proposed merger on the basis of it to the next convention of his own general body.

The constitution was approved by the General Synod in June, 1917, by the General Council in October, and by the United Synod in the South in November. It was submitted by each of the three bodies to its district synods, and in each case was ratified by all of them, except by one of the synods composing the General Council—namely, the Augustana Synod—which declined to enter the merger and formally withdrew from the Council, November 12, 1918.

By action of the several bodies at their conventions in 1917 there was established a joint committee on ways and means. This committee was charged with the duty of inquiring into the legality of the whole procedure, and was clothed with authority to perfect the arrangements for the merger. A detailed report of the work of this committee may be read in the Minutes of the First Convention of the United Lutheran Church in America. This convention was held in the city of New York November 14–18, 1918.

At this convention there were present, from churches in Canada as well as the United States, 542 delegates—289 clerical and 253 lay delegates. These represented 43 constituent synods, 24 of which belonged to the General Synod, 13 to the General Council, and 8 to the United Synod in the South. Two district synods of the General Council were not represented. At this convention officers—president, secretary, and treasurer—were elected; the report of the joint committee on ways and means was heard and acted upon; the constitution and by-laws were adopted; a certificate of incorporation under the laws of the State of

New York was secured and filed with the Secretary of State; papers of conveyance and transfer of property and rights to the United Lutheran Church in America, severally signed by the president and secretary of each of the merging bodies, were read; and the United Lutheran Church by resolution accepted "the execution of the trusts relating to any property conveyed or to be conveyed under the action reported by the General Synod, the General Council, and the United Synod in the South." Boards were elected, among them an executive board, which was authorized and instructed to complete the work of merging.

Conventions have since been held biennially in October, as follows: Washington, D. C., 1920; Buffalo, N. Y., 1922; Chicago, Ill., 1924; and Richmond, Va., 1926. The mergers of constituent synods of the three bodies which have taken place, and the organization of one new synod, resulted in the following changes: One synod was formed from the two Pittsburgh synods November 18, 1919; the Michigan Synod was formed from the Northern Indiana Synod and parts of the Chicago Synod overlapping in northern Indiana, Illinois, and Michigan, and the Illinois Synod was formed from four synods in the State of Illinois June 10, 1920; the Indiana Synod was formed from two synods in southern Indiana June 24, 1920; the Synod of Ohio was formed from four synods in Ohio November 4, 1920; the United Synod of North Carolina was formed from two synods in North Carolina March 2, 1921; the Lutheran Synod of Virginia was formed from two synods in Virginia and one in Tennessee March 17, 1922; the Synod of South Carolina was formed from two synods in South Carolina November, 1922; the Evangelical Lutheran Synod of Central Pennsylvania and the Susquehanna Synod became the Susquehanna Synod of Central Pennsylvania May 22, 1924; the Evangelical Lutheran Synod of Canada was formed from two synods in Canada June 12, 1925; the Lutheran Slovak "Zion" Synod was organized June 10, 1919, and received into the United Lutheran Church in 1920. In 1926 there were in the United States but 31 constituent synods instead of 41. In most cases the merging synods belonged to different general bodies before they entered the United Lutheran Church.

Each of the three general bodies had its own boards and other agencies. The merging of these began also at the first convention in 1918, with the result that, besides the executive board, there are now 8 instead of 15. There is also one woman's missionary society instead of three, and one recognized young people's organization, the Luther League of America.

DOCTRINE

The doctrinal basis of the United Lutheran Church in America is given in its constitution, as follows:

SECTION 1. The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

SECTION 2. The United Lutheran Church in America accepts the three ecumenical creeds—namely, the Apostles', the Nicene, and the Athanasian—as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

SECTION 3. The United Lutheran Church in America receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God, and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

SECTION 4. The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther and the Formula of Concord as in the harmony of one and the same pure scriptural faith.

ORGANIZATION

The polity of the United Lutheran Church in America, like that of other Lutheran bodies, is not fixed and essential. Forms of government and modes of worship are regarded as of secondary importance, not as essential principles. At the same time it holds that those forms and customs which have been handed down from earlier Christian ages are not to be lightly cast aside, nor is the church to go "back to Christ" and the apostles or to the early Councils in any such way as to cut off all intervening history. What the church has handed down is to be retained, unless it is condemned by Scripture or is obstructive of the efficiency of the church. The synodical and congregational polity has thus varied somewhat in type in different communities.

The Lutheran Church in America is for the first time in its history working out in its polity, unhindered by any state connections, the democratic spiritual principles to which it owes its origin in the Reformation.

The congregation is the primary body, composed of the people and the pastor. Its internal affairs are administered by a church council composed of lay elders and deacons, or elders, deacons, and trustees, or deacons alone, and the pastor. For their administration, except the pastor as to his spiritual office, they are generally accountable to the congregation. The congregation possesses the right of representation, and the representatives convened in the synod have, within constitutional limitations, the powers of the congregations themselves. The judgments of the synod are the judgments of the church. The synods are subdivided into smaller geographic districts called conferences, and the president of the synod and the presidents of the conferences, elected by their respective bodies, exercise the office of oversight.

WORK

The work of home missions has been carried on since 1918 through five different boards in the interest of peoples of different languages and racial groups. In 1926 these boards were consolidated into one, the Board of American Missions. This board operates in the United States, Alaska, Canada, the West Indies, and Latin America. It is giving aid to 777 congregations, which are grouped in 638 parishes. In order to care for its work, it pays, in full or in part, 509 pastors and 32 general workers. It also employs 7 unordained men, 23 women missionaries, and 6 deaconesses; it assists in the support of 7 theological professors and aids 25 students preparing for the ministry. While the majority of the congregations are ministered to in English or German, there are also congregations, which are supplied with pastors using their own language, among the Letts, Slovaks, Hungarians, Italians, Assyrians, Spanish, Finnish, Wendish, and Esthonians, and in ministering to Jews the Yiddish language is used. There is also work maintained among Negroes. The board spent for salaries and mission purposes $487,553 and for the purchase of real estate, erection of buildings, and other equipment, $286,640.

The Board of Foreign Missions does work in India, Africa, Japan, Argentina, British Guiana, and China. The total number of stations is 35, served by 184 missionaries, including wives of missionaries. Disbursements of the board for the year ended June 30, 1926, were reported as $1,059,096, of which the Women's Missionary Society contributed $348,738. The schools in India are 1 college, 3 high schools for boys, 1 high school for girls, and 982 schools of all grades. Other institutions in India include a leper asylum, industrial homes, homes for Christian widows, a school for blind, a farm industrial school, 2 print shops, and 1 carpenter shop. In Africa there are 8 schools of all grades; in Japan 1 middle school for boys, 1 middle school for girls, and 8 schools of all grades. There is a "Colony of Mercy" at Kumamoto and an old people's home and widows' home in Tokyo.

In Argentina they have 1 high school for boys and 11 schools of all grades; in British Guiana, 6 schools of all grades; and in China, 1 middle school for boys, 2 middle schools for girls, and 41 schools of all grades. In India there are 3 general hospitals for women and children; in Liberia, 1 general hospital; and in China, 1 hospital.

In India there is one general organization, the Evangelical Lutheran Church in the Andhra Country, with two synods, Guntur and Rajahmundry. In Japan there is an organization known as the Japan Evangelical Lutheran Church. Each mission has an organization of missionaries, generally called council or conference.

There is a board of education, whose work is to promote the general educational interests of the church; to conserve the religious life of the students in the educational institutions of the church, State universities, and in other schools; to stimulate the supply of candidates for the ministry; to administer the work of ministerial education in cooperating synods; and to render financial aid to educational institutions. This board reports for the United Lutheran Church 14 theological seminaries, with a property value of $2,739,319, an endowment of $1,849,089, and 458 students; 15 colleges, with property valued at $7,207,741, endowment of $5,459,417, and 3,688 students; 4 junior colleges, with property valued at $670,000, endowment of $20,000, and 462 students; 12 academies, with property valued at $910,079, and endowment of $1,127.

There is a parish and church school board, organized for the purpose of developing and executing systems of literature for use in the home and in the parish school; to organize schools for the week-day Christian training; plan methods of school administration; recommend books for libraries; outline programs for summer assemblies, Sunday school conventions, and all the normal and festival occasions of the church; to prepare hymnals; and to have oversight and control of everything that pertains to the best interests of the parish and church school.

The publication interests are conducted by the board of publication, with headquarters at the United Lutheran Publication House, 1228–1234 Spruce Street, Philadelphia, Pa. This house, known as the Muhlenberg Building, was completed January 20, 1924, the cost of ground and building being $674,521. There are branches at Columbia, S. C., valued at $43,007, and in Chicago, Ill., valued at $66,121; the net business of the board of publication for the year ended June 30, 1926, was reported as $688,945.

The Luther League of America is the official organization or league for the coordination and stimulation of its young people's societies. It publishes the Luther League Review, issues programs for league meetings, and takes an active part in the support of mission work.

The board of ministerial pensions and relief reported 202 ministers under its care, receiving $60,600; 416 widows of ministers, receiving $83,200; 89 children of ministers, under 16 years of age, receiving $4,450. In addition to the above the board expended $15,980 for relief in special cases.

The inner mission work of the church, which means active Christian service for the relief of all kinds of need in the spirit of the gospel, is carried on under the general direction of the board of inner mission. This board endeavors to stimulate the interest in this particular kind of work in all the congregations of the church. It also seeks to promote the establishment of local inner mission societies where needed and serves in an advisory capacity with regard to the establishment of institutions of mercy, taking in consideration especially territorial needs. It interests itself also in the training of Christian workers for both congregational and institutional inner mission work. The board issues a publication, The Message for the Day, providing a message for each Sunday of the year, especially for the shut-ins. Under the general head of inner mission work there are connected with the United Lutheran Church, 2 deaconess mother houses, one of

which, the Mary J. Drexel Home and Motherhouse, Philadelphia, Pa., with 95 sisters, has property valued at $550,000, an endowment of $685,000, and annual expenses amounting to $95,752. The other is the Baltimore Motherhouse, with 63 sisters, property valued at $245,000, an endowment of $13,500, and annual expenses amounting to $42,251. There are 4 hospices, which have a total property value of $297,500, and total annual expense amounting to $48,535; 10 old people's homes, with property value of $625,000, endowments aggregating $277,472; 277 guests during the year, and annual expense of $68,035; 8 orphans' homes, with property value of $2,225,850, endowment of $266,850; 836 children cared for, and annual expense of $305,490; 2 orphans' and old people's homes, with property value of $530,972, endowment of $2,000; 278 guests during the year, and annual expense of $38,602; and there are 10 miscellaneous institutions, having property valued at $397,000, caring for 80,856 guests during the year at an annual expense of $75,869.

EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Augustana Synod for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Augustana Synod all persons whose names are on the membership registry are members, but baptized members, including the confirmed members, or communicants, comprise the figures reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	1,180	486	694	41.2	58.8
Members	311,425	188,711	122,714	60.6	39.4
Average per church	264	388	177		
Membership by sex:					
Male	147,781	86,663	61,118	58.6	41.4
Female	161,979	100,831	61,148	62.2	37.8
Sex not reported	1,665	1,217	448	73.1	26.9
Males per 100 females	91.2	85.9	100.0		
Membership by age:					
Under 13 years	76,920	44,944	31,976	58.4	41.6
13 years and over	232,733	143,046	89,687	61.5	38.5
Age not reported	1,772	721	1,051	40.7	59.3
Per cent under 13 years [2]	24.8	23.9	26.3		
Church edifices:					
Number	1,223	522	701	42.7	57.3
Value—Churches reporting	1,118	470	648	42.0	58.0
Amount reported	$22,781,698	$16,260,688	$6,521,010	71.4	28.6
Average per church	$20,377	$34,597	$10,063		
Debt—Churches reporting	322	212	110	65.8	34.2
Amount reported	$2,230,298	$1,960,635	$269,663	87.9	12.1
Churches reporting "no debt" on church edifice	663	223	440	33.6	66.4
Parsonages:					
Value—Churches reporting	639	327	312	51.2	48.8
Amount reported	$4,381,551	$2,792,251	$1,589,300	63.7	36.3
Debt—Churches reporting	139	94	45	67.6	32.4
Amount reported	$403,585	$325,952	$77,633	80.8	19.2
Churches reporting "no debt" on parsonage	410	196	214	47.8	52.2
Expenditures during year:					
Churches reporting	1,165	480	685	41.2	58.8
Amount reported	$5,369,446	$3,609,315	$1,760,131	67.2	32.8
Current expenses and improvements	$4,161,788	$2,899,845	$1,261,943	69.7	30.3
Benevolences, missions, etc	$1,166,911	$701,399	$465,512	60.1	39.9
Not classified	$40,747	$8,071	$32,676	19.8	80.2
Average expenditure per church	$4,609	$7,519	$2,570		
Sunday schools:					
Churches reporting	1,036	449	587	43.3	56.7
Officers and teachers	13,084	8,117	4,967	62.0	38.0
Scholars	100,775	64,552	36,223	64.1	35.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 1,180 active churches in the Evangelical Lutheran Augustana Synod, with 311,425 members. The classification of membership by sex was reported by 1,176 churches and the classification by age was reported by 1,155 churches, including 1,123 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890. The data shown for 1916 and earlier years are those of the Augustana Synod of the General Council, which withdrew from that body in 1918, immediately prior to the merger of the General Synod, the General Council, and the United Synod of the South to form the United Lutheran Church in America.

In connection with figures for 1916, and probably for the earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	1,180	1,165	1,007	688
Increase over preceding census:				
Number	15	158	319	----------
Per cent	1.3	15.7	46.4	----------
Members	311,425	204,417	179,204	88,700
Increase over preceding census:				
Number	107,008	25,213	90,504	----------
Per cent	52.3	14.1	102.0	----------
Average membership per church	264	175	178	129
Church edifices:				
Number	1,223	1,148	978	515
Value—Churches reporting	1,118	1,105	927	----------
Amount reported	$22,781,698	$10,453,916	$6,427,392	$2,600,550
Average per church	$20,377	$9,461	$6,934	----------
Debt—Churches reporting	322	406	335	----------
Amount reported	$2,230,298	$1,268,705	$763,116	----------
Parsonages:				
Value—Churches reporting	639	478	418	----------
Amount reported	$4,381,551	$1,890,218	$1,221,237	----------
Debt—Churches reporting	139	----------	----------	----------
Amount reported	$403,585	----------	----------	----------
Expenditures during year:				
Churches reporting	1,165	1,135	----------	----------
Amount reported	$5,369,446	$2,489,105	----------	----------
Current expenses and improvements	$4,161,788	$1,777,042	----------	----------
Benevolences, missions, etc	$1,166,911	$536,317	----------	----------
Not classified	$40,747	$175,746	----------	----------
Average expenditure per church	$4,609	$2,193	----------	----------
Sunday schools:				
Churches reporting	1,036	1,024	885	----------
Officers and teachers	13,084	11,448	9,294	----------
Scholars	100,775	84,555	70,890	----------

[1] Statistics for 1916, 1906, and 1890 are those reported for the Augustana Synod of the General Council.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Augustana Synod by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13

years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference or district in the Augustana Synod, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,180**	**486**	**694**	**311,425**	**188,711**	**122,714**	**147,781**	**161,979**	**1,665**	**91.2**
New England:										
Maine	4	1	3	482	175	307	223	259	-------	86.1
New Hampshire	2	2	------	675	675	--------	290	385	-------	75.3
Vermont	3	1	2	474	122	352	259	215	-------	120.5
Massachusetts	36	35	1	13,822	13,510	312	6,668	7,154	-------	93.2
Rhode Island	9	7	2	4,022	3,289	733	1,356	1,499	1,167	90.5
Connecticut	29	17	12	11,472	8,687	2,785	5,427	6,045	-------	89.8
Middle Atlantic:										
New York	38	32	6	13,707	13,300	407	6,235	7,472	-------	83.4
New Jersey	16	16	------	2,649	2,649	--------	1,251	1,398	-------	89.5
Pennsylvania	55	27	28	12,801	8,559	4,242	6,147	6,654	-------	92.4
East North Central:										
Ohio	7	6	1	3,137	3,111	26	1,546	1,591	-------	97.2
Indiana	13	9	4	3,477	2,480	997	1,732	1,745	-------	99.3
Illinois	112	78	34	55,096	46,507	8,589	25,321	29,725	50	85.2
Michigan	77	33	44	16,238	12,459	3,779	7,751	8,487	-------	91.3
Wisconsin	68	21	47	10,942	5,092	5,850	5,388	5,554	-------	97.0
West North Central:										
Minnesota	337	67	270	82,322	33,549	48,773	39,756	42,148	418	94.3
Iowa	74	29	45	22,153	10,150	12,003	10,586	11,567	-------	91.5
Missouri	6	3	3	1,644	1,530	114	780	864	-------	90.3
North Dakota	42	6	36	4,180	996	3,184	2,107	2,043	30	103.1
South Dakota	32	3	29	5,141	460	4,681	2,583	2,558	-------	101.0
Nebraska	49	10	39	14,118	3,674	10,444	6,786	7,332	-------	92.6
Kansas	40	8	32	11,124	2,020	9,104	5,458	5,666	-------	96.3
South Atlantic:										
Maryland	1	1	------	70	70	--------	32	38	-------	--------
District of Columbia	1	1	------	47	47	--------	15	32	-------	--------
Florida	5	1	4	239	5	234	123	116	-------	106.0
East South Central:										
Alabama	3	------	3	174	--------	174	78	96	-------	--------
West South Central:										
Oklahoma	1	1	------	35	35	--------	13	22	-------	--------
Texas	16	4	12	3,295	619	2,676	1,659	1,636	-------	101.4
Mountain:										
Montana	6	5	1	943	901	42	461	482	-------	95.6
Idaho	8	5	3	743	503	240	354	389	-------	91.0
Wyoming	4	3	1	213	125	88	111	102	-------	108.8
Colorado	14	10	4	2,747	2,587	160	1,272	1,475	-------	86.2
Utah	4	4	------	336	336	--------	134	202	-------	66.3
Pacific:										
Washington	31	19	12	5,835	5,219	616	2,688	3,147	-------	85.4
Oregon	13	5	8	1,850	1,164	686	851	999	-------	85.2
California	24	16	8	5,222	4,106	1,116	2,340	2,882	-------	81.2

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916 [1]	1926	1916 [1]	Under 13 years	13 years and over	Age not reported	Per cent under 13 [2]
United States	**1,180**	**1,165**	**311,425**	**204,417**	**76,920**	**232,733**	**1,772**	**24.8**
Maine	4	4	482	274	133	349	----	27.6
Vermont	3	3	474	454	49	425	----	10.3
Massachusetts	36	33	13,822	7,041	3,461	10,361	----	25.0
Rhode Island	9	9	4,022	2,783	746	3,276	----	18.5
Connecticut	29	30	11,472	7,484	2,842	8,630	----	24.8
New York	38	39	13,707	10,238	3,389	10,239	79	24.9
New Jersey	16	18	2,649	1,843	716	1,933	----	27.0
Pennsylvania	55	58	12,801	10,328	2,923	9,878	----	22.8
Ohio	7	5	3,137	1,382	857	2,280	----	27.3
Indiana	13	13	3,477	2,545	854	2,623	----	24.6
Illinois	112	112	55,096	37,430	12,267	42,784	45	22.3
Michigan	77	76	16,238	11,116	4,144	12,066	28	25.6
Wisconsin	68	66	10,942	7,549	2,635	8,143	164	24.4
Minnesota	337	319	82,322	53,026	20,747	61,073	502	25.4
Iowa	74	83	22,153	14,289	5,642	16,430	81	25.6
Missouri	6	6	1,644	890	454	1,190	----	27.6
North Dakota	42	36	4,180	2,441	1,235	2,915	30	29.8
South Dakota	32	30	5,141	2,852	1,521	3,576	44	29.8
Nebraska	49	46	14,118	9,261	4,099	9,922	97	29.2
Kansas	40	45	11,124	8,651	2,787	8,337	----	25.1
Florida	5	4	239	137	50	184	5	21.4
Alabama	3	3	174	74	40	134	----	23.0
Texas	16	18	3,295	2,000	917	2,378	----	27.8
Montana	6	6	943	651	200	743	----	21.2
Idaho	8	11	743	743	194	549	----	26.1
Wyoming	4	3	213	84	85	128	----	39.9
Colorado	14	15	2,747	1,853	695	2,039	13	25.4
Utah	4	5	336	257	89	247	----	26.5
Washington	31	34	5,835	2,824	1,501	4,319	15	25.8
Oregon	13	14	1,850	1,271	387	1,069	394	26.6
California	24	16	5,222	1,956	1,077	3,870	275	21.8
Other States	5	5	827	690	184	643	----	22.2

[1] Figures are for the Augustana Synod of the General Council.
[2] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The immigration from Sweden to America in the seventeenth century was not large nor did it continue, to any appreciable extent, longer than a brief period of time. It left its impress, however, on both the body politic and religious life of this land. Several of the churches which these early immigrants from the North built are still in existence, albeit they no longer belong to the Lutheran Church, chief of which is the Gloria Dei in Philadelphia.

Another and a much stronger immigrant stream began to flow into this country from Sweden in the forties of the last century. Then, as in the seventeenth century, did the immigrants bring with them men who were to care for their spiritual welfare.

[1] This statement was furnished by Rev. G. A. Brandelle, D. D., LL. D., president of the Augustana Synod.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	1,180	1,223	1,118	$22,781,698	322	$2,230,298	639	$4,381,551	139	$403,585
Maine	4	4	4	63,000	2	2,100	----	(1)	----	----
Vermont	3	3	3	23,000	----	----	----	----	----	----
Massachusetts	36	33	33	1,173,055	14	173,771	14	112,400	7	24,893
Rhode Island	9	10	9	216,500	1	3,500	7	58,700	2	3,500
Connecticut	29	29	28	877,000	10	74,421	16	151,300	7	17,900
New York	38	40	36	1,321,450	17	154,030	18	232,000	9	43,550
New Jersey	16	15	15	449,500	9	76,300	8	66,000	4	12,200
Pennsylvania	55	51	49	992,200	8	37,280	31	214,600	5	24,350
Ohio	7	7	7	231,500	3	30,060	5	61,500	2	2,425
Indiana	13	14	13	350,200	2	9,000	9	81,500	2	2,400
Illinois	112	124	111	5,387,914	46	590,266	81	799,150	19	64,360
Michigan	77	80	72	990,837	13	122,731	35	207,300	5	11,350
Wisconsin	68	66	64	591,688	18	54,120	31	171,500	8	20,723
Minnesota	337	361	325	4,331,558	90	383,100	155	905,751	32	81,685
Iowa	74	77	71	1,418,137	21	108,116	53	348,300	8	20,610
Missouri	6	7	6	231,975	2	45,340	4	31,200	1	1,000
North Dakota	42	36	32	244,000	4	12,300	15	52,300	----	----
South Dakota	32	31	29	398,300	9	25,333	18	75,200	2	3,695
Nebraska	49	53	43	1,029,300	13	82,803	36	251,500	3	5,000
Kansas	40	45	39	671,650	3	14,162	31	172,500	3	11,500
Florida	5	7	5	27,000	----	----	----	(1)	----	----
Texas	16	15	15	233,100	3	25,750	12	58,650	2	1,350
Montana	6	8	6	79,900	2	5,250	4	20,500	2	3,000
Idaho	8	9	8	63,700	3	2,739	5	22,400	----	----
Colorado	14	15	14	197,900	3	16,300	10	53,000	3	14,800
Utah	4	4	4	41,000	----	----	----	(1)	----	----
Washington	31	31	28	374,450	10	72,310	12	66,300	3	8,150
Oregon	13	12	12	109,750	3	2,000	7	29,000	1	2,500
California	24	25	23	587,634	9	93,416	13	105,500	7	19,544
Other States [2]	12	11	9	74,500	4	13,800	9	33,500	2	3,100

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 4 churches in Maine, Florida, and Utah.

The first of the congregations of the Augustana Synod to be organized was that in New Sweden, Henry County, Iowa, in 1848, and the second was in Andover, Henry County, Ill., in 1850.

Men of the Augustana Synod, together with American, German, Norwegian, and Danish Lutherans, organized the Synod of Northern Illinois in the fall of 1851. In this body all of these worked together until 1860, when the Swedes and Norwegians withdrew and organized the Scandinavian Lutheran Augustana Synod of North America. Articles of faith were adopted, as follows: "The Scandinavian Lutheran Augustana Synod of North America confesses the Holy Scriptures, as the revealed Word of God, to be the only infallible rule of faith and practice. It holds to and confesses not only the three oldest symbols of the Church, the Apostolic, the Nicene, and the Athanasian, but also holds to the Unaltered Augsburg Confession as a brief but true summary of the fundamental doctrines of the Christian Church, understood through their development in the other symbolical writings of the Lutheran Church." In 1870 there occurred the friendly withdrawal of the Norwegian section for the purpose of organizing the

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**1,180**	**1,165**	**$5,369,446**	**$4,161,788**	**$1,166,911**	**$40,747**	**1,036**	**13,084**	**100,775**
Maine	4	4	6,952	5,994	958		2	13	82
Vermont	3	3	3,707	2,876	831		3	15	70
Massachusetts	36	35	210,578	184,901	25,677		35	561	3,740
Rhode Island	9	9	51,361	37,249	14,112		8	150	827
Connecticut	29	29	139,500	108,579	30,921		27	366	2,067
New York	38	37	279,098	231,412	47,686		31	524	4,593
New Jersey	16	16	57,457	49,493	7,964		15	140	770
Pennsylvania	55	54	205,561	159,333	46,228		43	504	3,182
Ohio	7	7	42,569	32,346	10,223		6	123	867
Indiana	13	13	61,707	46,945	14,762		13	153	1,054
Illinois	112	111	1,154,307	893,506	235,715	25,086	108	2,317	21,325
Michigan	77	76	245,474	198,361	47,113		55	681	4,580
Wisconsin	68	67	164,280	129,990	33,945	345	58	479	3,378
Minnesota	337	335	1,227,832	919,185	301,836	6,811	306	3,221	24,531
Iowa	74	74	383,932	270,488	110,942	2,502	67	989	7,764
Missouri	6	6	36,540	31,401	5,139		4	74	599
North Dakota	42	41	44,805	33,462	11,343		34	205	1,264
South Dakota	32	32	90,964	75,094	15,870		28	225	1,739
Nebraska	49	48	275,746	201,515	74,231		45	646	4,769
Kansas	40	40	165,084	113,601	51,483		38	517	4,983
Florida	5	4	13,731	12,957	774		3	22	99
Alabama	3	3	1,435	415	1,020		2	14	73
Texas	16	16	61,845	49,037	12,808		16	162	1,273
Montana	6	6	11,119	9,556	1,563		6	50	373
Idaho	8	7	12,436	8,496	3,940		6	46	279
Wyoming	4	3	2,430	2,035	395		2	10	35
Colorado	14	13	58,827	50,391	8,436		12	148	1,172
Utah	4	4	6,233	5,713	520		2	41	136
Washington	31	31	182,801	163,545	14,756	4,500	24	283	2,503
Oregon	13	12	35,985	20,646	15,339		9	66	325
California	24	24	121,643	103,951	17,692		24	300	2,143
Other States	5	5	13,507	9,315	2,689	1,503	4	39	180

Norwegian Lutheran Conference. In 1894 the word "Scandinavian" was dropped from the name, which thenceforth became the Evangelical Lutheran Augustana Synod of North America, or, in brief, the Augustana Synod. This synod was a part of the General Council, but formally withdrew from the Council November 12, 1918, and declined to enter the merger of the General Synod, the General Council, and the United Synod of the South, by which was formed the United Lutheran Church in America.

In the early days the Swedish language was used. To-day about 75 per cent of the members are either native born or came to America in early childhood, and the English language is used almost exclusively in the work among the children and the young. More than one-half of the services held for adults, also, are in the language of the land.

The synod is the center of authority. It convenes as a delegated body every year and is presided over by a president chosen quadrennially. The territory of the synod is divided into 12 conferences in the States and 1 in Canada, each of which meets annually. The voting members of each conference are the clergy and one lay delegate from each congregation of the conference.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES OR DISTRICTS, 1926: EVANGELICAL LUTHERAN AUGUSTANA SYNOD OF NORTH AMERICA

CONFERENCE OR DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,180**	**311,425**	**1,118**	**$22,781,698**	**322**	**$2,230,298**	**1,165**	**$5,369,446**	**1,036**	**100,775**
California	24	5,222	23	587,634	9	93,416	24	121,643	24	2,143
Columbia	48	8,100	44	508,400	14	76,310	47	225,891	36	2,941
Illinois	159	66,325	157	6,392,454	58	719,754	158	1,344,490	146	24,499
Iowa	76	22,098	73	1,404,737	20	96,116	76	381,197	67	7,678
Kansas	57	15,202	56	1,078,925	8	75,802	56	257,906	53	6,624
Minnesota	358	86,044	332	4,627,006	93	407,560	354	1,293,004	324	26,423
Nebraska	55	14,452	52	1,045,800	15	85,403	53	280,613	49	4,923
New England	84	31,027	80	2,382,555	29	256,492	83	421,171	77	6,896
New York	117	32,331	108	3,014,150	38	306,770	115	587,165	96	9,472
Red River Valley	96	12,698	94	659,600	17	22,798	96	151,768	81	3,371
Superior	68	12,611	63	654,937	14	58,133	67	204,904	51	3,685
Texas	16	3,295	15	233,100	3	25,750	16	61,845	16	1,273
Inter-Mountain Mission District	8	664	8	80,500	2	739	7	11,564	5	302
Montana Mission District	6	943	6	79,900	2	5,250	6	11,119	6	373
Southeastern Mission District	8	413	7	32,000	----	----	7	15,166	5	172

WORK

The synod has one theological school, Augustana Theological Seminary, at Rock Island, Ill. Augustana College, at the same place, is the oldest and strongest college and is owned and controlled by the synod as a whole. There are three other standard colleges, two junior colleges, and two academies, which are owned and controlled by individual conferences.

Its home mission activities are carried on in 36 States of the Union, together with Canada, at an expense of $250,000 per annum. Its foreign fields are in India, Porto Rico, China, and Africa. Approximately 80 missionaries, missionaries' wives included, are in the service of the Board of Foreign Missions. The outlay for this work amounts to $175,000 per year.

The charity work of the synod is quite extensive, in that it conducts 12 orphans' homes, 18 homes for the aged, and 10 hospitals. Seamen's missions and immigrant missions are maintained in New York City, Boston, Seattle, and San Francisco.

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Synodical Conference of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of each of the constituent bodies in the Evangelical Lutheran Synodical Conference includes all baptized members of the local churches, both adults and infants, under pastoral care.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	4,752	1,537	3,215	32.3	67.7
Members	1,292,620	692,307	600,313	53.6	46.4
Average per church	272	450	187		
Membership by sex:					
Male	571,602	285,695	285,907	50.0	50.0
Female	621,261	335,692	285,569	54.0	46.0
Sex not reported	99,757	70,920	28,837	71.1	28.9
Males per 100 females	92.0	85.1	100.1		
Membership by age:					
Under 13 years	370,685	193,869	176,816	52.3	47.7
13 years and over	860,021	456,881	403,140	53.1	46.9
Age not reported	61,914	41,557	20,357	67.1	32.9
Per cent under 13 years [2]	30.1	29.8	30.5		
Church edifices:					
Number	4,003	1,354	2,649	33.8	66.2
Value—Churches reporting	3,878	1,278	2,600	33.0	67.0
Amount reported	$78,755,894	$53,088,523	$25,667,371	67.4	32.6
Average per church	$20,308	$41,540	$9,872		
Debt—Churches reporting	1,226	667	559	54.4	45.6
Amount reported	$9,920,128	$8,333,826	$1,586,302	84.0	16.0
Churches reporting "no debt" on church edifice	2,450	551	1,899	22.5	77.5
Parsonages:					
Value—Churches reporting	2,833	1,010	1,823	35.7	64.3
Amount reported	$15,520,237	$8,294,187	$7,226,050	53.4	46.6
Debt—Churches reporting	581	282	299	48.5	51.5
Amount reported	$1,545,542	$1,027,044	$518,498	66.5	33.5
Churches reporting "no debt" on parsonage	2,081	667	1,414	32.1	67.9
Exenditures during year:					
Churches reporting	4,601	1,488	3,113	32.3	67.7
Amount reported	$19,487,432	$12,367,383	$7,120,049	63.5	36.5
Current expenses and improvements	$16,071,756	$10,382,267	$5,689,489	64.6	35.4
Benevolences, missions, etc	$3,409,866	$1,982,635	$1,427,231	58.1	41.9
Not classified	$5,810	$2,481	$3,329	42.7	57.3
Average expenditure per church	$4,235	$8,311	$2,287		
Sunday schools:					
Churches reporting	3,028	1,260	1,768	41.6	58.4
Officers and teachers	21,432	14,576	6,856	68.0	32.0
Scholars	212,071	144,112	67,959	68.0	32.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

This body represents the federation of four separate synods, namely, the Evangelical Synod of Missouri, Ohio, and Other States, the Evangelical Lutheran Joint Synod of Wisconsin and Other States, the Slovak Evangelical Lutheran Synod of the United States of America, and the Norwegian Synod of the American Evangelical Lutheran Church.

The data given for 1926 represent 4,752 active organizations of the Synodical Conference, with 1,292,620 members. The classification of membership by sex was reported by 4,546 churches and the classification by age was reported by 4,555 churches, including 4,405 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the combined general bodies for the censuses of 1926, 1916, 1906, and 1890. In connection with the 1916 census, and probably for earlier censuses as well, the membership reported for most of the churches, particularly of the Missouri Synod, included only the confirmed members. As a result the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 figures, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA

ITEM	1926	1916	1906[1]	1890
Churches (local organizations)	4,752	3,620	3,398	1,999
Increase over preceding census:				
Number	1,132	222	1,399	----
Per cent	31.3	6.5	70.0	----
Members	1,292,620	777,701	670,367	368,635
Increase over preceding census:				
Number	514,919	107,334	301,732	----
Per cent	66.2	16.1	82.1	----
Average membership per church	272	215	197	184
Church edifices:				
Number	4,003	3,301	2,952	1,584
Value—Churches reporting	3,878	3,151	2,811	----
Amount reported	$78,755,894	$25,973,538	$19,320,407	$7,969,083
Average per church	$20,308	$8,243	$6,873	----
Debt—Churches reporting	1,226	1,078	901	----
Amount reported	$9,920,128	$3,261,637	$2,424,141	----
Parsonages:				
Value—Churches reporting	2,833	2,220	1,858	----
Amount reported	$15,520,237	$5,792,672	$3,671,910	----
Debt—Churches reporting	581	----	----	----
Amount reported	$1,545,542	----	----	----
Expenditures during year:				
Churches reporting	4,601	3,339	----	----
Amount reported	$19,487,432	$6,721,599	----	----
Current expenses and improvements	$16,071,756	$5,206,267	----	----
Benevolences, missions, etc	$3,409,866	$1,219,229	----	----
Not classified	$5,810	$296,103	----	----
Average expenditure per church	$4,235	$2,013	----	----
Sunday schools:				
Churches reporting	3,028	1,370	1,484	----
Officers and teachers	21,432	10,237	6,420	----
Scholars	212,071	110,300	97,056	----

[1] Statistics for 1906 include data for the Slovak Evangelical Lutheran Synod and the Evangelical Lutheran Synod of Michigan and Other States reported separately for that year.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Synodical Conference by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**4,752**	**1,537**	**3,215**	**1,292,620**	**692,307**	**600,313**	**571,602**	**621,261**	**99,757**	**92.0**
New England:										
Maine	2	1	1	178	156	22	77	101		76.2
New Hampshire	1	1		129	129		47	82		
Massachusetts	19	17	2	7,190	7,118	72	2,834	3,506	850	80.8
Rhode Island	5	3	2	932	842	90	360	572		62.9
Connecticut	29	21	8	9,609	8,086	1,523	3,537	4,101	1,971	86.2
Middle Atlantic:										
New York	170	114	56	61,248	50,341	10,907	25,238	30,875	5,135	81.7
New Jersey	47	36	11	13,254	10,707	2,547	5,495	7,096	663	77.4
Pennsylvania	72	59	13	20,027	18,563	1,464	8,141	9,453	2,433	86.1
East North Central:										
Ohio	122	74	48	48,231	38,157	10,074	21,381	23,891	2,959	89.5
Indiana	132	63	69	55,797	39,206	16,591	25,553	27,008	3,236	94.6
Illinois	417	184	233	186,722	123,292	63,430	78,991	87,493	20,238	90.3
Michigan	329	130	199	111,743	69,762	41,981	51,928	56,203	3,612	92.4
Wisconsin	751	168	583	271,956	141,279	130,677	118,076	124,841	29,039	94.6
West North Central:										
Minnesota	549	81	468	139,454	42,127	97,327	62,474	65,687	11,293	95.1
Iowa	218	40	178	51,706	11,563	40,143	24,044	24,840	2,822	96.8
Missouri	228	83	145	74,520	41,361	33,159	34,646	38,074	1,800	91.0
North Dakota	166	10	156	17,385	1,310	16,075	8,487	8,185	713	103.7
South Dakota	204	10	194	24,131	1,970	22,161	11,544	11,407	1,180	101.2
Nebraska	265	34	231	57,473	11,572	45,901	26,804	27,071	3,598	99.0
Kansas	153	38	115	25,308	6,517	18,791	12,221	12,367	720	98.8
South Atlantic:										
Delaware	2	1	1	71	50	21	42	29		
Maryland	29	15	14	9,083	7,164	1,919	3,127	3,933	2,023	79.5
Dist. Columbia	2	2		916	916		398	518		76.8
Virginia	16	6	10	1,729	987	742	828	901		91.9
West Virginia	2	1	1	87	75	12	41	46		
North Carolina	38	17	21	4,653	1,959	2,694	1,767	,078	808	85.0
South Carolina	1	1		95	95		44	51		
Georgia	2	2		77	77		32	45		
Florida	13	7	[illegible]	1,521	1,249	272	757	764		99.1
East South Central:										
Kentucky	8	8		1,451	1,451		645	806		80.0
Tennessee	11	7	4	1,763	1,387	376	748	1,015		73.7
Alabama	38	7	31	3,533	1,127	2,406	1,645	1,823	65	90.2
Mississippi	5	4	1	307	295	12	133	174		76.4
West South Central:										
Arkansas	24	9	15	3,551	2,014	1,537	1,544	1,764	243	87.5
Louisiana	41	30	11	10,519	9,945	574	4,141	6,378		64.9
Oklahoma	63	25	38	7,016	2,662	4,354	3,119	3,111	786	100.3
Texas	143	45	98	22,339	6,515	15,824	10,524	11,064	751	95.1
Mountain:										
Montana	92	12	80	6,267	2,100	4,167	2,613	2,974	680	87.9
Idaho	20	9	11	1,686	667	1,019	844	842		100.2
Wyoming	19	4	15	1,941	646	1,295	950	991		95.9
Colorado	65	23	42	6,616	3,658	2,958	3,010	3,606		83.5
New Mexico	10	4	6	397	265	132	180	217		82.9
Arizona	11	3	8	920	376	544	416	504		82.5
Utah	1	1		250	250		100	150		66.7
Nevada	2	1	1	497	94	403	247	250		98.8
Pacific:										
Washington	66	28	38	6,789	4,441	2,348	3,023	3,406	360	88.8
Oregon	44	21	23	4,637	3,027	1,610	2,199	2,438		90.2
California	105	77	28	16,916	14,757	2,159	6,607	8,530	1,779	77.5

[1] Ratio not shown where number of females is less than 100.

of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906[1]	1926	1916	1906[1]	Under 13 years	13 years and over	Age not reported	Per cent under 13[2]
United States	1,752	3,620	3,398	1,292,620	777,701	670,367	370,685	860,021	61,914	30.1
Massachusetts	19	17	19	7,190	4,971	3,966	2,090	4,250	850	33.0
Rhode Island	5	3	2	932	487	357	209	723	-------	22.4
Connecticut	29	21	21	9,609	5,588	4,981	2,806	6,173	630	31.3
New York	170	131	130	61,248	36,819	32,723	18,261	37,279	5,708	32.9
New Jersey	47	31	20	13,254	5,616	2,895	4,337	8,039	858	35.1
Pennsylvania	72	59	84	20,027	14,490	16,890	6,126	11,916	1,985	34.0
Ohio	122	96	90	48,231	30,233	27,106	13,354	31,564	3,313	29.7
Indiana	132	123	124	55,797	38,309	34,105	15,339	37,742	2,716	28.9
Illinois	417	366	344	186,722	121,342	115,304	53,864	128,146	4,712	29.6
Michigan	329	261	257	111,743	67,001	57,832	32,389	74,202	5,152	30.4
Wisconsin	751	654	610	271,956	177,547	153,753	70,422	186,625	14,909	27.4
Minnesota	549	403	371	139,454	75,726	61,630	41,040	91,059	7,355	31.1
Iowa	218	178	163	51,706	27,550	25,528	15,016	34,827	1,863	30.1
Missouri	228	184	178	74,520	45,313	41,503	20,508	51,176	2,836	28.6
North Dakota	166	118	95	17,385	8,972	5,854	6,142	10,458	785	37.0
South Dakota	204	132	123	24,131	11,544	8,285	7,845	15,202	1,084	34.0
Nebraska	265	239	206	57,473	31,234	25,730	17,292	38,128	2,053	31.2
Kansas	153	118	117	25,308	15,081	12,036	7,961	17,041	306	31.8
Maryland	29	28	20	9,083	4,792	4,062	3,422	5,402	259	38.8
Virginia	16	13	12	1,729	1,117	860	544	1,185	-------	31.5
West Virginia	2	5	6	87	239	286	11	76	-------	-------
North Carolina	38	32	32	4,653	2,558	1,966	1,396	2,411	846	36.7
Florida	13	6	7	1,521	590	372	430	1,091	-------	28.3
Kentucky	8	6	6	1,451	1,381	1,511	347	1,104	-------	23.9
Tennessee	11	5	5	1,763	733	725	604	1,159	-------	34.3
Alabama	38	12	15	3,533	1,334	895	1,165	2,368	-------	33.0
Mississippi	5	1	8	307	211	198	93	214	-------	30.3
Arkansas	24	17	22	3,551	2,516	1,886	1,177	2,374	-------	33.1
Louisiana	41	25	22	10,519	7,429	5,253	3,070	7,436	13	29.2
Oklahoma	63	52	72	7,016	3,899	2,907	2,012	4,754	250	29.7
Texas	143	87	81	22,339	10,294	7,983	7,346	14,046	947	34.3
Montana	92	32	7	6,267	4,033	690	1,937	3,634	696	34.8
Idaho	20	12	12	1,686	902	206	562	1,124	-------	33.3
Wyoming	19	10	4	1,941	704	172	757	1,184	-------	39.0
Colorado	65	26	26	6,616	2,738	1,651	2,008	4,608	-------	30.4
New Mexico	10	2	------	397	301	---------	132	265	-------	33.2
Arizona	11	2	------	920	96	---------	208	712	-------	22.6
Washington	66	30	19	6,789	2,740	1,060	1,966	4,463	360	30.6
Oregon	44	16	15	4,637	2,337	1,080	1,323	3,314	-------	28.5
California	105	57	46	16,916	7,582	5,247	4,437	11,051	1,428	28.6
Other States	13	10	7	2,213	1,352	879	717	1,496	-------	32.4

[1] Includes figures for the Slovak and Michigan Synods.
[2] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	4,752	4,003	3,878	$78,755,894	1,226	$9,920,128	2,833	$15,520,237	581	$1,545,542
Massachusetts	19	17	16	533,500	3	55,200	11	81,500	5	18,780
Connecticut	29	22	21	712,500	12	109,825	16	121,700	4	16,100
New York	170	153	147	7,011,038	70	1,246,531	103	960,650	27	154,560
New Jersey	47	37	36	1,332,698	25	345,885	31	355,479	17	92,767
Pennsylvania	72	61	61	2,105,500	23	165,672	41	397,100	9	36,135
Ohio	122	110	107	4,008,913	40	667,115	76	592,400	13	60,916
Indiana	132	129	124	4,449,100	39	419,294	104	645,050	17	42,670
Illinois	417	393	384	13,366,800	133	1,574,965	334	2,341,800	56	187,565
Michigan	329	305	294	6,765,705	96	974,794	216	1,258,323	42	133,720
Wisconsin	751	725	664	13,868,807	190	1,479,221	466	2,796,038	100	255,670
Minnesota	549	453	443	5,722,547	122	618,591	318	1,483,200	69	149,073
Iowa	218	200	197	2,541,700	54	218,244	151	696,922	21	32,602
Missouri	228	213	209	4,686,409	71	716,215	160	834,850	37	92,135
North Dakota	166	117	115	517,820	35	55,050	69	197,825	18	23,646
South Dakota	204	145	144	736,480	34	46,200	86	294,050	22	25,407
Nebraska	265	234	234	2,844,935	48	234,760	194	742,360	22	39,688
Kansas	153	118	116	965,262	23	104,425	97	331,265	10	16,600
Maryland	29	28	27	797,800	12	119,830	20	135,500	3	4,800
Virginia	16	12	11	174,000	3	15,500	8	43,500	3	17,140
North Carolina	38	35	34	210,550	4	19,000	10	37,300	2	2,675
Florida	13	9	9	287,800	3	53,810	5	47,000	-----	-----
Kentucky	8	5	5	108,500	1	1,800	4	33,500	-----	-----
Tennessee	11	8	8	130,240	3	10,730	4	28,000	-----	-----
Alabama	38	26	26	187,150	2	6,300	14	41,700	2	4,500
Arkansas	24	22	22	196,100	2	4,970	12	42,600	3	5,540
Louisiana	41	31	30	426,700	11	40,416	16	73,900	4	11,200
Oklahoma	63	45	45	375,100	10	44,184	37	84,600	4	5,950
Texas	143	107	107	803,500	38	147,274	86	240,300	22	32,935
Montana	92	23	23	136,400	10	13,380	11	41,200	2	4,000
Idaho	20	11	11	48,550	7	14,500	8	17,375	4	2,478
Wyoming	19	11	11	50,900	6	8,286	5	16,800	3	5,880
Colorado	65	30	30	233,040	18	31,935	21	77,100	10	14,410
New Mexico	10	4	4	15,500	1	1,750	3	7,500	1	2,000
Arizona	11	9	9	52,800	-----	-----	7	28,700	1	1,000
Washington	66	42	41	275,150	17	53,413	23	64,000	6	13,175
Oregon	44	24	24	193,500	14	31,480	16	41,800	4	5,100
California	105	72	72	1,526,300	38	244,653	39	210,350	14	26,335
Other States	25	17	17	356,600	8	24,930	11	77,000	4	8,390

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The early history of the Lutheran Church in America was marked by the organization of numerous independent synods. In the sixties, however, efforts were made to unite various synods into larger bodies. One of these organizations was the General Council, organized in 1866. The synods holding the stricter doctrine and close adherence to the historical confessions of the Lutheran Church, although invited to the new union, could not accept the position of the new body.

[1] This statement was furnished by Dr. E. Eckhardt, statistician, Evangelical Lutheran Synodical Conference of America.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	4,752	4,601	$19,487,432	$16,071,756	$3,409,866	$5,810	3,028	21,432	212,071
Massachusetts	19	17	88,585	69,101	19,484	------	16	223	1,464
Rhode Island	5	5	7,775	5,890	1,885	------	3	21	176
Connecticut	29	25	208,712	191,218	17,494	------	24	177	1,698
New York	170	166	1,291,222	1,108,440	182,618	164	141	1,744	16,908
New Jersey	47	47	441,307	412,894	28,263	150	39	500	4,250
Pennsylvania	72	69	330,532	281,801	48,731	------	57	535	5,842
Ohio	122	119	848,659	680,272	168,295	92	87	996	10,259
Indiana	132	128	1,019,661	791,669	227,992	------	79	741	8,425
Illinois	417	412	3,321,950	2,771,875	549,613	462	287	3,115	31,100
Michigan	329	316	1,683,786	1,361,597	322,087	102	214	1,502	16,417
Wisconsin	751	736	3,091,205	2,555,740	534,257	1,208	421	2,579	28,122
Minnesota	549	518	1,658,815	1,386,657	272,158	------	319	1,783	17,171
Iowa	218	218	774,054	605,108	168,946	------	143	732	6,733
Missouri	228	227	1,202,253	946,726	255,527	------	145	1,783	15,240
North Dakota	166	157	159,860	132,934	26,676	250	99	308	2,663
South Dakota	204	200	242,750	194,843	47,907	------	150	438	4,202
Nebraska	265	263	814,058	641,364	172,694	------	145	643	6,466
Kansas	153	152	409,713	327,042	82,671	------	89	398	4,109
Maryland	29	29	227,702	203,135	24,567	------	23	410	3,695
Virginia	16	15	63,447	57,680	5,767	------	9	60	542
North Carolina	38	36	27,266	21,673	4,558	1,035	31	184	2,370
Florida	13	13	127,607	121,326	6,252	29	10	63	576
Kentucky	8	8	35,258	29,300	5,958	------	3	27	304
Tennessee	11	11	33,233	29,162	4,071	------	10	71	814
Alabama	38	37	39,524	32,902	5,468	1,154	34	129	1,745
Mississippi	5	5	4,719	4,346	373	------	4	12	83
Arkansas	24	23	60,207	50,039	10,168	------	12	74	789
Louisiana	41	37	89,070	77,054	12,016	------	31	269	2,558
Oklahoma	63	58	145,195	127,837	17,358	------	38	160	1,649
Texas	143	136	314,995	252,001	62,994	------	83	378	4,008
Montana	92	87	44,355	37,112	7,243	------	34	127	1,157
Idaho	20	20	30,662	25,852	4,810	------	15	53	368
Wyoming	19	19	15,224	12,852	2,372	------	12	38	456
Colorado	65	58	81,569	64,734	16,835	------	42	147	1,260
New Mexico	10	10	5,693	4,785	908	------	3	12	95
Arizona	11	9	20,053	18,659	1,394	------	6	16	339
Washington	66	59	80,595	67,569	13,026	------	47	201	1,738
Oregon	44	41	59,135	47,496	10,475	1,164	27	112	988
California	105	102	356,972	297,104	59,868	------	86	588	4,557
Other States	15	13	30,054	23,967	6,087	------	10	83	735

The next few years emphasized anew the advantage of some form of union, and in 1872, in Milwaukee, Wis., the Evangelical Lutheran Synodical Conference of America was formed. Representatives of the Synod of Missouri, Ohio, and Other States, the Synod of Ohio, the Synod of Wisconsin, the Synod of Minnesota, the Synod of Illinois, and the Norwegian Synod were present and effected the organization. The Synod of Illinois was later absorbed by the Missouri Synod; the Synod of Ohio and the Norwegian Synod withdrew in 1881, because of doctrinal differences; but two other synods were added, so that at present the Synodical Conference comprises the Synod of Missouri, Ohio, and Other States—by far the largest and strongest of the Conference—the Synod of Wisconsin and Other States (which now includes the former Synods of Michigan, Minnesota,

and Nebraska), the Slovak Synod, and the Norwegian Evangelical Lutheran Synod. Each one of these synods conducts its own synodical and church work independently of the others. Their basis of union is not so much a matter of a common ecclesiastical organization as of a common church life, and particularly of doctrinal purity.

Separate statistics for 1926 are given in the following pages for each of the federated bodies united in the Synodical Conference. The Synod of Missouri, which includes the Negro mission, is much the largest. Comparable data for earlier censuses are not available for these four bodies, by reason of numerous changes in organization within themselves.

WORK

The home missionary work of the Synodical Conference is conducted by the board of colored missions, which is doing successful work in the Southern States among the colored people. In 1926 it had 63 organized congregations and 8 mission stations, served by 14 white and 19 colored pastors; 65 Sunday schools, with 3,396 scholars; 2 colleges; and 51 parochial schools, with 3,103 scholars. The amount expended for this work was $211,431. Two colleges are controlled by the Synodical Conference, the Immanuel Lutheran College at Greensboro, N. C., and the Alabama Luther College at Selma, Ala.

EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

STATISTICS

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	3,917	1,335	2,582	34.1	65.9
Members	1,040,275	567,569	472,706	54.6	45.4
Average per church	266	425	183		
Membership by sex:					
Male	458,209	231,664	226,545	50.6	49.4
Female	502,205	275,406	226,799	54.8	45.2
Sex not reported	79,861	60,499	19,362	75.8	24.2
Males per 100 females	91.2	84.1	99.9		
Membership by age:					
Under 13 years	303,050	161,090	141,960	53.2	46.8
13 years and over	686,688	369,371	317,317	53.8	46.2
Age not reported	50,537	37,108	13,429	73.4	26.6
Per cent under 13 years [2]	30.6	30.4	30.9		
Church edifices:					
Number	3,193	1,131	2,062	35.4	64.6
Value—Churches reporting	3,148	1,090	2,058	34.6	65.4
Amount reported	$65,318,781	$45,326,763	$19,992,018	69.4	30.6
Average per church	$20,749	$41,584	$9,714		
Debt—Churches reporting	1,012	567	445	56.0	44.0
Amount reported	$8,556,000	$7,274,049	$1,281,951	85.0	15.0
Churches reporting "no debt" on church edifice	1,970	469	1,501	23.8	76.2
Parsonages:					
Value—Churches reporting	2,327	844	1,483	36.3	63.7
Amount reported	$12,449,574	$6,886,137	$5,563,437	55.3	44.7
Debt—Churches reporting	472	240	232	50.8	49.2
Amount reported	$1,253,519	$859,478	$394,041	68.6	31.4
Churches reporting "no debt" on parsonage	1,708	549	1,159	32.1	67.9
Expenditures during year:					
Churches reporting	3,789	1,293	2,496	34.1	65.9
Amount reported	$16,350,315	$10,576,218	$5,774,097	64.7	35.3
Current expenses and improvements	$13,405,593	$8,811,811	$4,593,782	65.7	34.3
Benevolences, missions, etc	$2,940,104	$1,761,926	$1,178,178	59.9	40.1
Not classified	$4,618	$2,481	$2,137	53.7	46.3
Average expenditure per church	$4,315	$8,180	$2,313		
Sunday schools:					
Churches reporting	2,485	1,098	1,387	44.2	55.8
Officers and teachers	18,393	12,941	5,452	70.4	29.6
Scholars	179,868	126,110	53,758	70.1	29.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	3,917	1,335	2,582	1,040,275	567,569	472,706	458,209	502,205	79,861	91.2
New England:										
Maine	2	1	1	178	156	22	77	101		76.2
New Hampshire	1	1		129	129		47	82		
Massachusetts	18	16	2	7,065	6,993	72	2,804	3,411	850	82.2
Rhode Island	5	3	2	932	842	90	360	572		62.9
Connecticut	26	19	7	8,965	8,006	959	3,259	3,815	1,891	85.4
Middle Atlantic:										
New York	168	113	55	60,785	49,916	10,869	25,018	30,632	5,135	81.7
New Jersey	44	33	11	11,855	9,308	2,547	4,805	6,387	663	75.2
Pennsylvania	62	51	11	16,731	15,431	1,300	6,496	7,802	2,433	83.3
East North Central:										
Ohio	106	64	42	42,985	34,091	8,894	19,235	21,641	2,109	88.9
Indiana	130	62	68	54,870	38,692	16,178	25,097	26,537	3,236	94.6
Illinois	400	172	228	182,034	119,977	62,057	77,137	85,448	19,449	90.3
Michigan	247	96	151	90,851	57,056	33,795	41,873	45,757	3,221	91.5
Wisconsin	370	80	290	123,346	66,809	56,537	51,791	55,752	15,803	92.9
West North Central:										
Minnesota	403	57	346	92,538	21,375	71,163	41,801	43,131	7,606	96.9
Iowa	197	38	159	48,782	11,301	37,481	22,580	23,380	2,822	96.6
Missouri	225	81	144	73,749	40,716	33,033	34,281	37,668	1,800	91.0
North Dakota	144	9	135	16,265	1,298	14,967	7,916	7,636	713	103.7
South Dakota	137	8	129	16,813	1,179	15,634	8,086	7,962	765	101.6
Nebraska	246	32	214	53,397	10,617	42,780	25,005	25,242	3,150	99.1
Kansas	153	38	115	25,308	6,517	18,791	12,221	12,367	720	98.8
South Atlantic:										
Delaware	2	1	1	71	50	21	42	29		
Maryland	29	15	14	9,083	7,164	1,919	3,127	3,933	2,023	79.5
Dist. Columbia	2	2		916	916		398	518		76.8
Virginia	14	6	8	1,528	987	541	720	808		89.1
West Virginia	2	1	1	87	75	12	41	46		
North Carolina	38	17	21	4,653	1,959	2,694	1,767	2,078	808	85.0
South Carolina	1	1		95	95		44	51		
Georgia	2	2		77	77		32	45		
Florida	12	7	5	1,463	1,249	214	722	741		97.4
East South Central:										
Kentucky	8	8		1,451	1,451		645	806		80.0
Tennessee	11	7	4	1,763	1,387	376	748	1,015		73.7
Alabama	38	7	31	3,533	1,127	2,406	1,645	1,823	65	90.2
Mississippi	5	4	1	307	295	12	133	174		76.4
West South Central:										
Arkansas	24	9	15	3,551	2,014	1,537	1,544	1,764	243	87.5
Louisiana	41	30	11	10,519	9,945	574	4,141	6,378		64.9
Oklahoma	63	25	38	7,016	2,662	4,354	3,119	3,111	786	100.3
Texas	142	45	97	22,292	6,515	15,777	10,500	11,041	751	95.1
Mountain:										
Montana	85	12	73	5,933	2,100	3,833	2,440	2,813	680	86.7
Idaho	20	9	11	1,686	667	1,019	844	842		100.2
Wyoming	19	4	15	1,941	646	1,295	950	991		95.9
Colorado	65	23	42	6,616	3,658	2,958	3,010	3,606		83.5
New Mexico	10	4	6	397	265	132	180	217		82.9
Utah	1	1		250	250		100	150		66.7
Nevada	2	1	1	497	94	403	247	250		98.8
Pacific:										
Washington	53	25	28	5,594	3,836	1,758	2,464	2,770	360	89.0
Oregon	40	19	21	4,522	2,979	1,543	2,140	2,382		89.8
California	104	76	28	16,856	14,697	2,159	6,577	8,500	1,779	77.4

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**3,917**	**1,040,275**	**303,050**	**686,688**	**50,537**	**30.6**
Massachusetts	18	7,065	2,065	4,150	850	33.2
Rhode Island	5	932	209	723		22.4
Connecticut	26	8,965	2,599	5,816	550	30.9
New York	168	60,785	18,094	36,983	5,708	32.9
New Jersey	44	11,855	3,875	7,122	858	35.2
Pennsylvania	62	16,731	4,949	9,797	1,985	33.6
Ohio	106	42,985	11,534	28,138	3,313	29.1
Indiana	130	54,870	14,990	37,164	2,716	28.7
Illinois	400	182,034	52,561	124,786	4,687	29.6
Michigan	247	90,851	26,707	59,093	5,051	31.1
Wisconsin	370	123,346	32,847	83,402	7,097	28.3
Minnesota	403	92,538	27,748	59,127	5,663	31.9
Iowa	197	48,782	14,211	32,708	1,863	30.3
Missouri	225	73,749	20,239	50,674	2,836	28.5
North Dakota	144	16,265	5,681	9,799	785	36.7
South Dakota	137	16,813	5,414	10,634	765	33.7
Nebraska	246	53,397	16,525	36,167	705	31.4
Kansas	153	25,308	7,961	17,041	306	31.8
Maryland	29	9,083	3,422	5,402	259	38.8
Virginia	14	1,528	466	1,062		30.5
North Carolina	38	4,653	1,396	2,411	846	36.7
Florida	12	1,463	408	1,055		27.9
Kentucky	8	1,451	347	1,104		23.9
Tennessee	11	1,763	604	1,159		34.3
Alabama	38	3,533	1,165	2,368		33.0
Mississippi	5	307	93	214		30.3
Arkansas	24	3,551	1,177	2,374		33.1
Louisiana	41	10,519	3,070	7,436	13	29.2
Oklahoma	63	7,016	2,012	4,754	250	29.7
Texas	142	22,292	7,329	14,016	947	34.3
Montana	85	5,933	1,792	3,445	696	34.2
Idaho	20	1,686	562	1,124		33.3
Wyoming	19	1,941	757	1,184		39.0
Colorado	65	6,616	2,008	4,608		30.4
New Mexico	10	397	132	265		33.2
Washington	53	5,594	1,664	3,570	360	31.8
Oregon	40	4,522	1,287	3,235		28.5
California	104	16,856	4,422	11,006	1,428	28.7
Other States	15	2,300	728	1,572		31.7

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

In the early part of the nineteenth century an effort was made by King Frederick William III of Prussia to unite the Lutheran and Reformed churches. To him it seemed an easy matter to combine "the two divergent confessions," but with the study of the sources of confessional divergence which naturally followed, and particularly in the attempt to furnish a uniform liturgy for both bodies, old

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. E. Eckhardt, statistician, Evangelical Lutheran Synodical Conference of America, and approved by him in its present form.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**3,917**	**3,193**	**3,148**	**$65,318,781**	**1,012**	**$8,556,000**	**2,327**	**$12,449,574**	**472**	**$1,253,519**
Massachusetts	18	16	15	518,500	3	55,200	11	81,500	5	18,780
Connecticut	26	21	20	692,500	11	108,825	15	106,700	4	16,100
New York	168	152	146	6,986,038	69	1,243,531	102	959,150	27	154,560
New Jersey	44	34	34	1,122,698	23	265,385	28	318,979	17	92,767
Pennsylvania	62	52	52	1,799,500	16	78,272	33	310,600	7	26,735
Ohio	106	97	94	3,600,713	33	601,270	66	521,100	10	54,650
Indiana	130	127	122	4,419,100	39	419,294	102	629,050	17	42,670
Illinois	400	376	369	12,975,300	128	1,539,465	323	2,223,800	51	169,965
Michigan	247	224	219	5,262,755	69	818,926	160	944,123	29	92,420
Wisconsin	370	312	305	5,977,500	92	736,725	212	1,149,475	47	101,595
Minnesota	403	310	310	3,843,361	90	475,807	226	979,300	55	111,862
Iowa	197	179	178	2,404,200	46	206,494	144	659,422	17	26,952
Missouri	225	210	206	4,601,409	70	714,615	159	821,850	37	92,135
North Dakota	144	103	103	468,100	30	44,930	63	178,525	16	19,950
South Dakota	137	98	98	559,280	18	24,385	60	204,850	12	12,082
Nebraska	246	219	219	2,671,885	48	234,760	179	684,360	20	37,188
Kansas	153	118	116	965,262	23	104,425	97	331,265	10	16,600
Maryland	29	28	27	797,800	12	119,830	20	135,500	3	4,800
Virginia	14	9	9	169,500	2	15,000	7	42,000	3	17,140
North Carolina	38	35	34	210,550	4	19,000	10	37,300	2	2,675
Florida	12	8	8	287,500	3	53,810	5	47,000	-----	-----
Kentucky	8	5	5	108,500	1	1,800	4	33,500	-----	-----
Tennessee	11	8	8	130,240	3	10,730	4	28,000	-----	-----
Alabama	38	26	26	187,150	2	6,300	14	41,700	[redacted]	4,500
Arkansas	24	22	22	196,100	2	4,970	12	42,600	3	5,540
Louisiana	41	31	30	426,700	11	40,416	16	73,900	4	11,200
Oklahoma	63	45	45	375,100	10	44,184	37	84,600	4	5,950
Texas	142	107	107	803,500	38	147,274	86	240,300	22	32,935
Montana	85	23	23	136,400	10	13,380	11	41,200	2	4,000
Idaho	20	11	11	48,550	7	14,500	8	17,375	4	2,478
Wyoming	19	11	11	50,900	6	8,286	5	16,800	3	5,880
Colorado	65	30	30	233,040	18	31,935	21	77,100	10	14,410
New Mexico	10	4	4	15,500	1	1,750	3	7,500	1	2,000
Washington	53	31	31	201,050	14	49,463	19	51,500	6	13,175
Oregon	40	22	22	189,700	14	31,480	15	40,300	4	5,100
California	104	72	72	1,526,300	38	244,653	39	210,350	14	26,335
Other States	25	17	17	356,600	8	24,930	11	77,000	4	8,390

convictions were intensified and lines of demarcation which had been gradually fading out of sight were revived. Many of the Lutherans refused absolutely to recognize the union, formed separate congregations, and carried on an active controversy against what they believed to be a gross form of ecclesiastical tyranny.

During the following 20 years the situation grew more strained, and as Lutheran immigration to the United States began several of these communities removed to this country under the leadership of the Rev. Martin Stephan, of Dresden, landed at New Orleans in 1839, and soon after established themselves in Missouri. Another, under the leadership of the Rev. J. A. A. Grabau, of Erfurt, settled at or near Buffalo, N. Y., in 1839.

One of the six clergymen who came over with the Missouri colony, the Rev. C. F. W. Walther, proved as effective a leader in the West as Muhlenberg had

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	3,917	3,789	$16,350,315	$13,405,593	$2,940,104	$4,618	2,485	18,393	179,868
Massachusetts	18	16	85,185	66,001	19,184	------	15	215	1,429
Rhode Island	5	5	7,775	5,890	1,885	------	3	21	176
Connecticut	26	24	203,025	186,328	16,697	------	22	172	1,527
New York	168	164	1,286,178	1,103,866	182,148	164	140	1,743	16,893
New Jersey	44	44	356,322	329,124	27,048	150	39	500	4,250
Pennsylvania	62	59	248,319	203,979	44,340	------	51	502	5,160
Ohio	106	103	771,414	614,174	157,148	92	84	950	9,797
Indiana	130	126	1,011,703	784,432	227,271	------	77	732	8,138
Illinois	400	395	3,261,433	2,721,458	539,513	462	273	2,979	29,738
Michigan	247	236	1,341,580	1,060,743	280,735	102	154	1,189	13,040
Wisconsin	370	361	1,439,366	1,167,896	271,454	16	172	1,124	12,206
Minnesota	403	379	1,047,134	872,497	174,637	------	229	1,162	10,875
Iowa	197	197	737,018	575,109	161,909	------	132	672	6,342
Missouri	225	224	1,196,493	941,763	254,730	------	143	1,754	15,031
North Dakota	144	138	145,448	120,361	24,837	250	85	281	2,411
South Dakota	137	134	181,807	148,065	33,742	------	91	251	2,525
Nebraska	246	244	765,589	603,675	161,914	------	138	610	6,230
Kansas	153	152	409,713	327,042	82,671	------	89	398	4,109
Maryland	29	29	227,702	203,135	24,567	------	23	410	3,695
Virginia	14	13	62,331	56,764	5,567	------	9	60	542
North Carolina	38	36	27,266	21,673	4,558	1,035	31	184	2,370
Florida	12	12	127,237	121,026	6,182	29	9	62	554
Kentucky	8	8	35,258	29,300	5,958	------	3	27	304
Tennessee	11	11	33,233	29,162	4,071	------	10	71	814
Alabama	38	37	39,524	32,902	5,468	1,154	34	129	1,745
Mississippi	5	5	4,719	4,346	373	------	4	12	83
Arkansas	24	23	60,207	50,039	10,168	------	12	74	789
Louisiana	41	37	89,070	77,054	12,016	------	31	269	2,558
Oklahoma	63	58	145,195	127,837	17,358	------	38	160	1,649
Texas	142	135	314,635	251,701	62,934	------	83	378	4,008
Montana	85	80	44,015	37,032	6,983	------	33	126	1,132
Idaho	20	20	30,662	25,852	4,810	------	15	53	368
Wyoming	19	19	15,224	12,852	2,372	------	12	38	456
Colorado	65	58	81,569	64,734	16,835	------	42	147	1,260
New Mexico	10	10	5,093	4,785	908	------	3	12	95
Washington	53	46	66,999	56,056	10,943	------	34	146	1,314
Oregon	40	37	58,058	46,529	10,365	1,164	26	109	963
California	104	101	356,162	296,444	59,718	------	86	588	4,557
Other States	15	13	30,054	23,967	6,087	------	10	83	735

earlier proved in the East. Among the important questions that came up before the community were: Did the colonists constitute Christian congregations, with authority to call ministers; what was the relation of the clergy to the church, and did the ultimate authority rest with the ordained clergy or with the congregations; what was the relation of acceptance of the confessions to the personal piety and church standing of the individual? Walther held firmly to the rights of the congregation, both in the ordination of its clergy and in its authority over them. He emphasized also the necessity of absolute accord to the Confessions of the Lutheran Church. To meet the peculiar needs of the situation, one of the first steps was the establishment of Concordia Seminary in a log house at Altenburg Mo., its teachers receiving as compensation only their board and working with

TABLE 6.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**3,917**	**1,040,275**	**3,148**	**$65,318,781**	**1,012**	**$8,556,000**	**3,789**	**$16,350,315**	**2,485**	**179,868**
Atlantic	160	60,966	132	6,578,698	66	1,073,471	153	1,350,982	141	16,879
California and Nevada	96	16,205	69	1,493,800	35	224,903	92	329,659	78	4,069
Central	227	91,684	207	7,163,913	62	696,064	219	1,626,871	148	15,146
Central Illinois	108	34,797	98	1,988,500	18	147,785	107	524,554	80	6,543
Colorado	67	6,906	31	253,040	18	31,935	60	84,599	43	1,275
Eastern	160	45,516	137	4,102,808	50	549,522	158	804,039	119	12,045
English	145	62,848	126	6,247,442	87	1,592,400	141	1,531,519	136	24,243
Iowa	196	48,693	177	2,402,200	46	206,494	196	736,267	131	6,334
Kansas	161	25,748	119	976,262	24	106,175	160	415,602	92	4,151
Michigan	218	80,743	197	4,499,785	54	630,886	211	1,178,520	131	9,383
Minnesota	403	89,239	310	3,729,961	87	374,892	379	925,153	229	9,688
North Dakota and Montana	230	22,254	126	610,500	40	58,310	219	183,773	117	3,459
Northern Illinois	185	107,539	171	8,256,700	79	893,115	182	1,992,866	127	15,213
Northern Nebraska	130	28,385	109	1,463,285	29	140,596	129	365,650	74	3,735
North Wisconsin	232	49,146	178	1,994,900	49	168,125	224	531,652	106	4,132
Oklahoma	62	6,946	45	375,100	10	44,184	57	144,934	38	1,649
Oregon and Washington	112	11,792	64	439,300	35	95,443	103	155,719	75	2,645
South Dakota	131	16,072	93	530,780	16	23,900	128	176,277	88	2,479
Southern	63	12,981	42	855,950	18	106,166	58	236,675	45	2,990
Southern Illinois	84	25,324	78	1,124,900	13	87,715	83	308,879	44	2,728
Southern Nebraska	134	26,938	121	1,250,500	25	97,250	133	413,525	74	2,891
South Wisconsin	149	70,705	130	3,555,100	41	407,540	144	846,279	70	6,692
Texas	144	21,922	107	761,000	37	132,774	137	307,330	82	3,821
Western	251	71,055	226	4,324,707	68	652,565	249	1,106,794	156	14,364
Negro missions	69	5,871	55	339,650	5	13,790	67	72,197	61	3,314

the people for the enlargement of the church. In 1844 Walther began to publish a religious periodical, the Lutheraner, which became the exponent of the stricter interpretation of Lutheran doctrine and ritual.

Meanwhile the Fort Wayne community had grown, and Wyneken, on a trip to Europe for his health, had secured the cordial interest and support of Pastor Löhe, of Neuendettelsau. On returning to America he became acquainted with the Lutheraner, and the two communities entered into hearty mutual relations. Other congregations also manifested their sympathy, and in 1847, 12 congregations, 22 ministers, and 2 candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Under the constitution adopted only those ministers whose congregations had entered into membership with the synod and the lay delegates representing those congregations were entitled to suffrage. All the symbolical books were regarded as "pure and uncorrupted explanation and statement of the Divine Word." All mingling of churches and faiths was disapproved. Purely Lutheran books were to be used in churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual church was recognized, the synod having no authority over it.

DOCTRINE

In doctrine the Missouri Synod recognizes one standard, to which there must be absolute accord, namely, the Holy Scriptures as interpreted by the Formula of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene, and the Athanasian—and upon the six Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Larger and Smaller Luther Catechisms, and the Formula of Concord. This unwavering confessionalism is the most treasured possession of the Synod, and to its faithful adherence to this policy it attributes its remarkable growth.

ORGANIZATION

In polity the Missouri Synod is pronouncedly congregational, the central representative body not being intended primarily for purposes of government. Thus it happens that congregations, though fully acknowledged as members of the ecclesiastical denomination, are not yet members of the conference, which concerns itself distinctively with the establishment and maintenance of colleges, normal schools, and charitable institutions and with the administration of missions. Its foremost duty is, however, the preservation of the Word of God in its purity.

In the Missouri Synod the greater part of the congregations are bilingual. In quite a number of congregations the English language only is used and in a few German only. It has always taken an antagonistic stand against the State Church of Germany.

WORK

The Missouri Synod carries on home mission work independently in the 24 districts of the United States composing the Synod of Missouri, Ohio, and Other States. In 1926 it had 802 pastors and assistants engaged in this work in 1,259 mission stations, at an expense of $631,600. In addition, it maintains missions among the Esthonians, Finns, Letts, Poles, Lithuanians, and Italians, at a cost during the year 1926 of $18,369. Other missionary activities are city missions in 14 large cities, a mission among the Jews of New York, a deaf and dumb mission, missions among the Indians in Wisconsin, and the immigrant missions.

Foreign missionary work is carried on by the Missouri Synod mainly in India and China; in Brazil and the Argentine Republic, South America; and in Cuba. The report for 1926 shows for these countries a total of 123 stations and 391 preaching places; 109 missionaries, and 170 native helpers; 120 schools, with 4,221 pupils; 1,378 baptized Christians; and contributions to the amount of $265,843. The synod contributes also about $63,213 annually toward the support of the work of the Saxon Free Church in Germany. The total amount contributed by the Missouri Synod toward various missions is $1,294,638.

The educational interests of the Synodical Conference are represented by 31 schools. Of these, 2 theological seminaries, 11 colleges, 4 high schools, 1 university, 2 teachers' seminaries, and 1 deaf-mute institute are under the control of the Missouri Synod; one of these, the Concordia Seminary of St. Louis, Mo., has just moved to its new 72-acre site with buildings costing approximately $3,000,000. The total number of students and pupils reported for these schools in 1926 was 4,188. In addition, there are 1,390 parochial schools with 81,082 pupils, which are conducted directly by the congregations of the Missouri Synod. The value of property devoted to educational purposes, not including the parochial schools, is estimated at $13,953.000.

The charitable institutions within the Synod include 16 hospitals and health retreats, 8 orphanages, and 8 homes for the aged. There are also 10 children's home-finding societies, and in 13 cities—Buffalo, Chicago, Detroit, Evanston, Los Angeles, Milwaukee, New York, Omaha, St. Louis, St. Paul, San Francisco, Sioux City, and Washington, D. C.—hospices are conducted by a young people's organization called the Walther League. The report for 1926 shows a total of 32,186 patients treated in the hospitals and 1,089 inmates in the orphanages and homes for the aged. The value of property for all charitable institutions was $7,482,240.

The Missouri Synod has one large publishing concern, the Concordia Publishing House, at St. Louis, Mo., which employs 150 persons and publishes 22 periodicals, with a total of 260,000 subscribers. The value of Concordia Publishing House is estimated at $1,200,000.

The number of young peoples societies is 1,560, with a membership of 55,000.

EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

STATISTICS

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	709	152	557	21.4	78.6
Members	229,242	109,956	119,286	48.0	52.0
Average per church	323	723	214		
Membership by sex:					
Male	102,538	47,340	55,198	46.2	53.8
Female	107,771	53,064	54,707	49.2	50.8
Sex not reported	18,933	9,552	9,381	50.5	49.5
Males per 100 females	95.1	89.2	100.9		
Membership by age:					
Under 13 years	60,378	27,973	32,405	46.3	53.7
13 years and over	157,787	77,665	80,122	49.2	50.8
Age not reported	11,077	4,318	6,759	39.0	61.0
Per cent under 13 years [3]	27.7	26.5	28.8		
Church edifices:					
Number	704	177	527	25.1	74.9
Value—Churches reporting	631	146	485	23.1	76.9
Amount reported	$11,828,013	$6,488,760	$5,339,253	54.9	45.1
Average per church	$18,745	$44,444	$11,009		
Debt—Churches reporting	176	78	98	44.3	55.7
Amount reported	$1,096,883	$810,732	$286,151	73.9	26.1
Churches reporting "no debt" on church edifice	426	64	362	15.0	85.0
Parsonages:					
Value—Churches reporting	455	134	321	29.5	70.5
Amount reported	$2,640,363	$1,095,750	$1,544,613	41.5	58.5
Debt—Churches reporting	93	32	61		
Amount reported	$228,807	$118,250	$110,557	51.7	48.3
Churches reporting "no debt" on parsonage	339	97	242	28.6	71.4
Expenditures during year:					
Churches reporting	695	149	546	21.4	78.6
Amount reported	$2,743,164	$1,484,209	$1,258,955	54.1	45.9
Current expenses and improvements	$2,318,329	$1,288,420	$1,029,909	55.6	44.4
Benevolences, missions, etc	$423,643	$195,789	$227,854	46.2	53.8
Not classified	$1,192		$1,192		100.0
Average expenditure per church	$3,947	$9,961	$2,306		
Sunday schools:					
Churches reporting	490	135	355	27.6	72.4
Officers and teachers	2,741	1,433	1,308	52.3	47.7
Scholars	28,948	15,634	13,314	54.0	46.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**709**	**152**	**557**	**229,242**	**109,956**	**119,286**	**102,538**	**107,771**	**18,933**	**95.1**
East North Central:										
Ohio	3	2	1	1,688	1,133	555	411	427	850	96.3
Illinois	7	2	5	2,387	1,014	1,373	1,167	1,220	----	95.7
Michigan	78	32	46	20,314	12,330	7,984	9,760	10,163	391	96.0
Wisconsin	371	84	287	146,373	73,093	73,280	65,207	67,930	13,236	96.0
West North Central:										
Minnesota	116	21	95	43,504	19,509	23,995	19,013	20,898	3,593	91.0
Iowa	3	1	2	378	150	228	183	195	----	93.8
North Dakota	15	----	15	868	----	868	445	423	----	105.2
South Dakota	67	2	65	7,318	791	6,527	3,458	3,445	415	100.4
Nebraska	19	2	17	4,076	955	3,121	1,799	1,829	448	98.4
Mountain:										
Montana	7	----	7	334	----	334	173	161	----	107.5
Arizona	11	3	8	920	376	544	416	504	----	82.5
Pacific:										
Washington	12	3	9	1,082	605	477	506	576	----	87.8

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**709**	**229,242**	**60,378**	**157,787**	**11,077**	**27.7**
Ohio	3	1,688	541	1,147	----	32.0
Illinois	7	2,387	721	1,666	----	30.2
Michigan	78	20,314	5,542	14,772	----	27.3
Wisconsin	371	146,373	36,909	101,652	7,812	26.6
Minnesota	116	43,504	12,301	29,605	1,598	29.4
Iowa	3	378	155	223	----	41.0
North Dakota	15	868	373	495	----	43.0
South Dakota	67	7,318	2,431	4,568	319	34.7
Nebraska	19	4,076	767	1,961	1,348	28.1
Montana	7	334	145	189	----	43.4
Arizona	11	920	208	712	----	22.6
Washington	12	1,082	285	797	----	26.3

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

Lutheranism in the United States is not a uniform development. Its beginnings go back into early colonial times, and even then it was in every instance an organism fostered and stimulated for each racial group by the homeland. A measure of organization was effected in the original States after 1748; but,

[1] This statement was furnished by Rev. G. E. Bergemann, president, Evangelical Lutheran Joint Synod of Wisconsin and Other States.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**709**	**704**	**631**	**$11,828,013**	**176**	**$1,096,883**	**455**	**$2,640,363**	**93**	**$228,807**
Ohio	3	3	3	251,000	2	31,250	3	19,000		
Illinois	7	7	7	148,000	2	25,400	6	63,000	2	5,500
Michigan	78	77	71	1,460,450	26	153,868	53	295,200	12	29,300
Wisconsin	371	404	350	7,758,407	95	715,396	248	1,604,563	49	135,575
Minnesota	116	119	110	1,704,286	27	136,084	86	447,400	14	37,211
North Dakota	15	11	9	35,220	4	8,120	6	19,300	2	3,696
South Dakota	67	47	46	177,200	16	21,815	26	89,200	10	13,325
Nebraska	19	15	15	173,050			15	58,000	2	2,500
Arizona	11	9	9	52,800			7	28,700	1	1,000
Washington	12	10	9	62,100	3	3,950	4	12,500		
Other States	10	2	2	5,500	1	1,000	1	3,500	1	700

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**709**	**695**	**$2,743,164**	**$2,318,329**	**$423,643**	**$1,192**	**490**	**2,741**	**28,948**
Ohio	3	3	30,783	25,206	5,577		3	46	462
Illinois	7	7	30,535	26,472	4,063		6	70	676
Michigan	78	76	331,470	290,975	40,495		57	305	3,331
Wisconsin	371	366	1,624,503	1,365,492	257,819	1,192	244	1,424	15,533
Minnesota	116	113	568,996	483,694	85,302		81	569	5,907
Iowa	3	3	4,381	3,905	476		3	19	167
North Dakota	15	14	10,907	9,318	1,589		11	20	208
South Dakota	67	66	60,943	46,778	14,165		59	187	1,677
Nebraska	19	19	48,469	37,689	10,780		7	33	236
Montana	7	7	340	80	260		1	1	25
Arizona	11	9	20,053	18,659	1,394		6	16	339
Washington	12	12	11,784	10,061	1,723		12	51	387

by the time the western Territories were opened to the great influx of immigration in the first half of the nineteenth century, the eastern Lutherans were neither strong enough nor interested enough to establish immediate contact with the new Lutheran elements that arrived from central and northern Europe, even if these newcomers had been willing to join them in their spiritual communion.

It was left for the pioneers in the North Central States to work out their religious establishments as best they could on their own initiative. Many parallel formations went on within these States among the Lutherans. The

TABLE 6.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**709**	**229,242**	**631**	**$11,828,013**	**176**	**$1,096,883**	**695**	**$2,743,164**	**490**	**28,948**
Dakota-Montana	80	8,406	52	204,520	17	23,235	77	68,848	64	1,871
Michigan	63	19,472	60	1,567,650	26	175,893	61	340,979	45	3,256
Minnesota	118	40,345	110	1,525,286	30	129,084	116	539,699	82	5,575
Nebraska	34	5,330	23	200,450	3	6,700	34	58,503	19	506
Northern Wisconsin	143	47,027	133	2,344,432	26	190,915	142	548,249	88	4,702
Pacific Northwest	12	1,082	9	62,100	3	3,950	12	11,784	12	387
Southeastern Wisconsin	103	54,355	100	3,395,600	39	453,611	101	657,984	78	7,579
Western Wisconsin	156	53,225	144	2,527,975	32	113,495	152	517,118	102	5,072

European stock of Lutherans that was most numerous during the earlier years of western settlement was the German. Even among them there was no united effort for a single organization; different groups formed separate smaller bodies according to their narrower racial origins and according to their particular historical antecedents. Those who came to America to escape certain religious disabilities were likely to form a closed Lutheran group after they got here, especially if they came as colonizing groups.

Others came who were not primarily interested in religious liberty but were rather searching for economic independence. To them the formation of organized churches was not so urgent a matter at first, though the bulk of the immigrant church members of the early decades were of this type. To many the name Lutheran came naturally, and they would so designate themselves, though they were not always clear as to the confessional significance of the term and were likely to be satisfied with any form of Protestant Christianity that did not offend their habits and customs too much. Lutheran missionaries being rare, many of the early settlers of Lutheran antecedents found their way into Methodist and Reformed churches before Lutheran churches could be organized.

In Wisconsin several Lutheran elements were at work in the forties, notably the Buffalo and the Missouri Synods. It was not until 1846 that, upon appeal from a farmer near Milwaukee, the Langenberg Missionary Society sent one of its "gospel heralds" to Wisconsin. This pioneer, Weinmann, kept in touch with other Langenberger men who had been sent to the eastern United States by the same society, and he inspired John Muehlhaeuser, pastor of a German church in Rochester, N. Y., where he had been for 10 years, to come to Wisconsin. There was much work in gathering the ever-increasing numbers of German immigrants that were collecting in the fast-growing cities and settling on farms. In May, 1850, five pastors of this particular group were representing 18 congregations and were ready to organize a synod. The first organization and the direct precursor of the present Joint Synod of Wisconsin denominated itself "The First German Evangelical Lutheran Synod of Wisconsin."

The youthful but ambitious body depended on German missionary societies for men to do its work for more than 10 years; then the founders realized that little could be accomplished unless pastors were trained in America. In 1863

a college and theological seminary were established at Watertown, Wis., and by 1870 the pastoral membership of the synod had grown to 52. For 20 years more—until about 1890—there was a small stream of pastors trained by the missionary societies of Germany that reinforced the more numerous pastorate trained in America. But as immigration ceased, in the nineties, the synod was able to keep up with the demands made upon it from its own resources of men.

The first missionary wave had covered southeastern Wisconsin and the larger cities of the State; after 1870 the rural communities were searched and organized into congregations, though the work of the Wisconsin Synod never, at this time, went beyond the limits of the State, especially since the neighboring State of Minnesota had begun a synodical existence of its own in 1860 and had cultivated friendly relations with Wisconsin, taking many Wisconsin men into its service. This community of interests and the relationship of the personnel of the two synods led to an organic union of the two in 1892. This union, to which the Synod of Michigan also adhered, bears the name of Joint Synod and has endured ever since, subject to some minor rearrangements of internal administration.

In the years that followed the establishment of its own theological seminary a number of highly trained university men from Germany were found, who placed the academic standard of the synodical schools on a high plane. Since then virtually all pastors of the synod have full college training, besides three years' work in theology.

Beginning in 1881 work was done among the German Lutherans of Nebraska, which field continues to enjoy a healthy, normal growth. In the nineties the far Northwest was chosen as a field for work, and though progress there is slower there is a noticeable advance in the territory comprising the States of Washington, Oregon, Idaho, and Montana.

Being in its origin purely German, the Joint Synod of Wisconsin confined its work until about 1900 to those speaking the German tongue. From the beginning it had fostered parish schools where, usually, German was taught. As the second and third generations of parishioners grew up the American-trained pastorate introduced the use of the English language more and more, with the result that to-day there are some congregations that use only English, while many more have reached the point where congregational work is done fully as much in English as in German; services are conducted in both languages as the particular needs of the congregation require. Confirmations in the German language have all but disappeared. The trend is unmistakable toward the adoption of English throughout.

Since the language question was not the real reason for the existence of the parish school, the recent change in languages does not affect the principle of maintaining parish schools wherever possible. This school system is intended to lead through Lutheran academics, a number of which are being maintained, to Lutheran colleges and seminaries. Parish school teachers are being trained in a teachers' college maintained since 1892 in New Ulm, Minn.

DOCTRINE

The doctrinal standard of the Joint Synod of Wisconsin is in no way different from the standard to which Lutherans the world over charge their pastors. If anything characterizes the Joint Synod in distinction from other Lutheran bodies, it is in its staunch and firm adherence to the confessional declarations laid down in the Book of Concord of 1580. Within the body a liberalist-fundamentalist controversy is not well possible, because any deviation from that standard of teaching and preaching would constitute a defection from the synod.

ORGANIZATION

In 1872 the then Wisconsin Synod joined with the much larger Missouri Synod and several other bodies in forming the Evangelical Lutheran Synodical Conference, which perhaps is acknowledged to stand at the extreme right in strict observance of Lutheran doctrine. This union still holds, though there has been a shift in the membership. The Wisconsin Synod in 1892, together with the Synods of Minnesota and Michigan, formed the Joint Synod of Wisconsin. In 1917 a reorganization within the limits of the Joint Synod resulted in the breaking up of the original territorial distribution of the three constituent synods into eight units, called districts. The eight districts are Southeastern Wisconsin, North Wisconsin, West Wisconsin, Minnesota, Dakota-Montana, Michigan, Nebraska, and Pacific Northwest. Each district has its own officers and meets in the even years, while the Joint Synod meets in the odd years. At the district meetings pastors, professors, and parish school teachers meet in their full strength; the congregations are represented by elected lay delegates. At the Joint Synod meeting all elements of the synod are represented by delegates appointed and certified to by the conferences, which are the smaller neighborhood groups into which the districts are subdivided. The synod is not strictly a governing body, for it has only advisory and supervisory powers; the congregation is autonomous. But since the Joint Synod holds all the common property certain financial matters are decided in the usual parliamentary fashion.

Of the organized congregations only 488 have voting membership in the synod, though official membership in the synod body is optional. Voting members of the individual congregations are usually limited by rule to males over 21 years of age. Many congregations have a way of counting separately women members who have been regularly received.

WORK

The faculties of the synodical colleges and seminaries are composed of 35 professors. The parish schools are taught by 259 teachers, of which number 122 are men. Besides upholding the synodical institutions for the complete training of pastors and teachers, the synod maintains and supports in part about 100 pastors whose work is in the new fields for inner missions scattered throughout the territory covered by the synod. There is also an extensive mission among the Apaches in Arizona, begun in 1893. As a member of the Synodical Conference the Joint Synod cooperates with the other synods of that body in the colored missions of the South.

SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNITED STATES OF AMERICA

STATISTICS

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNITED STATES OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	55	37	18		
Members	14,759	12,179	2,580	82.5	17.5
Average per church	268	329	143		
Membership by sex:					
Male	6,872	5,565	1,307	81.0	19.0
Female	7,018	5,745	1,273	81.9	18.1
Sex not reported	869	869		100.0	
Males per 100 females	97.9	96.9	102.7		
Membership by age:					
Under 13 years	5,198	4,228	970	81.3	18.7
13 years and over	9,456	7,846	1,610	83.0	17.0
Age not reported	105	105		100.0	
Per cent under 13 years [3]	35.5	35.0	37.6		
Church edifices:					
Number	48	35	13		
Value—Churches reporting	43	31	12		
Amount reported	$1,083,000	$1,014,700	$68,300	93.7	6.3
Average per church	$25,186	$32,732	$5,692		
Debt—Churches reporting	23	19	4		
Amount reported	$224,795	$221,045	$3,750	98.3	1.7
Churches reporting "no debt" on church edifice	17	11	6		
Parsonages:					
Value—Churches reporting	32	26	6		
Amount reported	$296,800	$256,800	$40,000	86.5	13.5
Debt—Churches reporting	9	7	2		
Amount reported	$38,766	$31,816	$6,950	82.1	17.9
Churches reporting "no debt" on parsonage	23	19	4		
Expenditures during year:					
Churches reporting	53	35	18		
Amount reported	$285,341	$264,346	$20,995	92.6	7.4
Current expenses and improvements	$266,860	$248,344	$18,516	93.1	6.9
Benevolences, missions, etc	$18,481	$16,002	$2,479	86.6	13.4
Average expenditure per church	$5,384	$7,553	$1,166		
Sunday schools:					
Churches reporting	24	17	7		
Officers and teachers	108	87	21	80.6	19.4
Scholars	1,826	1,407	419	77.1	22.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNITED STATES OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**55**	**37**	**18**	**14,759**	**12,179**	**2,580**	**6,872**	**7,018**	**869**	**97.9**
New England:										
Connecticut	3	2	1	644	80	564	278	286	80	97.2
Middle Atlantic:										
New York	2	1	1	463	425	38	220	243	----	90.5
New Jersey	3	3	----	1,399	1,399	----	690	709	----	97.3
Pennsylvania	10	8	2	3,296	3,132	164	1,645	1,651	----	99.6
East North Central:										
Ohio	13	8	5	3,558	2,933	625	1,735	1,823	----	95.2
Indiana	2	1	1	927	514	413	456	471	----	96.8
Illinois	7	7	----	1,562	1,562	----	374	399	789	93.7
Michigan	1	1	----	350	350	----	160	190	----	84.2
Wisconsin	3	2	1	650	489	161	336	314	----	107.0
West North Central:										
Minnesota	2	1	1	595	538	57	324	271	----	119.6
Iowa	2	1	1	238	112	126	122	116	----	105.2
Missouri	3	2	1	771	645	126	365	406	----	89.9
South Atlantic:										
Virginia	2	----	2	201	----	201	108	93	----	----
Florida	1	----	1	58	----	58	35	23	----	----
West South Central:										
Texas	1	----	1	47	----	47	24	23	----	----

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**55**	**14,759**	**5,198**	**9,456**	**105**	**35.5**
Connecticut	3	644	207	357	80	36.7
New Jersey	3	1,399	482	917	----	34.5
Pennsylvania	10	3,296	1,177	2,119	----	35.7
Ohio	13	3,558	1,279	2,279	----	35.9
Illinois	7	1,562	401	1,136	25	26.1
Wisconsin	3	650	245	405	----	37.7
Missouri	3	771	269	502	----	34.9
Other States	13	2,879	1,138	1,741	----	39.5

[1] Based on membership with age classification reported

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	55	48	43	$1,083,000	23	$224,795	32	$296,800	9	$38,766
Pennsylvania	10	9	9	306,000	7	87,400	8	86,500	2	9,400
Ohio	13	10	10	157,200	5	34,595	7	52,300	3	6,266
Illinois	7	7	5	103,500	2	5,100	3	31,000	1	3,000
Wisconsin	3	3	3	51,000	1	3,100	3	16,500	2	7,500
Missouri	3	3	3	85,000	1	1,000	-----	(1)	-----	-----
Other States [2]	19	16	13	380,300	7	93,000	11	110,500	1	12,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 1 church in Missouri.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures

STATE	Total number of churches	EXPENDITURES DURING YEAR			SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	55	53	$285,341	$266,860	$18,481	24	108	1,826
New Jersey	3	3	84,985	83,770	1,215	-----	-----	-----
Pennsylvania	10	10	82,213	77,822	4,391	6	33	682
Ohio	13	13	46,462	40,892	5,570	-----	-----	-----
Illinois	7	7	15,781	13,711	2,070	5	17	272
Wisconsin	3	3	7,619	6,822	797	2	5	106
Missouri	3	3	5,760	4,963	797	2	29	209
Other States	16	14	42,521	38,880	3,641	9	24	557

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

About 45 years ago Slovak Lutherans began to emigrate to the United States, and within a short time congregations were organized, among the first being those at Streator, Ill., Freeland, Pa., and Minneapolis, Minn. At first these congregations were neglected, because of the lack of regular pastors and teachers. To some degree the mother church, the General Evangelical Church of Hungary, Augsburg Denomination, was responsible for this, as it did nothing for the spiritual welfare of its former members.

[1] This statement was furnished by Rev. John S. Bradac, president, Slovak Evangelical Lutheran Synod of the United States of America.

The first steps to organize the Slovak Evangelical Lutheran Synod were taken in 1894. After several meetings at different places in Pennsylvania, a mutual understanding was reached, and the synod was finally organized at Connellsville, Pa., September 2, 1902. The synod professed its adherence to the Confessions of the Lutheran Church and declared itself in full accord with the Missouri Synod in doctrine and practice. In 1908 it joined the Synodical Conference of the Evangelical Lutheran Church.

ORGANIZATION AND WORK

The synod is divided into three districts—eastern, central, and western. The synodical meetings are held every other year at different places and with different congregations within the synod.

They have no theological seminary nor other higher institutions of learning, their pastors and teachers being educated in the colleges and seminaries of the Missouri Synod. Pastoral conferences are held at appropriate times in each district.

To collect the necessary funds for various charitable and missionary purposes, a budget system is in effect. The collections for the foreign, Negro, and Jewish missions are sent through the channels of the Missouri Synod and the Synodical Conference. The synod has, however, a board for home missions and one for missions in Czechoslovakia and Jugoslavia, which are doing an extensive mission work, especially in the new Czechoslovak Republic.

The official publication of the synod is "Svedok" (Witness), which has many subscribers in Czechoslovakia, Jugoslavia, Hungary, and Russia. For the young people the "Mlady Luteran" (Young Lutheran) is published. The synod has published various books for church and school use, most important among them being the Book of Concord and a hymn book, the Tranoscius.

The synod has 34 pastors, 1 professor, 1 missionary, 2,545 children in week-day schools, and 42 students at college and seminary.

The executive officers of the synod are as follows: President, vice president, secretary, financial secretary, and treasurer. The chief committees are the following: Board of inner missions, board of home missions for Czechoslovakia and Jugoslavia, literary board, budget committee, editor of the "Svedok," and editor of the "Mlady Luteran."

NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

STATISTICS

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

ITEM	Tota	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	71	13	58		
Members	8,344	2,603	5,741	31.2	68.8
Average per church	118	200	99		
Membership by sex:					
Male	3,983	1,126	2,857	28.3	71.7
Female	4,267	1,477	2,790	34.6	65.4
Sex not reported	94		94		
Males per 100 females	93.3	76.2	102.4		
Membership by age:					
Under 13 years	2,059	578	1,481	28.1	71.9
13 years and over	6,090	1,999	4,091	32.8	67.2
Age not reported	195	26	169	13.3	86.7
Per cent under 13 years [3]	25.3	22.4	26.6		
Church edifices:					
Number	58	11	47		
Value—Churches reporting	56	11	45		
Amount reported	$526,100	$258,300	$267,800	49.1	50.9
Average per church	$9,395	$23,482	$5,951		
Debt—Churches reporting	15	3	12		
Amount reported	$42,450	$28,000	$14,450	66.0	34.0
Churches reporting "no debt" on church edifice	37	7	30		
Parsonages:					
Value—Churches reporting	19	6	13		
Amount reported	$133,500	$55,500	$78,000	41.6	58.4
Debt—Churches reporting	7	3	4		
Amount reported	$24,450	$17,500	$6,950	71.6	28.4
Churches reporting "no debt" on parsonage	11	2	9		
Expenditures during year:					
Churches reporting	64	11	53		
Amount reported	$108,612	$42,610	$66,002	39.2	60.8
Current expenses and improvements	$80,974	$33,692	$47,282	41.6	58.4
Benevolences, missions, etc	$27,638	$8,918	$18,720	32.3	67.7
Average expenditure per church	$1,697	$3,874	$1,245		
Sunday schools:					
Churches reporting	29	10	19		
Officers and teachers	190	115	75	60.5	39.5
Scholars	1,429	961	468	67.2	32.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**71**	**13**	**58**	**8,344**	**2,603**	**5,741**	**3,983**	**4,267**	**94**	**93.3**
New England:										
Massachusetts	1	1	------	125	125	---------	30	95	--------	-------
East North Central:										
Illinois	3	3	------	739	739	---------	313	426	--------	73.5
Michigan	3	1	2	228	26	202	135	93	--------	-------
Wisconsin	7	2	5	1,587	888	699	742	845	--------	87.8
West North Central:										
Minnesota	28	2	26	2,817	705	2,112	1,336	1,387	94	96.3
Iowa	16	------	16	2,308	--------	2,308	1,159	1,149	--------	100.9
North Dakota	7	1	6	252	12	240	126	126	--------	100.0
Pacific:										
Washington	1	------	1	113	---------	113	53	60	--------	-------
Oregon	4	2	2	115	48	67	59	56	--------	-------
California	1	1	------	60	60	--------	30	30	--------	-------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**71**	**8,344**	**2,059**	**6,090**	**195**	**25.3**
Illinois	3	739	181	558	---------	24.5
Michigan	3	228	30	97	101	23.6
Wisconsin	7	1,587	421	1,166	---------	26.5
Minnesota	28	2,817	692	2,031	94	25.4
Iowa	16	2,308	554	1,754	---------	24.0
North Dakota	7	252	88	164	---------	34.9
Oregon	4	115	36	79	---------	31.3
Other States	3	298	57	241	---------	19.1

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The Norwegian Synod of the American Evangelical Lutheran Church was organized in 1918 for the purpose of gathering those Lutherans, primarily of Norwegian ancestry, "who desired to continue to work along thoroughly conservative lines." The Synod of the Norwegian Evangelical Lutheran Church of America—organ-

[1] This statement was furnished by Rev. Chr. Anderson, president, Norwegian Synod of the American Evangelical Lutheran Church.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**71**	**58**	**56**	**$526,100**	**15**	**$42,450**	**19**	**$133,500**	**7**	**$24,450**
Illinois	3	3	3	140,000	1	5,000	-----	(1)	-----	-----
Michigan	3	3	3	12,500	-----	-----	-----	(1)	-----	-----
Wisconsin	7	6	6	81,900	2	24,000	3	25,500	2	11,000
Minnesota	28	22	22	132,400	5	6,700	5	44,500	-----	-----
Iowa	16	17	15	114,000	6	4,750	6	34,000	3	4,950
North Dakota	7	3	3	14,500	1	2,000	-----	-----	-----	-----
Other States [2]	7	4	4	30,800	-----	-----	5	29,500	2	8,500

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for parsonages (value and debt) include data for churches in Illinois and Michigan.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**71**	**64**	**$108,612**	**$80,974**	**$27,638**	**29**	**190**	**1,429**
Illinois	3	3	14,201	10,234	3,967	3	49	414
Michigan	3	3	2,408	2,152	256	3	8	46
Wisconsin	7	6	19,717	15,530	4,187	3	26	277
Minnesota	28	24	37,302	25,730	11,572	8	51	369
Iowa	16	16	24,380	17,894	6,486	6	34	182
North Dakota	7	5	3,505	3,255	250	3	7	44
Oregon	4	4	1,077	967	110	1	3	25
Other States	3	3	6,022	5,212	810	2	12	72

ized 1853—was generally recognized as the conservative wing of the Norwegian Lutherans in this country, and it had affiliated with thoroughly conservative Lutherans of other nationalties through the Lutheran Synodical Conference. When this old Norwegian Synod, by a majority vote, resolved to join the merger of several synods which was consummated in 1917, there was a substantial minority which would not accept the articles of agreement which formed the basis of the union. They did not believe that these articles gave full guarantee that the principles adhered to up to this time would be preserved and felt that this move for union would separate them from the conservative synods, with whom they had worked in harmony hitherto, and align them with a group of more liberal synods.

At the union meeting of 1917 a number of pastors and laymen, therefore, formed a temporary organization, which sponsored the publication of a church paper, and extended an invitation to all interested to meet the following year for the purpose of discussing ways and means to continue the work. In response to this invitation a meeting was held in the Lime Creek Lutheran Church, near Lake Mills, Iowa, in June, 1918, at which it was resolved "to continue the work of the 'synod' on the old basis and according to the old principles." The following year a constitution was adopted, which is essentially that of the old Norwegian Synod. In 1920 the synod was incorporated under the laws of the State of Minnesota. The same year it was received into membership in the Lutheran Synodical Conference.

DOCTRINE

The synod accepts the Holy Scripture as the inspired Word of God, which, therefore, must be regarded as the only rule and norm of faith and practice. It subscribes unreservedly to the three ecumenical creeds and all the confessions of the Lutheran Church as a faithful presentation of scriptural truth as touching our faith and life. The synod abhors all fraternizing with those who deny in greater or less decree these divine truths, believing that such unionistic practice will inevitably, sooner or later, lead to destructive errors. It believes that it is the sacred duty of faithful Christians to bear unfaltering testimony against all departure from scriptural truth, and to provide the young with thorough instruction in the fundamental Christian doctrines.

ORGANIZATION

As regards church polity, the synod advocates the sovereignty of the local congregations. The jurisdiction of the synod is purely advisory, lacking all features of a governing body. The resolutions of the synod are not binding upon the local congregations until they have been accepted by them. The congregations are requested to report within six months after a resolution is passed if they find that it is unsuited to their conditions, and regard it sufficiently important to make objections to it. The officers and boards of the synod are expected, however, by common consent, to have supervision over matters of common interest in such a way as not to interfere with the rights of the local congregations.

WORK

Hitherto the synod has put forth its greatest efforts on the home mission field. This work consists in gathering the scattered members of the old Norwegian Synod who desire to continue their affiliation with the Synodical Conference, as well as in establishing congregations in districts where large numbers of unchurched are to be found. On the foreign mission field the synod cooperates with the Missouri Synod, being represented on its mission board and contributing to its missions in China and India. While the synod had no higher educational institution of its own, it was granted the privilege of using the institutions of the Missouri and Wisconsin synods for training of future pastors and teachers. In 1926 a corporation was formed by members of the synod which arranged for the purchase of Bethany Lutheran College, Mankato, Minn. This institution has later been accepted by the synod, and will henceforth serve as its preparatory school. Several congregations have their own Christian day schools for teaching the grades, and it is the policy of the synod to establish such schools wherever it is possible.

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NORWEGIAN LUTHERAN CHURCH OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Norwegian Lutheran Church of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Norwegian Lutheran Church includes all baptized persons in the local congregations, irrespective of age, as well as all adults, children, and infants who are elected as members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	2,554	327	2,227	12.8	87.2
Members	496,707	122,188	374,519	24.6	75.4
Average per church	194	374	168		
Membership by sex:					
Male	240,171	56,285	183,886	23.4	76.6
Female	242,303	61,319	180,984	25.3	74.7
Sex not reported	14,233	4,584	9,649	32.2	67.8
Males per 100 females	99.1	91.8	101.6		
Membership by age:					
Under 13 years	146,306	34,854	111,452	23.8	76.2
13 years and over	328,306	79,553	248,753	24.2	75.8
Age not reported	22,095	7,781	14,314	35.2	64.8
Per cent under 13 years [2]	30.8	30.5	30.9		
Church edifices:					
Number	2,312	327	1,985	14.1	85.9
Value—Churches reporting	2,278	312	1,966	13.7	86.3
Amount reported	$24,822,215	$9,749,290	$15,072,925	39.3	60.7
Average per church	$10,896	$31,248	$7,667		
Debt—Churches reporting	475	157	318	33.1	66.9
Amount reported	$2,298,537	$1,689,541	$608,996	73.5	26.5
Churches reporting "no debt" on church edifice	1,560	140	1,420	9.0	91.0
Parsonages:					
Value—Churches reporting	853	207	646	24.3	75.7
Amount reported	$4,617,621	$1,476,325	$3,141,296	32.0	68.0
Debt—Churches reporting	175	61	114	34.9	65.1
Amount reported	$356,162	$183,700	$172,462	51.6	48.4
Churches reporting "no debt" on parsonage	574	119	455	20.7	79.3
Expenditures during year:					
Churches reporting	2,497	325	2,172	13.0	87.0
Amount reported	$5,786,977	$1,964,005	$3,822,972	33.9	66.1
Current expenses and improvements	$3,974,438	$1,544,834	$2,429,604	38.9	61.1
Benevolences, missions, etc	$1,782,725	$399,702	$1,383,023	22.4	77.6
Not classified	$29,814	$19,469	$10,345	65.3	34.7
Average expenditure per church	$2,318	$6,043	$1,760		
Sunday schools:					
Churches reporting	1,660	299	1,361	18.0	82.0
Officers and teachers	14,463	5,174	9,289	35.8	64.2
Scholars	131,147	52,618	78,529	40.1	59.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Based on membership with age classification reported.

The data given for 1926 represent 2,554 active organizations of the Norwegian Lutheran Church, with 496,707 members. The classification of membership by sex was reported by 2,510 churches, and the classification by age was reported by 2,470 churches, including 2,439 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890.

The data for the past two censuses are not strictly comparable by reason of the fact that in 1916 the Norwegian Lutheran Church of America was reported as three separate church bodies—namely, Hauge's Norwegian Evangelical Lutheran Synod, the Synod for the Norwegian Evangelical Lutheran Church of America, and the United Norwegian Lutheran Church in America; when these three organizations merged in 1917, a minority withdrew from the Synod for the Norwegian Evangelical Lutheran Church of America, formed a separate organization in 1918, and was admitted to the Evangelical Lutheran Synodical Conference in 1920.

In connection with figures for 1916, moreover, and probably for earlier censuses as well, the membership reported by most of the churches included only the confirmed members. As a result, the membership figures for the earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	2,554	2,740	2,349	1,786
Increase [2] over preceding census:				
Number	−186	391	563	----
Per cent	−6.8	16.6	31.5	----
Members	496,707	318,650	326,007	190,154
Increase [2] over preceding census:				
Number	178,057	−7,357	135,853	----
Per cent	55.9	−2.3	71.4	----
Average membership per church	194	116	139	106
Church edifices:				
Number	2,312	2,265	1,893	1,044
Value—Churches reporting	2,278	2,259	1,826	----
Amount reported	$24,822,215	$11,501,919	$6,820,436	$2,565,675
Average per church	$10,896	$5,092	$3,735	----
Debt—Churches reporting	475	434	366	----
Amount reported	$2,298,537	$761,119	$386,461	----
Parsonages:				
Value—Churches reporting	853	662	500	----
Amount reported	$4,617,621	$2,241,749	$1,321,324	----
Debt—Churches reporting	175	----	----	----
Amount reported	$356,162	----	----	----
Expenditures during year:				
Churches reporting	2,497	2,579	----	----
Amount reported	$5,786,977	$2,539,552	----	----
Current expenses and improvements	$3,974,438	$1,760,801	----	----
Benevolences, missions, etc	$1,782,725	$689,234	----	----
Not classified	$29,814	$89,517	----	----
Average expenditure per church	$2,318	$985	----	----
Sunday schools:				
Churches reporting	1,660	1,504	1,406	----
Officers and teachers	14,463	10,111	8,155	----
Scholars	131,147	82,366	71,423	----

[1] Statistics for 1916, 1906, and 1890 include Hauge's Synod, Norwegian Evangelical Lutheran Church, and the United Norwegian Church, which combined in 1917 to form the Norwegian Lutheran Church of America.

[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Norwegian Lutheran Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures) in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Norwegian Lutheran Church of America, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**2,554**	**327**	**2,227**	**496,707**	**122,188**	**374,519**	**240,171**	**242,303**	**14,233**	**99.1**
New England:										
Maine	1	1	------	450	450	--------	200	250	-------	80.0
New Hampshire	1	1	------	410	410	--------	195	215	-------	90.7
Massachusetts	2	2	------	475	475	--------	232	243	-------	95.5
Rhode Island	1	1	------	171	171	--------	78	93	-------	--------
Middle Atlantic:										
New York	15	14	1	5,706	5,671	35	2,862	2,844	-------	100.6
New Jersey	5	3	2	1,904	941	963	971	933	-------	104.1
Pennsylvania	1	1	------	200	200	--------	--------	--------	200	--------
East North Central:										
Ohio	2	2	------	450	450	--------	208	242	-------	86.0
Indiana	1	1	------	95	95	--------	52	43	-------	--------
Illinois	62	34	28	16,988	10,745	6,243	7,912	9,076	-------	87.2
Michigan	23	10	13	3,115	1,711	1,404	1,514	1,601	-------	94.6
Wisconsin	366	52	314	101,480	26,058	75,422	49,573	49,903	2,004	99.3
West North Central:										
Minnesota	754	76	678	168,622	36,695	131,927	80,486	80,593	7,543	99.9
Iowa	169	20	149	46,214	9,009	37,205	22,249	22,690	1,275	98.1
North Dakota	566	18	548	74,301	8,207	66,094	36,339	35,689	2,273	101.8
South Dakota	266	16	250	41,778	7,184	34,594	20,217	20,632	929	98.0
Nebraska	19	1	18	3,011	300	2,711	1,523	1,488	-------	102.4
Kansas	6	2	4	516	96	420	252	264	-------	95.5
South Atlantic:										
District of Columbia	1	1	------	33	33	--------	15	18	-------	--------
Virginia	4	1	3	334	75	259	156	178	-------	87.6
West South Central:										
Oklahoma	1	------	1	48	--------	48	29	19	-------	--------
Texas	12	3	9	2,546	341	2,205	1,281	1,265	-------	101.3
Mountain:										
Montana	126	14	112	8,782	1,958	6,824	4,547	4,226	9	107.6
Idaho	16	4	12	1,707	772	935	853	854	-------	99.9
Wyoming	2	2	------	171	171	--------	91	80	-------	--------
Colorado	11	3	8	914	482	432	436	478	-------	91.2
Pacific:										
Washington	85	24	61	10,909	5,973	4,936	5,358	5,551	-------	96.5
Oregon	16	7	9	2,318	966	1,352	1,075	1,243	-------	86.5
California	20	13	7	3,059	2,549	510	1,467	1,592	-------	92.1

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NORWEGIAN LUTHERAN CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916[1]	1906[1]	1926	1916[1]	1906[1]	Under 13 years	13 years and over	Age not reported	Per cent under 13[2]
United States	**2,554**	**2,740**	**2,349**	**496,707**	**318,650**	**326,007**	**146,306**	**328,306**	**22,095**	**30.8**
Massachusetts	2	3	1	475	501	200	100	375	-------	21.1
New York	15	11	9	5,706	2,160	1,742	1,898	3,108	700	37.9
New Jersey	5	4	4	1,904	637	571	686	1,218	-------	36.0
Ohio	2	4	2	450	394	100	130	320	-------	28.9
Illinois	62	72	60	16,988	11,847	12,613	4,134	12,010	844	25.6
Michigan	23	32	36	3,115	3,164	3,805	637	1,944	534	24.7
Wisconsin	366	391	384	101,480	72,221	76,509	29,059	67,436	4,985	30.1
Minnesota	754	790	736	168,622	102,114	110,964	50,676	110,882	7,064	31.4
Iowa	169	204	207	46,214	33,791	39,837	13,120	31,075	2,019	29.7
North Dakota	566	615	458	74,301	44,781	38,839	22,550	48,902	2,849	31.6
South Dakota	266	290	229	41,778	26,269	25,032	13,131	27,795	852	32.1
Nebraska	19	21	28	3,011	1,876	2,082	875	2,136	-------	29.1
Kansas	6	6	13	516	404	646	116	400	-------	22.5
Virginia	4	1	1	334	44	32	94	240	-------	28.1
Texas	12	10	8	2,546	1,550	1,371	862	1,684	-------	33.9
Montana	126	120	32	8,782	5,302	1,865	3,263	5,489	30	37.3
Idaho	16	14	17	1,707	610	649	599	1,108	-------	35.1
Colorado	11	9	5	914	395	82	289	625	-------	31.6
Washington	85	95	77	10,909	6,526	5,235	2,658	7,319	932	26.6
Oregon	16	25	14	2,318	1,885	1,125	329	983	1,006	25.1
California	20	16	21	3,059	1,561	1,855	829	2,150	80	27.8
Other States[3]	9	7	7	1,578	618	853	271	1,107	200	19.7

[1] Statistics for 1916 and 1906 include Hauge's Synod, Norwegian Evangelical Lutheran Church, and United Norwegian Church.
[2] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

The centennial anniversary of the immigration from Norway was held in the "Twin Cities," in Minnesota, June 7 to 9, 1925. On June 8 official representatives of three governments took part in the celebration—namely, Canada, Norway, and the United States—the latter being represented by President Coolidge, who delivered the anniversary address.

The Norwegian immigrants came to America to make this country their home, and most of them selected the northern part of the Mississippi Valley as the place of their abode. There are some large Norwegian congregations in a few cities on the Atlantic coast, and many congregations of later date have been established on the Pacific coast and in Canada. The earlier settlements, however, were made in Illinois, Wisconsin, Iowa, Minnesota, Michigan, the Dakotas, Nebraska, Kansas, Colorado, Texas, and Montana.

In Norway the church is a department of the national government, and its confession is Lutheran. It was natural that the immigrants should transplant their confession to the American soil; but they could not transplant their native church polity. In Norway the people gave no thought to the organization of the church, as the state took care of this through its church department. It is worthy of note that, in America, the Norwegians settled in groups and immediately organized congregations; later the congregations were organized into units called "church" or "synod."

[1] This statement was furnished by the Rev. N. J. Lohre, M. A., secretary of the Norwegian Lutheran Church of America.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**2,554**	**2,312**	**2,278**	**$24,822,215**	**475**	**$2,298,537**	**853**	**$4,617,621**	**175**	**$356,162**
New York	15	14	12	560,000	8	180,675	5	72,500	3	21,000
New Jersey	5	6	5	199,000	2	22,000	3	46,000	1	1,800
Illinois	62	60	58	1,486,352	23	187,450	31	269,600	11	60,750
Michigan	23	21	21	162,000	4	1,500	9	34,000	2	5,400
Wisconsin	366	362	355	4,904,839	64	353,891	145	850,700	20	36,800
Minnesota	754	700	691	8,075,666	139	750,855	236	1,388,125	47	90,030
Iowa	169	169	168	2,074,913	27	115,525	85	572,050	17	35,150
North Dakota	566	502	498	2,963,500	93	200,761	139	560,125	25	29,225
South Dakota	266	235	231	2,132,700	40	220,160	92	405,300	19	32,990
Nebraska	19	18	18	147,400	3	31,800	9	27,300	2	2,900
Kansas	6	6	6	22,500	-----	-----	3	10,000	-----	-----
Virginia	4	3	3	9,000	1	700	-----	(1)	-----	(1)
Texas	12	8	8	133,000	2	7,700	5	26,000	2	7,000
Montana	126	76	76	319,611	28	38,470	28	93,721	11	10,217
Idaho	16	15	15	47,300	4	3,375	7	18,800	-----	-----
Colorado	11	6	6	81,500	4	25,500	-----	(1)	-----	-----
Washington	85	68	66	552,034	16	35,425	33	121,400	8	7,400
Oregon	16	16	15	96,100	4	12,800	5	22,000	2	1,200
California	20	18	17	545,000	7	79,600	12	69,000	2	11,000
Other States[2]	13	9	9	309,800	6	30,350	6	31,000	3	3,300

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 3 churches in Virginia and Colorado.

The State of Norway took no interest in the future of the citizen that left his native land; hence there was no single force operating among the immigrants as a unifying factor in church matters. On the other hand, there were forces operating among the people which would tend to promote diverging tendencies. Toward the close of the eighteenth century a great religious awakening spread over Norway, of which the principal instrument was the layman, Hans Nielsen Hauge (born 1771). Among the early immigrants was the "Haugean" lay preacher, Elling Eielsen, who emigrated in 1839 and settled at Middle Point, Ill. He was ordained in 1843 and was the moving spirit in organizing the Evangelical Lutheran Church of America in 1846. This was the first synod organized among the Norwegians in America. In 1843 came C. L. Clausen, another lay preacher, who had been educated as a teacher, and was sent by the "Haugeans" as a religious instructor for the Norwegians in America. He came to Muskego, Wis., where he was ordained to the ministry in October of the same year. J. W. C. Dietrichson came in 1844 and was ordained as pastor for the congregation at Koshkonong, Wis.

In 1848 came H. A. Stub, and in 1850 A. C. Preus, both graduates from the divinity college at the University of Norway. Under their leadership was organized the Synod for the Norwegian Evangelical Lutheran Church of America, commonly called the Norwegian Synod, at Koshkonong, Wis., in 1853.

In 1860, at Clinton, Wis., Norwegians and Swedes organized the Scandinavian Augustana Synod. Nine years later this synod was divided along national lines. Then appeared a new movement, which sponsored a different form of church

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**2,554**	**2,497**	**$5,786,977**	**$3,974,438**	**$1,782,725**	**$29,814**	**1,660**	**14,463**	**131,147**
New York	15	15	99,121	82,452	16,669	-------	14	438	4,413
New Jersey	5	5	23,565	21,063	2,502	-------	5	89	598
Illinois	62	60	416,124	336,654	70,001	9,469	56	861	8,860
Michigan	23	22	37,670	30,998	6,672	-------	20	150	1,308
Wisconsin	366	361	971,245	612,000	359,245	-------	235	1,923	17,819
Minnesota	754	740	1,857,465	1,238,803	616,844	1,818	455	4,290	39,757
Iowa	169	168	583,704	343,332	236,770	3,602	135	1,365	12,758
North Dakota	566	553	751,640	540,360	208,680	2,600	319	2,214	17,718
South Dakota	266	260	505,532	317,081	176,126	12,325	192	1,405	13,513
Nebraska	19	19	75,392	57,656	17,736	-------	18	130	1,204
Kansas	6	6	5,999	3,770	2,229	-------	6	42	267
Virginia	4	4	1,039	867	172	-------	1	13	88
Texas	12	12	28,895	18,428	10,467	-------	8	71	556
Montana	126	120	100,791	91,112	9,679	-------	76	460	3,584
Idaho	16	16	18,366	15,381	2,985	-------	11	78	636
Colorado	11	11	15,989	14,082	1,907	-------	7	54	320
Washington	85	77	129,010	107,332	21,678	-------	64	521	5,024
Oregon	16	16	30,606	25,462	5,144	-------	11	117	879
California	20	19	90,361	76,645	13,716	-------	18	177	1,408
Other States	13	13	44,463	40,960	3,503	-------	9	65	437

polity and which resulted in the formation of the association known as the Norwegian-Danish Conference. In the oldest synod, the Evangelical Lutheran Church of America, an effort was made to revise the constitution. Under the new constitution which was adopted in 1875 the body assumed the name of Hauge Norwegian Evangelical Lutheran Synod, commonly called Hauge Synod. Later a group, led by Eielsen, withdrew and reorganized under the old constitution. The Norwegian Synod, the second oldest synod, became involved in a theological controversy which brought about a schism in 1887. The pastors and congregations that withdrew associated themselves together under the name of the "Anti-Missourian Brotherhood."'

In the year 1890 there were among the Norwegian Lutherans the following synods: The Hague Synod of 1846, the Norwegian Synod of 1853, the Norwegian Augustana Synod of 1860, the Norwegian-Danish Conference of 1860, the Anti-Missourian Brotherhood of 1887, and the reorganized Evangelical Lutheran Church of America.

From 1860 five synods and from 1887 six synods competed in offering Lutheran church homes for the Norwegian immigrants. This competition and possibility of choice to suit individual preference accounts in a great measure for the fact that such large percentages of the emigrants from Norway remained true to the Lutheran confession.

The immigration period had its problems, among which the gathering of the immigrants into the church was possibly the greatest. The transition from a Norwegian-speaking church to an English-speaking church began at the close of the nineteenth century. During this period cooperation was essential, and rivalry among the synods would be suicidal. This helped to bring success to movements for consolidation. Attempts at merging synods date back to 1852.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: NORWEGIAN LUTHERAN CHURCH OF AMERICA

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**2,554**	**496,707**	**2,278**	**$24,822,215**	**475**	**$2,298,537**	**2,497**	**$5,786,977**	**1,660**	**131,147**
Eastern	474	129,299	453	7,509,891	104	767,216	466	1,569,333	332	32,685
Northern Minnesota	432	70,573	380	2,885,040	64	136,344	421	645,535	228	15,965
Southern Minnesota	345	101,743	332	5,406,726	79	678,861	342	1,237,520	238	24,524
Iowa	181	47,895	175	2,150,413	28	62,825	180	607,962	145	13,413
South Dakota	301	46,805	259	2,377,600	51	284,770	295	615,612	223	15,501
North Dakota	562	73,814	492	2,932,675	92	199,126	548	743,187	315	17,613
Rocky Mountain	149	11,182	95	403,736	32	44,770	143	131,849	94	4,691
Pacific	110	15,396	92	1,156,134	25	124,625	102	235,979	85	6,755

In 1887 the "Anti-Missourian Brotherhood" invited the various Norwegian Lutheran Synods to merge. The result was that the Norwegian Augustana Synod, the Norwegian-Danish Evangelical Lutheran Conference, and the Norwegian Anti-Missourian Brotherhood all merged in 1890 into the United Norwegian Lutheran Church in America. The Hauge Synod had taken part in the negotiations, but withdrew before the merging.

The United Norwegian Lutheran Church constantly worked for merging of the Norwegian Lutheran synods. But it was destined to experience a schism in 1893, when a part withdrew and formed the Norwegian Lutheran Free Church.

In 1905 Hauge Synod took up the question of union with the other Norwegian Lutherans—the Synod for the Norwegian Church, the United Norwegian Church, and the Lutheran Free Church. The Norwegian Synod and the United Church responded cordially. The Free Church expressed its sympathy, but under its organization, lacking the corporate unity of the other bodies, it could not as a body enter the proposed organization. Definite action approving a suggested plan of union was adopted by each body, and there was a joint meeting of the three bodies at St. Paul, Minn., June 9, 1917, at which the union was formally adopted and took effect immediately. Thus the Norwegian Lutherans in the United States and Canada celebrated the quadricentennial of the Protestant Reformation by bringing together 3 organizations into 1, with a membership of about 2,500 congregations, in which 1,215 pastors ministered to the spiritual needs of 445,000 souls.

DOCTRINE

The church believes, teaches, and confesses that the Holy Scriptures, the canonical books of the Old and the New Testament, are the revealed Word of God and, therefore, the only source and rule of faith, doctrine, and life. As a true statement of the doctrine of the Word of God, this church accepts and confesses the symbolical books or confessional writings of the Norwegian Lutheran Church—the Ecumenical symbols, the Apostolic, Nicene, and the Athanasian, and the Unaltered Augsburg Confession and Luther's Smaller Catechism.

In regard to church rites, each congregation may decide for itself; but in order that there may be uniformity the church recommends that the congregations use the ritual of the Church of Norway, modified according to the prevailing practice in the congregations.

ORGANIZATION

Beginning with 1917 the national, or rather, the international organization, held general conventions once every three years; in the second intervening year, when no special international convention was held, the nine constituent districts met in annual convention, each within its respective territory. Under this arrangement the district meetings were given legislative authority. Any resolution passed during the same year by two-thirds of the district conventions became a law for the general body. This method proved unsatisfactory, and in 1926 the constitution and charter were changed, making the general body the only legislative unit. The calendar was changed from a triennium to a biennium.

In 1917 the organization was made up of nine districts, of which one comprises that part of the church which lies in the Dominion of Canada. To this was added in 1926 a tenth subdivision, known as the American Lutheran Conference.

The 10 district presidents, together with the president of the general body and a lay member elected by each of the 10 subdivisions, constitute a "church council," whose duties are to decide questions referred to it by the church or any of the districts; to see that the decisions of the church are carried out, and work to obtain the object of the church; to supervise the educational institutions; to ascertain that the candidates for the ministry are regularly called and examined and have satisfactory testimonials as to true vital Christianity; to hold colloquy with pastors applying for admission to the church and make recommendations concerning them; and to mediate in disputes when such service is requested.

WORK

The home missionary work of the Norwegian Lutheran Church is directed by a board and supplemented by committees which cooperate with it in the assignment and support of mission pastors. It conducts a seaman's mission in Boston, Galveston, San Francisco, and Seattle. It also carries on work among the American Indians and the natives of Alaska, and among the deaf, dumb, and blind in State institutions. In New York it has special missions for the immigrants. The Book Mission distributes free tracts and superintends the work of the synodical evangelists. For this work the church appropriated $316,286 in 1926. Church extension is a function of this board. For this work the church has a sum of $287,452, which serves as a beginning of a fund, and in 1925 it helped 17 congregations to build churches, with a total sum of $36,650.

The foreign missionary work is carried on in China, Madagascar, and South Africa. The report for 1926 shows for these fields 30 stations, 121 missionaries, and 505 native workers. The total amount appropriated annually for this work is $317,000. This church also supports the Zion Society for Israel, the Lutheran Orient Mission Society for the Mohammedans in India, and it contributes toward the Indian mission to the Santals.

Through a board of charities the church maintains 2 deaconess homes and hospitals, valued at $479,528; 9 homes for the aged, with 396 inmates; 7 children's homes, caring for 818 children; 3 rescue homes; 15 city and slum missions; and 7 home-finding corporations. It also carries on day nurseries, juvenile court work and prison missions.

In its educational work in the United States and Canada in 1926 the church reported 1 theological seminary, 4 colleges, and 14 schools of higher grades, with 288 teachers, 4,032 students, and property value of $5,486,052. It also has supervision of the religious work for Lutheran students in State schools. For this work the church appropriates an annual sum of $300,597.

The publishing houses of the Norwegian Lutheran Church are the Augsburg Publishing House, at Minneapolis, Minn., and the Luther Publishing House at Decorah, Iowa, doing a business of more than half a million dollars each year.

The board of pensions covers the work for pastors' pensions. The two publishing houses contribute 40 per cent of their net earnings, which is divided among retired ministers, widows, and orphans.

In addition to the above boards the church has three very helpful and active organizations that cooperate with it in its work. These are the Woman's Missionary Federation, the Young People's Luther League, and the Choral Union.

Religious instruction of the children and youth has been a function of every Norwegian Lutheran congregation since early pioneer days. The earliest forms were in the "peripatetic" week-day and vacation schools conducted in the homes long before schoolhouses and churches were built. It is quite characteristic of this practice that when C. L. Clausen came to America in 1843 it was to take up work as teacher of religion among the immigrants. As there was only one Lutheran pastor among the Norwegian pioneers, Clausen was ordained the same year.

Three forms of religious instruction were in vogue long before Sunday schools were started, namely: (1) Week-day schools in winter where no public schools were conducted; (2) Summer vacation schools, generally for two months, after the close of public schools; (3) Catechetical instruction by pastor, preparatory to confirmation. Later, parochial schools were conducted by several congregations. Sunday schools were added by most congregations to the other forms of religious schools.

The latest report on the status of this work is as follows:

KIND OF SCHOOL	Number	Times met	Average [1]	Teachers	Pupils	Average
Sunday schools	1,688	51,418	30	13,061	116,598	8
Other forms	1,383	40,155	29	2,465	54,946	22
Catechetical	2,739	52,838	19	2,729	21,648	8

[1] In making comparison note the following units for "times met": Sunday schools meet for an hour once a week; hence they have an average of 30 hours a year. In other forms of religious instruction, including week-day schools, summer vacation schools, and Saturday schools, the unit for "times met" is school days of six hours for each "times met." Length in terms of school days makes this form of religious instruction equivalent to six times the unit of the Sunday school. The average length of the pastor's catechetical period is one hour and a half for each meeting; 551 congregations reported two years' instruction; this gives the confirmants 38 periods of an hour and a half each, or the equivalent of 57 Sunday school meetings.

EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Joint Synod of Ohio and Other States for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Evangelical Lutheran Joint Synod of Ohio and Other States comprises not only the adult, communicant members, but also baptized members, including children under 13 years of age.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	872	295	577	33.8	66.2
Members	247,783	135,946	111,837	54.9	45.1
Average per church	284	461	194		
Membership by sex:					
Male	113,541	60,962	52,579	53.7	46.3
Female	127,855	73,312	54,543	57.3	42.7
Sex not reported	6,387	1,672	4,715	26.2	73.8
Males per 100 females	88.8	83.2	96.4		
Membership by age:					
Under 13 years	73,234	40,839	32,395	55.8	44.2
13 years and over	170,043	93,245	76,798	54.8	45.2
Age not reported	4,506	1,862	2,644	41.4	58.6
Per cent under 13 years [2]	30.1	30.5	29.7		
Church edifices:					
Number	902	311	591	34.5	65.5
Value—Churches reporting	832	282	550	33.9	66.1
Amount reported	$15,646,708	$10,510,273	$5,136,435	67.2	32.8
Average per church	$18,806	$37,270	$9,339		
Debt—Churches reporting	240	140	100	58.3	41.7
Amount reported	$2,150,091	$1,785,605	$364,486	83.0	17.0
Churches reporting "no debt" on church edifice	482	116	366	24.1	75.9
Parsonages:					
Value—Churches reporting	550	216	334	39.3	60.7
Amount reported	$2,970,719	$1,715,614	$1,255,105	57.8	42.2
Debt—Churches reporting	100	59	41	59.0	41.0
Amount reported	$376,445	$299,031	$77,414	79.4	20.6
Churches reporting "no debt" on parsonage	360	128	232	35.6	64.4
Expenditures during year:					
Churches reporting	865	293	572	33.9	66.1
Amount reported	$3,702,259	$2,310,008	$1,392,251	62.4	37.6
Current expenses and improvements	$2,980,188	$1,862,868	$1,117,320	62.5	37.5
Benevolences, missions, etc	$722,071	$447,140	$274,931	61.9	38.1
Average expenditure per church	$4,280	$7,884	$2,434		
Sunday schools:					
Churches reporting	769	283	486	36.8	63.2
Officers and teachers	7,604	4,312	3,292	56.7	43.3
Scholars	88,822	51,496	37,326	58.0	42.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Based on membership with age classification reported.

The data given for 1926 represent 872 active organizations of the Joint Synod of Ohio and Other States, with 247,783 members. The classification of membership by sex was reported by 847 churches, and the classification by age was reported by 853 churches, including 816 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 to 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

ITEM	1926	1916	1906	1890
Churches (local organizations)	872	826	772	421
Increase over preceding census:				
Number	46	54	351	----
Per cent	5.6	7.0	83.4	----
Members	247,783	164,968	123,408	69,505
Increase over preceding census:				
Number	82,815	41,560	53,903	----
Per cent	50.2	33.7	77.6	----
Average membership per church	284	200	160	165
Church edifices:				
Number	902	807	712	443
Value—Churches reporting	832	776	694	----
Amount reported	$15,646,708	$5,718,462	$3,606,285	$1,639,087
Average per church	$18,806	$7,369	$5,196	----
Debt—Churches reporting	240	219	192	----
Amount reported	$2,150,091	$679,504	$333,580	----
Parsonages:				
Value—Churches reporting	550	474	378	----
Amount reported	$2,970,719	$1,247,255	$746,264	----
Debt—Churches reporting	100	----	----	----
Amount reported	$376,445	----	----	----
Expenditures during year:				
Churches reporting	865	806	----	----
Amount reported	$3,702,259	$1,256,673	----	----
Current expenses and improvements	$2,980,188	$947,360	----	----
Benevolences, missions, etc	$722,071	$295,680	----	----
Not classified	----	$13,633	----	----
Average expenditure per church	$4,280	$1,559	----	----
Sunday schools:				
Churches reporting	769	687	601	----
Officers and teachers	7,604	5,641	4,395	----
Scholars	88,822	66,773	47,609	----

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Joint Synod by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or

expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Joint Synod of Ohio and Other States, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**872**	**295**	**577**	**247,783**	**135,946**	**111,837**	**113,541**	**127,855**	**6,387**	**88.8**
Middle Atlantic:										
New York	6	6	------	2,162	2,162	--------	928	1,234	--------	75.2
Pennsylvania	47	26	21	17,520	13,529	3,991	7,844	9,262	414	84.7
East North Central:										
Ohio	240	97	143	85,036	51,316	33,720	38,415	44,475	2,146	86.4
Indiana	44	18	26	11,754	7,206	4,548	5,596	6,158	--------	90.9
Illinois	24	8	16	9,651	5,842	3,809	4,496	5,155	--------	87.2
Michigan	41	24	17	22,062	17,747	4,315	10,305	11,757	--------	87.6
Wisconsin	103	18	85	30,885	13,347	17,538	14,474	15,430	981	93.8
West North Central:										
Minnesota	73	11	62	16,480	3,622	12,858	7,719	8,003	758	96.5
Iowa	24	3	21	6,454	1,687	4,767	3,104	3,308	42	93.8
Missouri	2	2	------	265	265	--------	49	53	163	--------
North Dakota	44	4	40	6,070	1,238	4,832	2,721	2,744	605	99.2
South Dakota	10	1	9	1,542	121	1,421	631	639	272	98.7
Nebraska	14	------	14	3,087	--------	3,087	1,473	1,415	199	104.1
Kansas	20	3	17	3,145	669	2,476	1,351	1,298	496	104.1
South Atlantic:										
Maryland	24	12	12	8,518	5,559	2,959	3,801	4,717	--------	80.6
Dist. of Columbia	3	3	------	662	662	--------	308	354	--------	87.0
Virginia	4	------	4	364	--------	364	171	193	--------	88.6
West Virginia	21	3	18	2,830	1,026	1,804	1,312	1,518	--------	86.4
North Carolina	8	1	7	1,776	186	1,590	881	895	--------	98.4
East South Central:										
Kentucky	2	------	2	233	--------	233	106	127	--------	83.5
Alabama	10	3	7	314	133	181	107	197	10	54.3
Mississippi	1	1	------	10	10	--------	5	5	--------	--------
West South Central:										
Louisiana	3	3	------	1,228	1,228	--------	452	776	--------	58.2
Texas	29	9	20	5,670	2,087	3,583	2,647	2,885	138	91.8
Mountain:										
Idaho	10	2	8	698	138	560	341	357	--------	95.5
Colorado	8	5	3	1,407	1,034	373	687	720	--------	95.4
Pacific:										
Washington	36	16	20	5,054	2,625	2,429	2,310	2,581	163	89.5
Oregon	9	6	3	1,528	1,269	259	705	823	--------	85.7
California	12	10	2	1,378	1,238	140	602	776	--------	77.6

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

At a meeting of the Ministerium of Pennsylvania in 1804 a plan was presented which provided for traveling missionaries to meet the needs of the rapidly growing western and southern communities. Three such missionaries were appointed to cover the territory and by their work laid the foundation of synods in Ohio,

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Carl Ackermann, Ph. D., secretary of the Evangelical Lutheran Joint Synod of Ohio and Other States, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**872**	**826**	**772**	**247,783**	**164,968**	**123,408**	**73,234**	**170,043**	**4,506**	**30.1**
New York	6	4	2	2,162	1,145	290	732	1,430	-------	33.9
Pennsylvania	47	37	41	17,520	9,372	8,053	5,308	11,547	665	31.5
Ohio	240	241	227	85,036	59,309	45,937	23,585	60,570	881	28.0
Indiana	44	43	46	11,754	9,570	8,310	3,171	8,583	-------	27.0
Illinois	24	23	22	9,651	7,744	5,651	3,344	6,307	-------	34.6
Michigan	41	35	30	22,062	13,031	9,702	6,855	14,557	650	32.0
Wisconsin	103	94	92	30,885	19,181	15,471	8,804	22,081	-------	28.5
Minnesota	73	67	67	16,480	14,073	9,656	4,780	11,285	415	29.8
Iowa	24	21	22	6,454	3,890	2,643	2,009	4,403	42	31.3
Missouri	2	3	2	265	273	195	134	131	-------	50.6
North Dakota	44	46	40	6,070	3,623	2,269	2,218	3,247	605	40.6
South Dakota	10	12	13	1,542	962	838	515	1,027	-------	33.4
Nebraska	14	15	10	3,087	2,454	1,259	937	2,150	-------	30.4
Kansas	20	16	16	3,145	1,544	721	840	1,809	496	31.7
Maryland	24	28	22	8,518	4,198	3,254	3,122	5,396	-------	36.7
District of Columbia	3	2	2	662	560	468	173	489	-------	26.1
Virginia	4	4	5	364	313	180	69	295	-------	19.0
West Virginia	21	15	14	2,830	1,790	1,540	766	2,064	-------	27.1
North Carolina	8	9	12	1,776	887	893	596	1,063	117	35.9
Kentucky	2	1	4	233	109	139	75	158	-------	32.2
Alabama	10	2	1	314	82	36	84	220	10	27.6
Louisiana	3	3	2	1,228	818	540	402	826	-------	32.7
Texas	29	25	14	5,670	2,523	1,337	1,844	3,688	138	33.3
Montana	-------	4	-------	----------	345	----------	----------	----------	----------	----------
Idaho	10	8	4	698	450	292	238	390	70	37.9
Colorado	8	9	6	1,407	1,090	425	373	617	417	37.7
Washington	36	44	41	5,054	4,461	2,545	1,499	3,555	-------	29.7
Oregon	9	11	10	1,528	961	591	441	1,087	-------	28.9
California	12	2	-------	1,378	181	----------	315	1,063	-------	22.9
Other States	1	2	5	10	29	173	5	5	-------	-------

[1] Based on membership with age classification reported; not shown where base is less than 100.

Virginia, Tennessee, and North Carolina. As a result of the work in western Pennsylvania and in Ohio, eight pastors, members of the Ministerium of Pennsylvania, with three lay delegates, met in October, 1812, in Washington County, Pa., and organized a conference of the general body to which they belonged. This conference met for six successive years. Meanwhile the work had grown to such proportions and the field had so widened that in September, 1818, at Somerset, Ohio, there was organized a synodical body known as the General Conference of Evangelical Lutheran Pastors of Ohio and Adjacent States. In 1825 this name was changed to the Evangelical Lutheran Synod of Ohio and Adjacent States, a more strictly ecclesiastical title.

As the number of pastors increased and the field grew, the general body was divided into two districts, the eastern and the western. This division took place in 1832. In 1836 a third was added, the English. From that time to the present, as the needs of the field seemed to demand it, other districts were formed on grounds altogether of a practical nature. At present the synod has 10 districts in the United States and 1 in Canada.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**872**	**902**	**832**	**$15,646,708**	**240**	**$2,150,091**	**550**	**$2,970,719**	**100**	**$376,445**
New York	6	6	6	296,200	4	80,825	4	42,000	----	----
Pennsylvania	47	50	47	1,188,394	18	152,532	31	243,150	5	22,059
Ohio	240	253	238	6,619,550	57	794,188	162	1,036,400	27	125,798
Indiana	44	48	43	755,235	10	78,150	35	148,350	4	13,932
Illinois	24	25	24	406,000	9	18,800	19	104,000	3	10,700
Michigan	41	46	40	1,777,755	20	363,663	33	315,700	11	65,903
Wisconsin	103	121	101	1,373,450	25	163,738	54	265,375	8	21,350
Minnesota	73	80	71	766,175	21	57,615	52	204,550	10	13,740
Iowa	24	25	24	271,650	7	11,121	18	76,000	2	5,775
North Dakota	44	39	39	133,800	10	10,150	20	52,150	4	8,400
South Dakota	10	11	10	44,100	----	----	6	18,000	----	----
Nebraska	14	12	12	71,600	2	700	12	42,180	1	1,500
Kansas	20	20	20	123,755	2	3,500	12	29,900	3	4,200
Maryland	24	26	24	623,601	11	211,850	16	110,864	6	36,650
Virginia	4	4	4	4,500	1	200	----	(1)	----	----
West Virginia	21	19	19	408,118	2	48,500	7	29,300	1	9,500
North Carolina	8	8	8	24,000	2	2,500	4	11,600	1	500
Alabama	10	4	4	20,500	----	----	----	(1)	----	(1)
Louisiana	3	3	3	82,000	1	1,200	3	19,500	1	5,000
Texas	29	27	23	109,300	7	13,123	12	36,000	3	2,400
Idaho	10	8	6	52,250	4	7,000	4	8,800	1	2,000
Colorado	8	8	8	50,100	3	13,151	4	18,000	1	5,000
Washington	36	34	34	207,425	9	20,337	23	65,500	3	8,563
Oregon	9	9	8	46,650	2	3,650	6	23,600	----	----
California	12	9	9	134,400	9	61,038	4	25,100	1	1,000
Other States [2]	8	7	7	56,200	4	32,560	9	44,700	4	12,475

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for parsonages (value and debt) include data for 4 churches in Virginia and Alabama.

The general body was incorporated in 1847 by a special act of the Legislature of Ohio. In the course of the doctrinal discussions in its early years, several small synods were formed from it and united with other general bodies. In 1872 the synod took part in the formation of the Synodical Conference, without, however, losing its independent character, since that conference was primarily a federation of synods for the preservation and propagation of doctrine and faith rather than for cooperation in the general work of the church. The synod remained a member of this conference until 1881, when it withdrew because it could not accept the views of the majority concerning predestination. Since that time it has had no formal connection with other Lutheran organizations. There are, however, at the present time, movements on foot looking to a union with several other synods into a larger general body.

In 1896 the synod became a delegate body and adopted the name of the Evangelical Lutheran Joint Synod of Ohio and Other States. While, as stated before, it has not been affiliated with any other body since 1881, it has always cultivated a spirit of fellowship toward other Lutheran bodies which in good faith subscribe to the Confessions of the Lutheran Church as contained in the Book of Concord. Especially during the last half century, because of its active home missionary work, the synod has had a very rapid growth.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting expenditures

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**872**	**865**	**$3,702,259**	**$2,980,188**	**$722,071**	**769**	**7,604**	**88,822**
New York	6	6	59,848	54,539	5,309	6	122	946
Pennsylvania	47	46	285,807	213,233	72,574	46	629	7,684
Ohio	240	239	1,516,621	1,181,596	335,025	230	3,157	39,722
Indiana	44	44	262,734	225,558	37,176	39	382	4,413
Illinois	24	24	97,595	77,946	19,649	23	200	2,129
Michigan	41	40	353,891	283,853	70,038	37	493	6,518
Wisconsin	103	103	251,571	214,514	37,057	60	576	4,607
Minnesota	73	72	170,469	136,764	33,705	56	295	3,022
Iowa	24	24	80,551	66,244	14,307	22	138	1,558
North Dakota	44	44	47,967	37,771	10,196	41	159	1,797
South Dakota	10	10	14,862	10,219	4,643	10	26	334
Nebraska	14	14	29,609	22,514	7,095	14	64	779
Kansas	20	19	37,677	33,521	4,156	17	84	959
Maryland	24	24	133,114	108,500	24,614	24	371	4,061
District of Columbia	3	3	14,841	12,988	1,853	3	31	343
Virginia	4	4	2,220	1,971	249	3	22	245
West Virginia	21	21	103,718	91,825	11,893	19	146	1,731
North Carolina	8	8	9,287	7,706	1,581	7	46	757
Alabama	10	9	9,261	6,370	2,891	9	32	504
Louisiana	3	3	7,586	6,773	813	3	34	408
Texas	29	29	41,339	35,824	5,515	27	164	1,877
Idaho	10	10	9,346	8,072	1,274	10	31	302
Colorado	8	8	14,950	13,367	1,583	8	41	539
Washington	36	36	51,758	40,812	10,946	31	175	1,859
Oregon	9	9	27,758	23,383	4,375	9	69	591
California	12	11	55,026	52,225	2,801	10	86	803
Other States	5	5	12,853	12,100	753	5	31	334

From its early history the Joint Synod of Ohio has been a German-English body. With the passing of the years the constituency has become largely English, so that, while both German and English are spoken at the meetings of some of the districts and in the general meetings, the official language is English.

DOCTRINE

The doctrinal basis of the synod, from the time of its early organization until 1847, was Luther's Catechism and the Augsburg Confession. Since that year an unreserved subscription to the Confessions of the Lutheran Church as contained in the Book of Concord has been the condition of membership in its ministry. These confessions express the faith of the synod and are held to be a correct exposition of the teachings of the Bible.

ORGANIZATION

In polity the synod is both congregational and synodical. It is congregational in that the individual congregation is considered the highest judicatory in the affairs of the church, the district synods and the general body being advisory and having authority only in such matters as are intrusted to them by the congregations. In all the constitutions setting forth synodical rights and duties this sovereignty of the congregations is jealously guarded. The polity is

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**872**	**247,783**	**832**	**$15,646,708**	**240**	**$2,150,091**	**865**	**$3,702,259**	**769**	**88,822**
California	12	1,378	9	134,400	9	61,038	11	55,026	10	803
Eastern	121	36,639	118	2,932,313	43	570,307	120	693,344	115	16,764
English	123	40,251	121	3,185,950	33	512,110	123	713,144	121	20,269
Kansas-Nebraska	44	7,904	42	268,155	9	32,411	43	92,884	41	2,463
Minnesota	156	30,604	149	1,233,225	39	81,786	155	316,814	131	6,632
Northern	104	47,592	103	3,618,955	29	483,068	103	834,096	97	16,244
Texas	43	7,222	31	213,300	8	14,323	42	58,373	40	2,845
Washington	55	7,280	48	306,325	15	30,987	55	88,862	50	2,752
Western	90	26,344	89	1,907,135	20	158,823	89	425,548	81	12,782
Wisconsin	124	42,569	122	1,846,950	35	205,238	124	374,258	83	7,268

synodical in that the decisions of the district synods and of the general body are final in all questions referred to them.

Delegates to the Joint Synod are chosen at the meetings of the district synods. Ten parishes belonging to the synod, including their pastors, constitute an electoral precinct, which is entitled to one clerical and one lay delegate. Pastors serving parishes not belonging to the synod, or pastors out of office, either temporarily or superannuated, and clergymen serving the synod in other fields than the pastorate, are entitled to a clerical delegate for each group of 10 or major fraction thereof. Besides these, the officers of the synod, the presidents of the districts, the presidents and deans of educational institutions, the heads of charitable institutions, and the chairmen of the different boards attend the meetings of the Joint Synod as advisory members without the right to vote. The district synods meet annually, the general body biennially.

WORK

The home mission work in the United States and Canada is under the care of the board of home missions, consisting of the presidents of district synods. This board has general control of the work, apportions funds to the various districts in accord with their needs, and is represented between meetings by an executive committee. Each district also has a committee on home missions to look more specifically after the work in that district. The report for 1926 shows 130 missionaries working in 25 States of the Union and in Canada. Contributions for this cause during 1926 amounted to $113,385.

The foreign missionary work is directed by a board elected by the Joint Synod. The field of its activity is in the Madras Presidency of India. At present there are 245 missionaries and native workers in the field. There is also a beginning of mission work among Mexicans in southern Texas, on the borders of Mexico. For this foreign work nearly $50,000 were contributed in 1926

Work is also done among the Negro population of the South, chiefly in Baltimore and vicinity and in Alabama. In 1926, $23,222 were contributed for this cause.

In 1926 the Joint Synod owned and controlled five institutions of learning of academic or collegiate standing in Ohio, Minnesota, Nebraska, West Virginia, and Canada. Two of these institutions have theological departments. The

total attendance was 1,440; the appropriations for their support, aside from revenues from tuition, endowments, etc., amounted to $131,635. For the religious instruction of its children the synod has many parochial, week-day, and vacation Bible schools in operation.

Two hospitals, one of which is a tuberculosis sanitarium, are maintained, and there are four homes for orphans and aged people. The amount contributed in 1926 for the support of these institutions was more than $40,000, and the value of the property over $500,000. There is also a board of aids for the support of disabled ministers and teachers and their families, for which $25,000 per year is appropriated.

The Book Concern of the synod, with a plant valued at more than $500,000, is located at Columbus, Ohio. Besides general literature, hymnals, etc., for the churches, it publishes a theological monthly, two church weeklies, three papers for the young, and lesson leaves for the various grades of the Sunday school.

LUTHERAN SYNOD OF BUFFALO

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Lutheran Synod of Buffalo for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Lutheran Synod consists of all baptized persons officially connected with the local congregations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: LUTHERAN SYNOD OF BUFFALO

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	41	16	25		
Members	9,267	4,949	4,318	53.4	46.6
Average per church	226	309	173		
Membership by sex:					
Male	4,318	2,201	2,117	51.0	49.0
Female	4,949	2,748	2,201	55.5	44.5
Males per 100 females	87.2	80.1	96.2		
Membership by age:					
Under 13 years	2,220	1,164	1,056	52.4	47.6
13 years and over	6,727	3,465	3,262	51.5	48.5
Age not reported	320	320		100.0	
Per cent under 13 years [3]	24.8	25.1	24.5		
Church edifices:					
Number	50	24	26		
Value—Churches reporting	41	16	25		
Amount reported	$873,500	$573,000	$300,500	65.6	34.4
Average per church	$21,305	$35,813	$12,020		
Debt—Churches reporting	16	12	4		
Amount reported	$112,850	$95,050	$17,800	84.2	15.8
Churches reporting "no debt" on church edifice	24	4	20		
Parsonages:					
Value—Churches reporting	29	12	17		
Amount reported	$186,500	$113,000	$73,500	60.6	39.4
Debt—Churches reporting	9	6	3		
Amount reported	$25,150	$19,700	$5,450	78.3	21.7
Churches reporting "no debt" on parsonage	19	5	14		
Expenditures during year:					
Churches reporting	40	16	24		
Amount reported	$143,726	$88,226	$55,500	61.4	38.6
Current expenses and improvements	122,915	75,962	46,953	61.8	38.2
Benevolences, missions, etc	20,811	12,264	8,547	58.9	41.1
Average expenditure per church	$3,593	$5,514	$2,313		
Sunday schools:					
Churches reporting	34	16	18		
Officers and teachers	300	223	77	74.3	25.7
Scholars	2,649	1,975	674	74.6	25.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 41 active organizations of the Lutheran Synod of Buffalo, with 9,267 members. The classification of membership by sex was reported by all of the 41 churches and the classification by age was reported by 40 churches, all of which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: LUTHERAN SYNOD OF BUFFALO

ITEM	1926	1916	1906	1890
Churches (local organizations)	41	42	33	27
Increase [1] over preceding census:				
Number	−1	9	6	
Per cent [2]				
Members	9,267	6,128	5,270	4,242
Increase over preceding census:				
Number	3,139	858	1,028	
Per cent	51.2	16.3	24.2	
Average membership per church	226	146	160	157
Church edifices:				
Number	50	41	34	25
Value—Churches reporting	41	39	32	
Amount reported	$873,500	$244,163	$130,000	$84,410
Average per church	$21,305	$6,261	$4,063	
Debt—Churches reporting	16	14	10	
Amount reported	$112,850	$32,750	$10,314	
Parsonages:				
Value—Churches reporting	29	27	20	
Amount reported	$186,500	$54,150	$36,400	
Debt—Churches reporting	9			
Amount reported	$25,150			
Expenditures during year:				
Churches reporting	40	41		
Amount reported	$143,726	$68,952		
Current expenses and improvements	$122,915	$60,969		
Benevolences, missions, etc	$20,811	$7,983		
Average expenditure per church	$3,593	$1,682		
Sunday schools:				
Churches reporting	34	23	13	
Officers and teachers	300	176	58	
Scholars	2,649	1,524	626	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Lutheran Synod of Buffalo by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures),

in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: LUTHERAN SYNOD OF BUFFALO

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females
United States	**41**	**16**	**25**	**9,267**	**4,949**	**4,318**	**4,318**	**4,949**	**87.2**
Middle Atlantic:									
New York	21	10	11	4,754	2,747	2,007	2,111	2,643	79.9
Pennsylvania	1	1	------	537	537	--------	252	285	88.4
East North Central:									
Illinois	1	------	1	284	--------	284	137	147	93.2
Michigan	5	1	4	519	267	252	244	275	88.7
Wisconsin	7	2	5	1,802	827	975	916	886	103.4
West North Central:									
Minnesota	6	2	4	1,371	571	800	658	713	92.3

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: LUTHERAN SYNOD OF BUFFALO

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**41**	**42**	**33**	**9,267**	**6,128**	**5,270**	**2,220**	**6,727**	**320**	**24.8**
New York	21	22	16	4,754	3,050	2,699	1,122	3,312	320	25.3
Pennsylvania	1	1	------	537	408	--------	145	392	--------	27.0
Illinois	1	3	2	284	298	194	98	186	--------	34.5
Michigan	5	5	5	519	642	700	134	385	--------	25.8
Wisconsin	7	6	7	1,802	1,299	1,309	331	1,471	--------	18.4
Minnesota	6	5	3	1,371	431	368	390	981	--------	28.4

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: LUTHERAN SYNOD OF BUFFALO

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**41**	**50**	**41**	**$873,500**	**16**	**$112,850**	**29**	**$186,500**	**9**	**$25,150**
New York	21	26	21	491,500	7	72,750	14	105,000	4	14,750
Michigan	5	7	5	67,500	1	1,100	3	11,500	------	----------
Wisconsin	7	7	7	174,500	3	9,000	5	32,500	2	3,000
Minnesota	6	7	6	63,000	3	15,000	5	20,500	2	5,900
Other States	2	3	2	77,000	2	15,000	2	17,000	1	1,500

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: LUTHERAN SYNOD OF BUFFALO

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**41**	**40**	**$143,726**	**$122,915**	**$20,811**	**34**	**300**	**2,649**
New York	21	21	79,887	68,452	11,435	17	156	1,416
Michigan	5	4	8,181	7,361	820	5	23	233
Wisconsin	7	7	30,963	26,266	4,697	6	52	398
Minnesota	6	6	15,833	13,436	2,397	5	59	515
Other States	2	2	8,862	7,400	1,462	1	10	87

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

Among the Lutherans who withdrew from the state church of Prussia after the attempt to unite the Lutheran and the Reformed bodies was a company called "Old Lutherans," or "Separatists," under the leadership of the Rev. John A. A. Grabau, pastor of St. Andrew's Church, at Erfurt. He had been deposed from office and imprisoned for a year on account of his decided opposition to the union, and this, together with the general conditions of the time and the King's refusal to grant religious freedom to his Lutheran subjects, led the company to apply to King Frederick William III for permission to emigrate to America. This was granted, and they arrived in New York in 1839. The majority settled in the city of Buffalo and its neighborhood. The rest went on and settled in Wisconsin. In 1843 a second company of Lutherans arrived from Prussia under the leadership of Ehrenstroem and Kindermann. Some settled in Niagara County, N. Y.; others, under Kindermann, settled in Wisconsin. As the number of churches increased, Grabau, with three other pastors, organized the Buffalo Synod, or "Synod of the Lutheran Church Emigrated from Prussia," in Milwaukee, Wis., June 25, 1845.

For a time the synod was in conflict with other Lutheran synods, particularly the Synod of Missouri, Ohio, and Other States,[2] on the subjects of doctrine, the church, the ministry, and ordination. As a consequence of this discussion, a number of ministers and congregations of the Buffalo Synod withdrew. In 1866 a split occurred in the synod. Some of the pastors joined the Missouri Synod; others remained separate for a time, then gradually entered other synods. Those who remained faithful to the principles adopted by the Synod of Buffalo at its organization henceforth continued their work under great difficulties.

DOCTRINE AND ORGANIZATION

The doctrinal basis of the synod is that of the Lutheran Church of the sixteenth century, and its chief object from the beginning has been the maintenance of pure doctrine. It accepts officially and unqualifiedly all the doctrinal symbols of the Evangelical Lutheran Church in their entirety. In worship it is liturgical, and, although uniformity is not prescribed, it is generally observed.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. K. A. Hoessell, president, Lutheran Synod of Buffalo, and approved by him in its present form.

[2] See Evangelical Lutheran Synodical Conference of America, p. 732.

In polity the synod is in accord with other Lutheran bodies. The individual congregations administer their own affairs through the agency of a church council and in congregational meetings. Matters that can not be adjusted there are brought before the ministerium, or conference, and finally before the synod. The church emphasizes discipline, and excommunicates those who are impenitent after they have been found guilty of misconduct or of breach of church regulations. The synod upholds the principle laid down in its constitution that membership in secret societies can not be approved, but deals with each case individually, and leaves it to the Christian conscience of the pastors and the congregations to decide whether and how long a member who has joined a secret order is to be classed as a member of the congregation.

WORK

The home missionary work of the synod is confined to the establishment of new churches and to the aiding of poor ones. In 1926 two new churches were organized and eight others aided at an expense of approximately $10,222. The foreign missionary work consists in assisting the mission of the Hanover Lutheran Free Church in South Africa, and the amount contributed in 1926 for this purpose was $2,011.

The synod has its own theological school, the Martin Luther Seminary, at Buffalo, which in 1926 had 3 instructors, 20 students, and property valued at $12,000. The amount contributed by the congregations for its support was $12,906. There were 5 parochial schools, with 300 pupils. A fund of $6,000 is maintained for the benefit of the widows of ministers and teachers. The congregations contribute also to the support of the St. John's Orphan Asylum and the Lutheran Church Home for the Aged, both at Buffalo.

EVANGELICAL LUTHERAN CHURCH IN AMERICA (EIELSEN SYNOD)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Church in America (Eielsen Synod) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Membership in the Evangelical Lutheran Church in America, Eielsen Synod, comprises all baptized members of the local congregations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN CHURCH IN AMERICA (EIELSEN SYNOD)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	15	4	11		
Members	1,087	346	741	31.8	68.2
Average per church	72	87	67		
Membership by sex:					
Male	525	161	364	30.7	69.3
Female	562	185	377	32.9	67.1
Males per 100 females	93.4	87.0	96.6		
Membership by age:					
Under 13 years	241	80	161	33.2	66.8
13 years and over	846	266	580	31.4	68.6
Per cent under 13 years	22.2	23.1	21.7		
Church edifices:					
Number	11	3	8		
Value—Churches reporting	10	3	7		
Amount reported	$42,500	$21,000	$21,500	49.4	50.6
Average per church	$4,250	$7,000	$3,071		
Debt—Churches reporting	1		1		
Amount reported	$300		$300		100.0
Churches reporting "no debt" on church edifice	8	3	5		
Expenditures during year:					
Churches reporting	14	4	10		
Amount reported	$6,415	$2,477	$3,938	38.6	61.4
Current expenses and improvements	$4,575	$1,893	$2,682	41.4	58.6
Benevolences, missions, etc	$1,840	$584	$1,256	31.7	68.3
Average expenditure per church	$458	$619	$394		
Sunday schools:					
Churches reporting	10	3	7		
Officers and teachers	28	12	16		
Scholars	217	90	127	41.5	58.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 15 active organizations of the Eielsen Synod, with 1,087 members. The classification of membership by sex and by age was reported by all of the 15 churches, and all of them reported members under 13 years of age. There were no parsonages in 1926.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: EVANGELICAL LUTHERAN CHURCH IN AMERICA (EIELSEN SYNOD)

ITEM	1926	1916	1906
Churches (local organizations)	15	20	26
Increase [1] over preceding census:			
Number	−5	−6	----
Per cent [2]	----	----	----
Members	1,087	1,206	1,013
Increase [1] over preceding census:			
Number	−119	193	----
Per cent	−9.9	19.1	----
Average membership per church	72	60	39
Church edifices:			
Number	11	8	6
Value—Churches reporting	10	8	6
Amount reported	$42,500	$23,500	$15,900
Average per church	$4,250	$2,938	$2,650
Debt—Churches reporting	1	2	1
Amount reported	$300	$900	$50
Parsonages:			
Value—Churches reporting	----	----	1
Amount reported	----	----	$1,500
Expenditures during year:			
Churches reporting	14	15	----
Amount reported	$6,415	$7,030	----
Current expenses and improvements	$4,575	$3,530	----
Benevolences, missions, etc	$1,840	$3,500	----
Average expenditure per church	$458	$469	----
Sunday schools:			
Churches reporting	10	10	6
Officers and teachers	28	36	13
Scholars	217	245	112

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Eielsen Synod by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is limited to those States in which three or more churches reported value of property, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN CHURCH IN AMERICA (EIELSEN SYNOD)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**15**	**4**	**11**	**1,087**	**346**	**741**	**525**	**562**	**93.4**
East North Central:									
Wisconsin	3	------	3	174	--------	174	83	91	--------
West North Central:									
Minnesota	6	1	5	296	101	195	137	159	86.2
Iowa	3	2	1	240	185	55	116	124	93.5
South Dakota	3	1	2	377	60	317	189	188	100.5

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN CHURCH IN AMERICA (EIELSEN SYNOD)

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**15**	**20**	**26**	**1,087**	**1,206**	**1,013**	**241**	**846**	**22.2**
Wisconsin	3	3	4	174	184	128	43	131	24.7
Minnesota	6	8	10	296	396	285	82	214	27.7
Iowa	3	5	6	240	305	335	45	195	18.8
North Dakota	------	------	2	------	------	24	------	------	------
South Dakota	3	4	4	377	321	241	71	306	18.8

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL LUTHERAN CHURCH IN AMERICA (EIELSEN SYNOD)

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**15**	**11**	**10**	**$42,500**	**1**	**$300**
Minnesota	6	4	4	12,500	----------	----------
Iowa	3	4	3	19,000	1	300
Other States	6	3	3	11,000	----------	----------

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN CHURCH IN AMERICA (EIELSEN SYNOD)

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**15**	**14**	**$6,415**	**$4,575**	**$1,840**	**10**	**28**	**217**
Wisconsin	3	3	1,020	600	420	2	4	33
Minnesota	6	5	1,480	985	495	3	6	49
Iowa	3	3	2,000	1,650	350	3	12	85
South Dakota	3	3	1,915	1,340	575	2	6	50

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

The first Norwegian colony in America was founded at Rochester, N. Y., in October, 1825, as the outcome of the efforts of a Norwegian immigrant, Kling Peterson, who arrived in America in 1821; and the first one in the West was established on Fox River, in Illinois, in 1834–1837. The great movement of Norwegian immigration did not begin until some years later, and these scattered communities, destitute of pastoral care, suffered much from lack of church organization. The first attempt to gather them into churches was made by some lay preachers who had been connected with the revival movement of preceding years initiated in Norway by Hans Nielsen Hauge.[2] Among them was Elling Eielsen, who landed in 1839 and was ordained in October, 1843, by the Rev. F. A. Hoffman, a German Lutheran pastor near Chicago.

Three years later he and representatives from the other congregations held a conference on Jefferson Prairie, in Wisconsin, and organized the Evangelical Lutheran Church in America, Eielsen Synod, the first Norwegian Lutheran synod in this country. As immigration increased, the Norwegian Synod was organized in 1853, while many immigrants joined the Franckean Synod, the Scandinavian Augustana Synod, or the Danish Norwegian Conference. The growth of the Eielsen Synod was thus comparatively slow, partly, it was claimed, because of its insistence upon proof of conversion for admission to membership. Later, discussions arose in the synod over doctrinal questions, some of the clergy being in favor of admitting to church membership any applicant who accepted the Christian faith unconditionally and led a moral life. At the annual meeting in June, 1875, a revised constitution along these lines was presented. The next year it was adopted by a large majority, and the name was changed to Hauge's Norwegian Evangelical Lutheran Synod. The new constitution was ratified by a majority of the individual congregations, but a few ministers, among them Eielsen, together with a small number of the congregations, clung to the old organization with its constitution and name. Eielsen, who had been the president of the first synod, was reelected president of the small synod after the separation and held the office until his death, in 1883. The growth of the synod has been very slow since 1876.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. H. Stensether, secretary, Evangelical Lutheran Church in America (Eielsen Synod), and approved by him in its present form.

[2] See Norwegian Lutheran Church of America, p. 760.

DOCTRINE AND ORGANIZATION

In doctrine the Eielsen Synod is in accord with the "pure Lutheran faith and doctrine as derived from the Bible, the Word of God, together with the Apostles' Creed and the Augsburg Confession."

In polity the synod is in accord with other Lutheran bodies. Individual congregations conduct their own affairs, elect officers and teachers, and call ministers. The synod meets annually, and all male members of the church have a right to vote and take part in its meetings. The synod acts through a board of trustees and a church council, each composed of seven members. The council superintends the doctrine and discipline of the church and the deportment of its members, especially ministers, officers, and teachers. The trustees have general care of the temporal affairs. The synod also has fall and winter conferences, which, however, have only advisory powers. In case any congregation is too small or too poor to support a minister, a minister or itinerant preacher is sent to it by the synod.

WORK

The missionary work of the synod is under the superintendence of the church council, with the aid of the Home Mission Board. In addition to the work among new settlements, an Indian mission is maintained in Wisconsin. During 1926 it employed 5 missionaries, aided 15 churches, and raised about $3,000 for the conduct of the work. No foreign missionary work is carried on by the synod as such, but contributions to the amount of $2,500 were made by individual members and congregations toward work in foreign countries.

For the education of the children nine parochial schools are supported during a part of the year by individual churches. These report 112 pupils.

The synod has no philanthropic institutions of its own, but in 1926 aid to the amount of about $500 was rendered to outside institutions.

EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Synod of Iowa and Other States for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Evangelical Lutheran Synod of Iowa and Other States includes all the baptized persons on the registers of the local congregations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	873	142	731	16.3	83.7
Members	217,873	62,871	155,002	28.9	71.1
Average per church	250	443	212		
Membership by sex:					
Male	103,450	28,546	74,904	27.6	72.4
Female	108,487	33,013	75,474	30.4	69.6
Sex not reported	5,936	1,312	4,624	22.1	77.9
Males per 100 females	95.4	86.5	99.2		
Membership by age:					
Under 13 years	63,798	17,564	46,234	27.5	72.5
13 years and over	150,159	44,173	105,986	29.4	70.6
Age not reported	3,916	1,134	2,782	29.0	71.0
Per cent under 13 years [3]	29.8	28.4	30.4		
Church edifices:					
Number	876	154	722	17.6	82.4
Value—Churches reporting	799	135	664	16.9	83.1
Amount reported	$8,657,486	$3,429,700	$5,227,786	39.6	60.4
Average per church	$10,835	$25,405	$7,873		
Debt—Churches reporting	147	54	93	36.7	63.3
Amount reported	$740,724	$493,247	$247,477	66.6	33.4
Churches reporting "no debt" on church edifice	601	73	528	12.1	87.9
Parsonages:					
Value—Churches reporting	551	123	428	22.3	77.7
Amount reported	$2,385,310	$783,785	$1,601,525	32.9	67.1
Debt—Churches reporting	77	31	46		
Amount reported	$167,959	$86,275	$81,684	51.4	48.6
Churches reporting "no debt" on parsonage	433	87	346	20.1	79.9
Expenditures during year:					
Churches reporting	867	141	726	16.3	83.7
Amount reported	$2,223,888	$763,639	$1,460,249	34.3	65.7
Current expenses and improvements	$1,847,505	$657,315	$1,190,190	35.6	64.4
Benevolences, missions, etc	$376,383	$106,324	$270,059	28.2	71.8
Average expenditure per church	$2,565	$5,416	$2,011		
Sunday schools:					
Churches reporting	778	132	646	17.0	83.0
Officers and teachers	4,964	1,600	3,364	32.2	67.8
Scholars	50,878	16,767	34,111	33.0	67.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 873 active organizations of the Synod of Iowa and Other States, with 217,873 members. The classification of membership by sex was reported by 841 churches and the classification by age was reported by 843 churches, including 825 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

ITEM	1926	1916	1906	1890
Churches (local organizations)	873	977	828	484
Increase [1] over preceding census:				
Number	−104	149	344	----
Per cent	−10.6	18.0	71.1	----
Members	217,873	130,793	110,254	48,363
Increase over preceding census:				
Number	87,080	20,539	61,891	----
Per cent	66.6	18.6	128.0	----
Average membership per church	250	134	133	100
Church edifices:				
Number	876	879	705	306
Value—Churches reporting	799	847	676	----
Amount reported	$8,657,486	$4,057,635	$2,327,093	$739,831
Average per church	$10,835	$4,791	$3,442	----
Debt—Churches reporting	147	162	140	----
Amount reported	$740,724	$250,214	$116,505	----
Parsonages:				
Value—Churches reporting	551	481	406	----
Amount reported	$2,385,310	$1,127,225	$627,853	----
Debt—Churches reporting	77	----	----	----
Amount reported	$167,959	----	----	----
Expenditures during year:				
Churches reporting	867	957	----	----
Amount reported	$2,223,888	$1,089,874	----	----
Current expenses and improvements	$1,847,505	$774,795	----	----
Benevolences, missions, etc	$376,383	$300,379	----	----
Not classified	----	$14,700	----	----
Average expenditure per church	$2,565	$1,139	----	----
Sunday schools:				
Churches reporting	778	769	614	----
Officers and teachers	4,964	3,546	2,449	----
Scholars	50,878	38,120	27,642	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Synod of Iowa by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Synod of Iowa and Other States, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**873**	**142**	**731**	**217,873**	**62,871**	**155,002**	**103,450**	**108,487**	**5,936**	**95.4**
East North Central:										
Ohio	34	15	19	13,861	8,874	4,987	6,657	7,204	-------	92.4
Illinois	72	18	54	21,671	7,659	14,012	10,438	11,150	83	93.6
Michigan	36	10	26	8,095	3,611	4,484	3,844	3,998	253	96.1
Wisconsin	72	20	52	25,840	13,489	12,351	12,078	12,937	825	93.4
West North Central:										
Minnesota	52	12	40	13,408	5,389	8,019	6,118	6,518	772	93.9
Iowa	154	25	129	42,714	11,195	31,519	20,269	21,496	949	94.3
Missouri	15	------	15	2,555	--------	2,555	1,142	1,133	280	100.8
North Dakota	87	------	87	13,749	--------	13,749	6,535	6,663	551	98.1
South Dakota	70	2	68	11,843	677	11,166	5,789	5,800	254	99.8
Nebraska	60	4	56	14,749	1,185	13,564	7,008	6,789	952	103.2
Kansas	26	3	23	4,271	394	3,877	1,934	2,025	312	95.5
West South Central:										
Arkansas	1	1	------	225	225	--------	105	120	-------	87.5
Louisiana	1	1	------	84	84	--------	36	48	-------	--------
Oklahoma	8	1	7	1,430	163	1,267	719	711	-------	101.1
Texas	156	20	136	38,825	7,839	30,986	18,683	19,689	453	94.9
Mountain:										
Montana	9	1	8	852	169	683	435	417	-------	104.3
Idaho	3	------	3	129	--------	129	65	64	-------	--------
Colorado	10	5	5	2,450	1,228	1,222	1,060	1,138	252	93.1
Pacific:										
Washington	2	1	1	421	182	239	180	241	-------	74.7
Oregon	2	1	1	221	169	52	112	109	-------	102.8
California	3	2	1	480	339	141	243	237	-------	102.5

(1) Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The situation of the Lutheran churches in America appealed strongly to many of the pastors in Europe. Among them none was more interested than the Rev. Wilhelm Löhe, pastor at Neuendettelsau, Bavaria, who had come into relations with the Rev. F. C. D. Wyneken, the leader of the Lutheran community at Fort Wayne, Ind.[2] He entered heartily into Wyneken's plans for the development of the churches, founded a society to carry on missionary work, and began

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. F. Braun, general secretary of the Evangelical Lutheran Synod of Iowa and Other States, and approved by him in its present form.

[2] See Evangelical Lutheran Synod of Missouri, Ohio, and Other States, p. 739.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**873**	**977**	**828**	**217,873**	**130,793**	**110,254**	**63,798**	**150,159**	**3,916**	**29.8**
Ohio	34	38	36	13,861	8,752	8,020	3,991	9,870	-------	28.8
Illinois	72	80	88	21,671	14,038	14,005	6,120	15,551	-------	28.2
Michigan	36	49	38	8,095	6,607	6,817	2,212	5,630	253	28.2
Wisconsin	72	91	98	25,840	17,657	15,220	6,652	18,745	443	26.2
Minnesota	52	58	57	13,408	8,209	8,460	3,760	9,072	576	29.3
Iowa	154	163	171	42,714	26,781	23,082	11,946	30,556	212	28.1
Missouri	15	21	17	2,555	2,052	2,137	587	1,688	280	25.8
North Dakota	87	93	68	13,749	6,103	3,717	5,069	8,129	551	38.4
South Dakota	70	84	55	11,843	6,282	4,103	4,169	7,674	-------	35.2
Nebraska	60	68	60	14,749	8,205	6,859	4,475	9,698	576	31.6
Kansas	26	30	32	4,271	2,945	2,529	1,352	2,647	272	33.8
Arkansas	1	2	4	225	186	194	65	160	-------	28.9
Oklahoma	8	10	8	1,430	695	541	319	1,111	-------	22.3
Texas	156	144	83	38,825	19,187	12,758	11,519	26,947	359	29.9
Montana	9	21	-------	852	394	-------	308	476	68	39.3
Idaho	3	3	-------	129	235	-------	-------	129	-------	-------
Colorado	10	14	6	2,450	1,754	670	858	1,266	326	40.4
Washington	2	3	6	421	339	892	171	250	-------	40.6
California	3	-------	-------	480	-------	-------	153	327	-------	31.9
Other States	3	5	1	305	372	250	72	233	-------	23.6

[1] Based on membership with age classification reported.

to educate men for the ministry, with a special view to service in America. Coming to realize the impracticability of providing the entire supply of ministers from Europe, he was instrumental in founding a theological seminary at Fort Wayne, and when the scarcity of parochial school teachers menaced the schooling of Lutheran children, he took steps to establish a teachers' seminary. A conference, at Neuendettelsau, with Walther, the leader of the Missouri Synod, led to the cordial indorsement by Wyneken of the organization of that body, and to such cooperation in educational matters that quite a number of the graduates of his school entered the Missouri Synod.

Among those who came to America under Löhe's auspices was the Rev. G. Grossmann, who established the first Lutheran normal school in North America at Saginaw, Mich., in 1852. When he began his work he was questioned regarding his views as to the doctrines which had been under special discussion between the Missouri Synod and Löhe, and it soon appeared that there was wide divergence between his views and those approved by the synod. Grossmann was supported by another Neuendettelsau pastor, the Rev. J. Deindœrfer, and both were disciplined by the local pastor. It became evident that further cooperation was impracticable, and in order to avoid hostilities in the same territory Grossmann and Deindœrfer, with a few students and a small number of the colonists, left Saginaw in 1853 and migrated to Iowa. Grossmann established his seminary in Dubuque, while Deindœrfer and the colonists settled at St. Sebald, about 60 miles west of Dubuque. The next year they were joined by two men from Neuendettelsau, and these four organized in August, 1854, the Evangelical Lutheran Synod of Iowa and Other States.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**873**	**876**	**799**	**$8,657,486**	**147**	**$740,724**	**551**	**$2,385,310**	**77**	**$167,959**
Ohio	34	36	34	692,750	6	21,000	25	177,600	5	23,000
Illinois	72	78	70	1,205,200	15	108,123	56	305,300	11	32,800
Michigan	36	36	35	504,725	5	72,830	22	113,300	3	2,000
Wisconsin	72	77	69	1,169,050	16	101,852	45	247,585	1	5,500
Minnesota	52	55	50	531,500	13	65,200	32	151,200	5	11,000
Iowa	154	161	144	1,714,100	20	51,710	118	579,650	13	29,050
Missouri	15	17	14	120,800	1	182	11	29,300	1	300
North Dakota	87	84	79	333,911	10	13,050	36	111,025	5	6,000
South Dakota	70	73	66	330,830	9	15,690	32	119,550	3	2,800
Nebraska	60	60	56	509,950	5	15,900	54	189,700	8	10,950
Kansas	26	21	21	160,750	4	18,350	19	46,300	2	3,375
Oklahoma	8	9	8	24,040	2	1,200	5	9,100	1	200
Texas	156	140	127	1,147,780	29	209,127	76	245,200	12	18,484
Montana	9	6	5	22,200	2	11,045	------	(1)	-----	-----
Idaho	3	3	3	13,000	2	860	------	(1)	-----	(1)
Colorado	10	10	10	103,300	4	22,630	10	34,500	4	15,350
California	3	3	3	16,600	3	7,475	------	(1)	-----	(1)
Other States[2]	6	7	5	57,000	1	4,500	10	26,000	3	7,150

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in Montana, Idaho, and California.

For some years the synod met with difficulties. The few congregations found it impossible to support the seminary, and in 1857, it was removed from Dubuque to St. Sebald, where a part of its support could be derived from a farm. Largely under the influence of two brothers, Sigmund and Gottfried Fritschel, teachers in the seminary, the synod grew, and after 10 years it had 42 ministers, 16 in Iowa, 6 in Wisconsin, 4 in Illinois, 2 in Missouri, 4 in Ohio, 5 in Michigan, 1 in Kentucky, and 4 in the Dakotas. At the time of the Silver Jubilee (1879) the ministers numbered 132, and 25 years later the secretary reported 473 pastors, 868 congregations, and 90,598 communicants.

During the early seventies the controversy with the Missouri Synod over the "open questions" was carried on somewhat more bitterly, and factions arose within the Iowa Synod which menaced its existence; but at the meeting of the synod in Madison, Wis., in 1875, a definite platform was adopted which reaffirmed the former position of the synod, and received the approval of the great majority of the ministers and of almost all the churches. Although 20 ministers, together with a few congregations, left the synod, from that time it increased in strength. Its extension over so large a territory soon caused its division into districts, which in 1894 numbered six. In 1895 the majority of the German Evangelical Lutheran Synod of Texas joined the Iowa Synod as its Texas district, more recently enlarged by the addition of some of the remaining churches of the old synod. An eighth district has since been formed by dividing the large northern district. In 1918 the Dakota district was divided into the North Dakota and South Dakota district, the Iowa Synod since that time consisting of nine districts, now served by 589 ministers.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	873	867	$2,223,888	$1,847,505	$376,383	778	4,964	50,878
Ohio	34	34	136,475	102,026	34,449	33	386	3,956
Illinois	72	71	341,461	301,186	40,275	70	535	5,110
Michigan	36	36	83,429	70,180	13,249	35	226	2,297
Wisconsin	72	72	194,674	158,550	36,124	52	457	4,184
Minnesota	52	52	151,086	125,940	25,146	45	330	3,285
Iowa	154	153	428,362	340,343	88,019	132	940	8,792
Missouri	15	15	25,783	20,694	5,089	13	42	457
North Dakota	87	87	107,977	88,010	19,967	78	288	3,334
South Dakota	70	70	131,128	109,879	21,249	64	268	2,593
Nebraska	60	60	177,292	142,542	34,750	56	317	3,344
Kansas	26	25	46,667	38,979	7,688	22	91	1,110
Oklahoma	8	8	8,951	7,461	1,490	7	19	284
Texas	156	153	340,177	298,930	41,247	140	909	10,356
Montana	9	9	7,232	5,326	1,906	9	25	369
Idaho	3	3	2,003	1,475	528	3	13	103
Colorado	10	10	26,589	23,325	3,264	10	73	836
California	3	3	4,384	3,981	403	3	20	223
Other States	6	6	10,218	8,678	1,540	6	25	245

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	873	217,873	799	$8,657,486	147	$740,724	867	$2,223,888	778	50,878
Eastern	70	21,956	69	1,197,475	11	93,830	70	219,904	68	6,253
Iowa	80	22,682	75	935,200	12	42,925	79	206,220	71	4,799
North Dakota	100	15,262	88	380,111	13	25,795	100	120,933	91	3,840
Northern	67	16,356	64	652,400	8	8,035	67	174,957	59	3,056
South Dakota	98	18,102	92	534,130	17	27,100	98	202,600	90	3,874
Southern	93	26,776	90	1,428,700	14	106,623	92	398,104	84	6,355
Texas	157	38,909	128	1,154,780	29	209,127	154	341,547	141	10,382
Western	123	26,374	113	944,140	19	65,737	122	293,494	111	6,258
Wisconsin	85	31,456	80	1,430,550	24	161,552	85	266,129	63	6,061

In its early history the synod used the German language in its church work to a considerable degree, but of late years the use of English has increased notably. A number of congregations of native-born Americans have been formed, a church paper in English is published, and a full set of graded Sunday school lessons in English has been prepared by the synod. During the last decade the English language became dominant. Many congregations use it exclusively and there are very few which do not employ it at all. The General Assembly has ruled that only bilingual ministers can join the synod.

DOCTRINE

The Iowa Synod has always accepted the canonical books of the Old and New Testaments as the inspired Word of God and the only true rule by which all teachers and doctrines are to be measured and judged, and it has accepted the whole of the symbolical books of the Lutheran Church, as contained in the Book of Concord of 1580, as the pure and genuine exposition and interpretation of the Divine Word. As a part of the Evangelical Lutheran Church it is therefore willing to have fellowship with all other Lutheran Church bodies which acknowledge the same doctrinal symbols. At the same time the synod acknowledges that there are "open questions"—that is, doctrines which are not articles of faith and upon which the salvation of men does not depend—and maintains that a difference in such doctrines among teachers of the church should not hinder fellowship of pulpit and of altar. It is not to be understood, however, that the Iowa Synod holds that open questions are doctrines in themselves doubtful and uncertain, and regarding which one could teach what he believes regardless of his acceptance of the Scriptures, but it asserts that difference of opinion regarding open questions is to be tolerated and not made the cause of disrupting the church. Among these open questions it includes: The doctrine that the ministerial office is originally vested in the individual members of the invisible church in their spiritual priesthood and by them individually conferred upon the ministers of the church through their vocation to the holy office; eschatological opinions regarding the millennium, so far as consistent with Article XVII of the Augsburg Confession; the first resurrection; the conversion of Israel; and the antichrist.

This emphasis upon the recognition of open questions arises from the desire to cultivate church fellowship among all Lutheran churches which accept all of the confessions of the church, although they may differ regarding exegetical, historical, and dogmatical questions which do not belong to the fundamental sphere of the articles of faith. On the other hand, the synod opposes all tendencies toward union which disregard the confessions of the church and which demand pulpit and altar fellowship with those who differ as to the fundamental articles of faith.

ORGANIZATION

The ecclesiastical organization of the Iowa Synod is based upon the fundamental principle that the local church, however small, has all the ecclesiastical power that is given to the church "principally and immediately." According to this, the synod has no governmental powers other than those which have been conferred upon it by the individual congregations, and it can assume no more than advisory power in regard to congregational affairs. Among the powers conferred by the congregations upon the synod is the general oversight of the congregations and pastors, and this it exercises by regular visitation. It strenuously enforces whatever in the church order is *juris divini* (of divine law). In regard to the ministry it recognizes no system of license or of a call to the pastorate for a certain time; but it acknowledges, as a rule, only such calls as follow an election on the part of the congregation, are proposed by the president of the district synod and ratified by him, and are affirmed by ordination and installation on the part of the synod. The annual conventions of the district synods are composed of the pastors as representatives of the ministry, and of one lay delegate from every congregation belonging to the synod. The membership of the general synod, which meets every three years, includes one ministerial and one lay delegate for every eight ministers and eight parishes. A standing committee represents the general synod during the time between its conventions.

WORK

The home missionary work of the Iowa Synod was carried on for 28 years almost entirely by the personal labors of the pastors, but as it extended an organized agency became essential. In 1882 a board for home missionary work was created, and in 1896 it was decided to form, in addition to the general board, a board of home missions in each district. There is also a church extension board which works in cooperation with the home mission board. In 1926 this board invested $156,394. During 1926 these various boards supported or assisted 67 missionaries and the contributions for the work amounted to $96,458.

Missionary work was at first carried on among the American Indians as foreign work, but the murder of the principal missionary by some Crow Indians in 1860 and the Indian uprising during the Civil War stopped the enterprise.

The Great War brought new opportunities and obligations in regard to foreign mission work. The distressed Lutheran Mission in East Africa (now Tanganyika Territory) appealed to the Iowa Synod for help. About $28,000 were given for aid, and a missionary of the Iowa Synod served on the field for several years. The New Guinea Mission depended almost entirely upon the support rendered by Iowa. Large sums were raised to carry on the work. The president of the Iowa Synod, Doctor Richter, went to Australia and established a close cooperation between the Australian Lutheran Church and the Iowa Synod. When German New Guinea was mandated to the Australian Government, the field and property were transferred to both churches, the Australian mission board of the Lutheran Church acting as board of trustees. Since then the administration of the Lutheran mission in New Guinea rests in the hands of both boards. Seven ordained missionaries, two trained nurses, three lay missionaries, and four women teachers have been sent. The annual contributions amount to about $70,000. For the purpose of discharging debts incurred during the war a special drive netted about $86,000. The field is divided into the Finschhafen and Madang Districts, with a total of 19,400 baptized natives on 20 main stations. There are 232 places occupied by native helpers and 135,000 Papuans have come under the influence of the gospel. Native teachers and evangelists receive training in the four seminaries on the field.

The educational work of the synod is carried on through a theological school, the Wartburg Seminary, at Dubuque, Iowa, a masterpiece of architecture; Wartburg College, at Clinton, Iowa, where students for the ministry receive preparatory training; Wartburg Normal School and Junior College, at Waverly, Iowa, Eureka Lutheran College, Eureka, S. Dak.; and Lutheran College, Seguin, Tex. In 1926, 75 students were enrolled at the theological seminary, and about 300 students in Waverly College. The synod supports the various institutions of learning with $100,000 annually. The total value of the buildings is at present $1,275,000—Dubuque, $320,000; Clinton, $275,000; Waverly, $450,000; Eureka, $115,000; and Seguin, $115,000.

The statistical reports of 1926 show that 46 teachers instructed 1,200 pupils in parochial schools, and 10,514 children attended summer schools and confirmation schools conducted by the pastors. Sunday school work is done in all congregations.

There are 1,031 societies with a total membership of 35,844 within the synod; among them are 296 young people's societies with over 10,000 members, forming the Wartburg Luther League. One of the tasks of this league is the support of a medical mission in New Guinea. The 479 ladies aid societies reported 19,060 members. The receipts of the societies were $212,467.

The total value of property owned and controlled by the congregations is estimated at $10,537,948

The congregations connected with the Iowa Synod support three orphanages, at Toledo, Ohio, Muscatine, Iowa, and Waverly, Iowa. The Toledo and Muscatine institutions have departments for the care of the aged. The Texas district plans a similar institution for Texas; a society has been organized, and the raising of the necessary funds is well under way. The Good Samaritan Home at Arthur, N. Dak., takes care of epileptics and cripples, and the Martin Luther Home at Sterling, Nebr., is a school for feeble-minded children. The number of inmates is, naturally, fluctuating, but oftentimes the orphanages and homes are filled to the utmost capacity. The Good Samaritan Home must be enlarged within the near future. The value of the respective institutions is figured at $120,000 for Waverly, $280,000 for Muscatine, $301,509 for Toledo, $60,000 for Arthur, and $32,000 for Sterling. A new branch of inner mission work is the Wartburg Hospice, Minneapolis, Minn., owned by the Lutheran Hospice and Benevolent Association, under the auspices of the synod. The building represents an investment of $167,000.

The Iowa Synod publishes two church papers, the Lutheran Herald and the "Kirchenblatt," a theological monthly, two mission papers, and a paper devoted to the interests of children and confirmands. Wartburg Publishing House, Chicago, Ill., is owned by the synod and has property estimated to be worth $190,000.

DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Danish Evangelical Lutheran Church in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Danish Evangelical Lutheran Church in America includes all baptized persons belonging to the local churches, children as well as adults.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	96	35	61		
Members	18,921	7,782	11,139	41.1	58.9
Average per church	197	222	183		
Membership by sex:					
Male	8,915	3,474	5,441	39.0	61.0
Female	8,860	3,682	5,178	41.6	58.4
Sex not reported	1,146	626	520	54.6	45.4
Males per 100 females	100.6	94.4	105.1		
Membership by age:					
Under 13 years	4,160	1,367	2,793	32.9	67.1
13 years and over	12,801	5,325	7,476	41.6	58.4
Age not reported	1,960	1,090	870	55.6	44.4
Per cent under 13 years [3]	24.5	20.4	27.2		
Church edifices:					
Number	95	34	61		
Value—Churches reporting	84	31	53		
Amount reported	$728,200	$463,000	$265,200	63.6	36.4
Average per church	$8,669	$14,935	$5,004		
Debt—Churches reporting	22	13	9		
Amount reported	$39,885	$29,850	$10,035	74.8	25.2
Churches reporting "no debt" on church edifice	57	18	39		
Parsonages:					
Value—Churches reporting	57	25	32		
Amount reported	$247,200	$145,500	$101,700	58.9	41.1
Debt—Churches reporting	10	4	6		
Amount reported	$16,550	$6,850	$9,700	41.4	58.6
Churches reporting "no debt" on parsonage	41	17	24		
Expenditures during year:					
Churches reporting	95	35	60		
Amount reported	$178,222	$91,588	$86,634	51.4	48.6
Current expenses and improvements	$141,247	$76,451	$64,796	54.1	45.9
Benevolences, missions, etc	$31,603	$15,065	$16,538	47.7	52.3
Not classified	$5,372	$72	$5,300	1.3	98.7
Average expenditure per church	$1,876	$2,617	$1,444		
Sunday schools:					
Churches reporting	69	29	40		
Officers and teachers	358	175	183	48.9	51.1
Scholars	3,362	1,494	1,868	44.4	55.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 96 active Danish Evangelical Lutheran churches, with 18,921 members. The classification of membership by sex was reported by 93 churches and the classification by age was reported by 87 churches, including 75 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890. The 1890 figures are for the Danish Church in America, including 37 organizations which in 1894 withdrew to form the Danish Evangelical Church in North America (later united with the Danish Church Association to form the United Danish Evangelical Lutheran Church in America).

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

ITEM	1926	1916	1906	1890[1]
Churches (local organizations)	96	101	92	131
Increase[2] over preceding census:				
Number	−5	9	−39	
Per cent[3]	−5.0		−29.8	
Members	18,921	14,544	12,541	10,181
Increase over preceding census:				
Number	4,377	2,003	2,360	
Per cent	30.1	16.0	23.2	
Average membership per church	197	144	136	78
Church edifices:				
Number	95	93	70	75
Value—Churches reporting	84	90	66	
Amount reported	$728,200	$394,809	$248,700	$129,700
Average per church	$8,669	$4,387	$3,768	
Debt—Churches reporting	22	27	26	
Amount reported	$39,885	$44,934	$37,514	
Parsonages:				
Value—Churches reporting	57	56	42	
Amount reported	$247,200	$148,352	$72,200	
Debt—Churches reporting	10			
Amount reported	$16,550			
Expenditures during year:				
Churches reporting	95	97		
Amount reported	$178,222	$105,356		
Current expenses and improvements	$141,247	$86,040		
Benevolences, missions, etc	$31,603	$18,746		
Not classified	$5,372	$570		
Average expenditure per church	$1,876	$1,086		
Sunday schools:				
Churches reporting	69	65	58	
Officers and teachers	358	263	231	
Scholars	3,362	2,981	2,983	

[1] Statistics are for the Danish Church in America, now a part of the United Danish Evangelical Lutheran Church in America.
[2] A minus sign (−) denotes decrease.
Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Danish Evangelical Lutheran Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified

as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Danish Evangelical Lutheran Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**96**	**35**	**1**	**18,921**	**7,782**	**11,139**	**8,915**	**8,860**	**1,146**	**100.6**
New England:										
Maine	1	1	------	300	300	--------	144	156	-------	92.3
Massachusetts	1	1	------	20	20	--------	10	10	-------	--------
Connecticut	3	2	1	724	570	154	131	143	450	91.6
Middle Atlantic:										
New York	3	3	------	799	799	--------	421	378	-------	111.4
New Jersey	3	2	1	811	799	12	393	418	-------	94.0
East North Central:										
Illinois	6	3	3	1,505	804	701	704	801	-------	87.9
Michigan	11	6	5	1,462	1,096	366	732	730	-------	100.3
Wisconsin	6	2	4	1,100	500	600	546	554	-------	98.6
West North Central:										
Minnesota	7	2	5	2,767	518	2,249	1,409	1,358	-------	103.8
Iowa	16	4	12	4,243	1,484	2,759	2,134	2,109	-------	101.2
North Dakota	2	------	2	92	--------	92	49	43	-------	--------
South Dakota	7	------	7	780	--------	780	408	372	-------	109.7
Nebraska	10	1	9	1,769	200	1,569	914	855	-------	106.9
Kansas	1	------	1	139	--------	139	70	69	-------	--------
West South Central:										
Texas	1	------	1	100	--------	100	50	50	-------	--------
Mountain:										
Montana	2	------	2	545	--------	545	18	7	520	--------
Colorado	1	------	1	120	--------	120	55	65	-------	--------
Pacific:										
Washington	6	3	3	464	278	186	154	134	176	114.9
Oregon	1	------	1	230	--------	230	120	110	-------	109.1
California	8	5	3	951	414	537	453	498	-------	91.0

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The first considerable immigration to this country from Denmark began about 1864, at the close of the war with Germany which resulted in the loss of the Schleswig-Holstein provinces. It was, however, several years before the mother church in Denmark began to send missionaries across the Atlantic to care for the

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. P. H. Pedersen, secretary, Danish Evangelical Lutheran Church in America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**96**	**101**	**92**	**18,921**	**14,544**	**12,541**	**4,160**	**12,801**	**1,960**	**24.5**
Connecticut	3	4	4	724	763	550	60	214	450	21.9
New York	3	4	3	799	590	500	55	280	464	16.4
New Jersey	3	3	4	811	480	271	150	661	----	18.5
Illinois	6	7	9	1,505	1,273	2,580	345	1,064	96	24.5
Michigan	11	11	11	1,462	1,381	1,071	312	1,150	----	21.3
Wisconsin	6	6	7	1,100	816	1,146	230	870	----	20.9
Minnesota	7	8	9	2,767	1,613	1,081	743	1,891	133	28.2
Iowa	16	14	17	4,243	3,085	2,836	1,101	3,142	----	25.9
North Dakota	2	3	2	92	71	64	21	71	----	----
South Dakota	7	6	6	780	615	417	185	574	21	24.4
Nebraska	10	14	14	1,769	1,589	1,325	450	1,319	----	25.4
Washington	6	5	----	464	513	----	37	251	176	12.8
California	8	8	----	951	758	----	225	726	----	23.7
Other States	8	8	6	1,454	997	700	246	588	620	29.5

[1] Based on membership with age classification reported; not shown where base is less than 100.

spiritual interests of the immigrants. In 1871 and 1872 five pastors came over, and in the summer of 1872 these ministers, together with a few laymen, met at Neenah, Wis., and organized, under the name of "Kirkelig Missions Forening," what is now called the Danish Evangelical Lutheran Church in America. At the same meeting it was decided to publish a church paper, and the Rev. A. Dan, of Racine, was elected its first editor. The organization grew slowly as Danish settlements were formed, and wherever they were able to support a minister one came to live among them.

At first the several divisions of the Danish Church, "Hojkirkelige," "Grundtvigianere," and "Indre Mission," were all represented and worked together harmoniously. In 1894, however, it became evident that differences of opinion were being more strongly emphasized, and 19 pastors, 37 congregations, and about 3,000 communicant members withdrew and organized the Danish Evangelical Lutheran Church in North America. Somewhat later this body united with the Danish Evangelical Lutheran Church Association to form the United Danish Lutheran Church in America. The original organization, which retained 35 pastors, 53 congregations, and about 5,000 communicant members, continued to grow, although the three parties were still represented in its membership, and is still known as the Danish Evangelical Lutheran Church in America.

It has been a rule of the church to conduct the services in the Danish language. This was necessary at first, as the people did not understand English, and it is still true that, while nearly all Danish-Americans understand a sermon in the Danish language, quite a number would not understand the service if it were conducted in English.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**96**	**95**	**84**	**$728,200**	**22**	**$39,885**	**57**	**$247,200**	**10**	**$16,550**
Connecticut	3	3	3	35,500	2	5,000	2	8,500	-----	-----
New York	3	4	3	63,500	2	8,450	2	17,500	-----	-----
New Jersey	3	3	3	48,500	1	3,600	-----	(1)	-----	-----
Illinois	6	5	5	121,000	2	1,200	4	31,000	1	3,000
Michigan	11	11	11	52,500	1	2,000	7	20,000	-----	-----
Wisconsin	6	6	6	33,500	2	3,400	4	13,000	-----	-----
Minnesota	7	10	7	74,000	1	2,400	7	30,500	2	7,200
Iowa	16	17	15	109,900	4	3,335	9	41,000	2	2,750
South Dakota	7	6	5	21,700	1	2,000	-----	(1)	-----	-----
Nebraska	10	11	10	43,700	2	3,100	6	16,500	-----	-----
Washington	6	4	4	41,000	2	3,100	3	16,500	-----	-----
California	8	6	5	30,000	1	1,000	4	17,500	1	1,000
Other States [2]	10	9	7	53,400	1	1,300	9	35,200	4	2,600

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 2 churches in New Jersey and South Dakota.

DOCTRINE

In doctrine the church makes no attempt at forming new standards, but is in entire conformity with the Lutheran Church of Denmark. It accepts the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession of 1530, and Luther's Smaller Catechism as the basis of its belief.

All the rites and services are conducted in accordance with the Service Book and Ritual for the Danish People's Church, with such modifications as circumstances may require. The modifications are always made under direction of the church, as no pastor has the right, without permission, to alter either service book or ritual. The administration of the sacraments and the ministry is "accomplished only by rightly presented and ordained Lutheran ministers."

ORGANIZATION

In polity the church is distinctly democratic. Every congregation has the right to conduct its own affairs and to elect its pastor by a majority vote of the members. Applicants for admission to the ministry are examined by a board and, if approved, are installed by a minister of the church who has been previously elected as ordinator. So long as the minister has a good moral standing and maintains the constitution, the church has no power whatever to remove him.

Once a year the pastors and congregations (the latter represented by delegates) meet in convention to discuss and decide any question that may be brought before the meeting, either by the churches or by the board of directors, which, composed of five persons, is elected every second year, and is charged with the duty of carrying out the resolutions of the convention. There is no compulsory assessment within the church or congregations, and the only ties that unite the people are mutual interest in the religious work to be carried out and harmony as to doctrine and polity. Under these conditions the board of directors has not infrequently been unable, for lack of money, to carry out resolutions passed by the convention.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	96	95	$178,222	$141,247	$31,603	$5,372	69	358	3,362
Connecticut	3	3	7,069	6,179	890	----	2	7	51
New York	3	3	11,950	10,550	1,400	----	3	15	125
Illinois	6	6	17,537	12,631	4,906	----	4	44	356
Michigan	11	11	18,602	16,515	2,087	----	8	35	299
Wisconsin	6	6	10,111	7,580	2,531	----	6	38	357
Minnesota	7	7	20,837	11,529	4,008	5,300	6	31	413
Iowa	16	16	27,876	22,063	5,813	----	13	85	752
South Dakota	7	7	4,918	4,182	736	----	2	2	35
Nebraska	10	10	13,817	10,720	3,097	----	8	26	262
Washington	6	6	6,483	5,912	571	----	4	22	250
California	8	8	12,464	9,892	2,572	----	6	13	158
Other States	13	12	26,558	23,494	2,992	72	7	40	304

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	96	18,921	84	$728,200	22	$39,885	95	$178,222	69	3,362
First	11	2,654	10	154,500	5	17,050	10	28,391	7	273
Second	10	1,322	10	47,500	1	2,000	10	17,472	7	269
Third	10	2,595	9	160,000	4	4,700	10	27,283	8	594
Fourth	15	3,793	14	99,900	3	2,835	15	24,863	12	702
Fifth	12	2,598	10	75,100	2	2,800	12	25,759	9	462
Sixth	10	2,186	8	43,200	1	2,000	10	13,833	4	255
Seventh	13	2,128	13	74,500	3	4,400	13	19,828	11	352
Eighth	8	951	5	30,000	1	1,000	8	12,464	6	158
Ninth	7	694	5	43,500	2	3,100	7	8,329	5	297

WORK

The home missionary work of this denomination is carried on through 96 congregations, with 70 ministers, 290 Sunday school teachers, and a number of other local workers.

The church supports 40 summer schools for religious education with an attendance of 1,100 scholars, and about 65 Sunday schools with 3,300. The Danish language still predominates in church and Sunday school, but English is coming more into use from year to year, especially in the Sunday schools. Five schools for higher education are operated within the church, including the college and theological seminary, Grand View College at Des Moines, Iowa.

The chief foreign missionary work is carried on in cooperation with "the Santal Mission of the Northern Churches," an organization supported by the churches of Norway and Denmark in conjunction with Norwegian and Danish churches in the United States. This denomination has one of its own missionaries in Santal Parganas, India, besides supporting the work in general.

The church maintains 1 home for the aged and 3 homes for orphans. It has a pension fund for old ministers.

There are 76 ladies' aid societies with a membership of 3,100, and 50 young people's societies with 2,080 members.

The amount contributed by the congregations during 1926 was as follows: For foreign missions, $5,600; for home missions, $4,900; for benevolent institutions, $9,500; for educational institutions, $16,300, in addition to congregational expenses of $140,000. The total value of church property, institutions excluded, was $850,000.

ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Icelandic Evangelical Lutheran Synod in North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Icelandic Evangelical Lutheran Synod includes all baptized persons connected with the local congregations, including children.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	14	1	13		
Members	2,186	120	2,066	5.5	94.5
Average per church	156	120	159		
Membership by sex:					
Male	1,028		1,028		100.0
Female	1,038		1,038		100.0
Sex not reported	120	120		100.0	
Males per 100 females	99.0		99.0		
Membership by age:					
Under 13 years	460		460		100.0
13 years and over	1,726	120	1,606	7.0	93.0
Per cent under 13 years	21.0		22.3		
Church edifices:					
Number	14	1	13		
Value—Churches reporting	14	1	13		
Amount reported	$56,475	$7,000	$49,475	12.4	87.6
Average per church	$4,034	$7,000	$3,806		
Debt—Churches reporting	1	1			
Amount reported	$4,000	$4,000		100.0	
Churches reporting "no debt" on church edifice	13		13		
Parsonages:					
Value—Churches reporting	3		3		
Amount reported	$9,000		$9,000		100.0
Debt—Churches reporting	2		2		
Amount reported	$2,300		$2,300		100.0
Churches reporting "no debt" on parsonage	1		1		
Expenditures during year:					
Churches reporting	14	1	13		
Amount reported	$14,157	$4,050	$10,107	28.6	71.4
Current expenses and improvements	$13,033	$4,000	$9,033	30.7	69.3
Benevolences, missions, etc.	$1,124	$50	$1,074	4.4	95.6
Average expenditure per church	$1,011	$4,050	$777		
Sunday schools:					
Churches reporting	11	1	10		
Officers and teachers	75	13	62		
Scholars	458	65	393	14.2	85.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 14 active organizations of the Icelandic Synod, with 2,186 members. The classification of membership by sex was reported by 13 churches and the classification by age was reported by all of the 14 churches, 12 of which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	14	14	14	13
Increase over preceding census:				
Number	----	----	1	----
Per cent [1]	----	----	----	----
Members	2,186	1,830	2,101	1,991
Increase [2] over preceding census:				
Number	356	−271	110	----
Per cent	19.5	−12.9	5.5	----
Average membership per church	156	131	150	153
Church edifices:				
Number	14	12	14	4
Value—Churches reporting	14	12	14	----
Amount reported	$56,475	$35,450	$32,350	$7,200
Average per church	$4,034	$2,954	$2,311	----
Debt—Churches reporting	1	2	4	----
Amount reported	$4,000	$1,360	$998	----
Parsonages:				
Value—Churches reporting	3	2	2	----
Amount reported	$9,000	$4,000	$2,300	----
Debt—Churches reporting	2	----	----	----
Amount reported	$2,300	----	----	----
Expenditures during year:				
Churches reporting	14	12	----	----
Amount reported	$14,157	$4,720	----	----
Current expenses and improvements	$13,033	$4,494	----	----
Benevolences, missions, etc	$1,124	$226	----	----
Average expenditure per church	$1,011	$393	----	----
Sunday schools:				
Churches reporting	11	10	12	----
Officers and teachers	75	68	49	----
Scholars	458	435	498	----

[1] Per cent not shown where base is less than 100. [2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Icelandic Synod by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives by States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**14**	**1**	**13**	**2,186**	**120**	**2,066**	**1,028**	**1,038**	**120**	**99.0**
West North Central:										
Minnesota	3	------	3	505	--------	505	241	264	--------	91.3
North Dakota	8	------	8	1,368	--------	1,368	692	676	--------	102.4
Pacific:										
Washington	3	1	2	313	120	193	95	98	120	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**14**	**14**	**14**	**2,186**	**1,830**	**2,101**	**460**	**1,726**	**21.0**
Minnesota	3	3	4	505	466	551	115	390	22.8
North Dakota	8	9	10	1,368	1,221	1,550	297	1,071	21.7
Washington	3	2	------	313	143	--------	48	265	15.3

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

Icelandic immigration to the United States began about 1870. The first arrivals settled in Milwaukee, Wis., and there the first Icelandic Lutheran services were held by the pioneer pastor, the Rev. Jon Bjarnason, in August, 1874. He was educated in Iceland and arrived in 1873. A colony was founded in Shawano County, Wis., and there in 1875 the Rev. Paul Thorlaksson organized the first Icelandic Lutheran congregation in America. The Reverend Thorlaksson had received his college training in Iceland, but his theological training in St. Louis, Mo. This colony was later discontinued, the settlers moving mostly to Dakota. Both the pioneer pastors, Bjarnason and Thorlaksson, labored for some time in a settlement on Lake Winnipeg, Manitoba, the largest Icelandic settlement at the time in America. They ministered to the spiritual needs of the settlers and organized congregations. In 1878 the Reverend Thorlaksson founded the largest Icelandic settlement in the United States, in Pembina County, Dakota Territory, now a part of North Dakota. Another large settlement was in Lyon and Lincoln

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. K. K. Olafson, president, Icelandic Evangelical Lutheran Synod in North America, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**14**	**14**	**14**	**$56,475**	**1**	**$4,000**
Minnesota	3	3	3	22,100	----	----
North Dakota	8	8	8	22,575	----	----
Washington	3	3	3	11,800	1	4,000

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR			SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**14**	**14**	**$14,157**	**$13,033**	**$1,124**	**11**	**75**	**458**
Minnesota	3	3	2,943	2,370	573	3	14	77
North Dakota	8	8	5,953	5,503	450	5	35	246
Washington	3	3	5,261	5,160	101	3	26	135

Counties, Minn. But the larger part of the Icelandic immigration settled in Canada. An international synod was organized in 1885, known as the Icelandic Evangelical Lutheran Synod in North America. The founders of the synod were the Rev. Jon Bjarnason and the Rev. H. B. Thorgrimsen. Twelve congregations were on the original roll. The doctrinal foundation of the synod is the Augsburg Confession and Luther's Small Catechism. While independent in organization, the synod has been most intimately associated with other American Lutheran bodies with which it agrees in doctrine and polity.

WORK

The growth of the synod has continued, though limited by immigration and the scattering of its constituency. At its 1927 convention it numbered 56 congregations and 18 pastors, 14 of these congregations being located in the United States. The synod maintains an educational institution, the Jon Bjarnason Academy, in Winnipeg, Manitoba, giving a full preparatory course and one year of collegiate work. The Rev. R. Marteinsson is president of the institution. The United Lutheran Church in America and the Norwegian Lutheran Church have in recent years aided the Icelandic Synod in this work. The synod maintains a well-equipped old people's home, "Bethel," at Gimli, Manitoba. In foreign mission work the synod cooperates with the United Lutheran Church and is represented by the Rev. S. O. Thorlaksson in the Japan field of the United Lutheran Church. The work of home missions is being stressed with renewed vigor. The official organ of the synod is the monthly "Sameiningin," published at Winnipeg, Manitoba, now beginning its forty-third year.

FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Finnish Evangelical Lutheran Church of America, or Suomi Synod, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Finnish Evangelical Lutheran Church of America includes all persons who are baptized and properly recorded in the register of each local church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	185	63	122	34.1	65.9
Members	32,071	17,809	14,262	55.5	44.5
Average per church	173	283	117		
Membership by sex:					
Male	15,782	8,570	7,212	54.3	45.7
Female	16,289	9,239	7,050	56.7	43.3
Males per 100 females	96.9	92.8	102.3		
Membership by age:					
Under 13 years	10,499	5,487	5,012	52.3	47.7
13 years and over	21,132	11,882	9,250	56.2	43.8
Age not reported	440	440		100.0	
Per cent under 13 years [3]	33.2	31.6	35.1		
Church edifices:					
Number	133	53	80	39.8	60.2
Value—Churches reporting	126	49	77	38.9	61.1
Amount reported	$1,018,621	$725,315	$293,306	71.2	28.8
Average per church	$8,084	$14,802	$3,809		
Debt—Churches reporting	34	19	15		
Amount reported	$78,308	$66,850	$11,458	85.4	14.6
Churches reporting "no debt" on church edifice	86	28	58		
Parsonages:					
Value—Churches reporting	41	27	14		
Amount reported	$198,750	$149,300	$49,450	75.1	24.9
Debt—Churches reporting	22	17	5		
Amount reported	$43,573	$33,573	$10,000	77.1	22.9
Churches reporting "no debt" on parsonage	19	10	9		
Expenditures during year:					
Churches reporting	183	63	120	34.4	65.6
Amount reported	$234,139	$165,125	$69,014	70.5	29.5
Current expenses and improvements	$191,645	$135,974	$55,671	71.0	29.0
Benevolences, missions, etc	$42,494	$29,151	$13,343	68.6	31.4
Average expenditure per church	$1,279	$2,621	$575		
Sunday schools:					
Churches reporting	134	52	82	38.8	61.2
Officers and teachers	1,615	908	707	56.2	43.8
Scholars	9,028	5,177	3,851	57.3	42.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 185 active organizations of the Finnish Evangelical Church of America, or Suomi Synod, with 32,071 members. The classification of membership by sex was reported by all of the 185 churches and the classification by age was reported by 184 churches, all but 4 of which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890.

In connection with figures for 1926, and probably for the earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD

ITEM	1926	1916	1906	1890
Churches (local organizations)	185	134	105	11
Increase over preceding census:				
Number	51	29	94	----
Per cent [1]	38.1	27.6	----	----
Members	32,071	18,881	12,907	1,385
Increase over preceding census:				
Number	13,190	5,974	11,522	----
Per cent	69.9	46.3	831.9	----
Average membership per church	173	141	123	126
Church edifices:				
Number	133	92	50	8
Value—Churches reporting	126	89	44	----
Amount reported	$1,018,621	$368,771	$151,345	$12,898
Average per church	$8,084	$4,143	$3,440	----
Debt—Churches reporting	34	31	19	----
Amount reported	$78,308	$45,958	$19,550	----
Parsonages:				
Value—Churches reporting	41	22	16	----
Amount reported	$198,750	$55,330	$28,750	----
Debt—Churches reporting	22	----	----	----
Amount reported	$43,573	----	----	----
Expenditures during year:				
Churches reporting	183	128	----	----
Amount reported	$234,139	$73,977	----	----
Current expenses and improvements	$191,645	$53,270	----	----
Benevolences, missions, etc	$42,494	$20,707	----	----
Average expenditure per church	$1,279	$578	----	----
Sunday schools:				
Churches reporting	134	112	77	----
Officers and teachers	1,615	1,362	571	----
Scholars	9,028	9,752	4,515	----

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Suomi Synod by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in

which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**185**	**63**	**122**	**32,071**	**17,809**	**14,262**	**15,782**	**16,289**	**96.9**
New England:									
Maine	2	------	2	238	--------	238	116	122	95.1
New Hampshire	2	1	1	71	50	21	37	34	--------
Massachusetts	10	9	1	2,409	2,100	309	1,119	1,290	86.7
Connecticut	1	------	1	22	--------	22	9	13	--------
Middle Atlantic:									
New York	5	4	1	662	529	133	254	408	62.3
Pennsylvania	5	4	1	655	611	44	320	335	95.5
East North Central:									
Ohio	9	6	3	3,672	3,529	143	1,813	1,859	97.5
Illinois	3	3	------	889	889	--------	433	456	95.0
Michigan	67	11	56	14,801	6,195	8,606	7,426	7,375	100.7
Wisconsin	9	1	8	761	41	720	417	344	121.2
West North Central:									
Minnesota	40	12	28	5,819	3,030	2,789	2,865	2,954	97.0
North Dakota	2	------	2	143	--------	143	73	70	--------
South Dakota	5	1	4	578	102	476	275	303	90.8
South Atlantic:									
West Virginia	1	------	1	67	--------	67	35	32	--------
East South Central:									
Mississippi	1	------	1	51	--------	51	26	25	--------
Mountain:									
Montana	3	1	2	108	54	54	51	57	--------
Wyoming	1	1	------	23	23	--------	11	12	--------
Pacific:									
Washington	8	2	6	350	70	280	179	171	104.7
Oregon	4	2	2	385	304	81	183	202	90.6
California	7	5	2	367	282	85	140	227	61.7

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The Finnish immigration to America began about the middle of the nineteenth century. The first to come were fishermen from northern Norway who settled in northern Michigan, and the first Finnish Lutheran Church was organized in 1867, at Calumet, Mich. Its membership consisted principally of Finns, with some Norwegians and Swedes, and for many years it was cared for by a Norwegian pastor. The first ordained Finnish minister of the gospel came to that section, known as the "copper country," in 1876 and took charge of the Finnish Lutherans in Calumet, Hancock, and Allouez, Mich. In course of time communities of Finns were formed in other States, especially in Minnesota, Dakota, and Oregon. In December, 1889, four Finnish Lutheran ministers present at a meeting in Hancock were much impressed with the need of an organized church among their countrymen in America. As a result the Finnish Evangelical Lutheran Church of America, also called the Suomi Synod, was organized and held its first convention at Calumet in March, 1890. Nine congregations were represented and a constitution was adopted.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. A. Haapanen, president, Finnish Evangelical Lutheran Church of America, or Suomi Synod, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**185**	**134**	**105**	**32,071**	**18,881**	**12,907**	**10,499**	**21,132**	**440**	**33.2**
Massachusetts	10	6	6	2,409	1,059	1,055	833	1,576	----	34.6
New York	5	4	2	662	408	245	114	548	----	17.2
Pennsylvania	5	5	9	655	623	806	207	448	----	31.6
Ohio	9	6	8	3,672	1,997	1,572	1,126	2,106	440	34.8
Illinois	3	3	3	889	381	563	211	678	----	23.7
Michigan	67	53	40	14,801	9,753	6,121	5,320	9,481	----	35.9
Wisconsin	9	6	5	761	289	186	224	537	----	29.4
Minnesota	40	23	20	5,819	2,198	1,548	1,761	4,058	----	30.3
South Dakota	5	4	4	578	460	230	210	368	----	36.3
Montana	3	2	1	108	700	31	39	69	----	36.1
Washington	8	5	1	350	208	119	71	279	----	20.3
Oregon	4	5	2	385	321	238	64	321	----	16.6
California	7	6	----	367	337	----	84	283	----	22.9
Other States	10	6	4	615	147	193	235	380	----	38.2

[1] Based on membership with age classification reported.

DOCTRINE

In doctrine the Suomi Synod accepts the three principal creeds of the historic church, the Apostles', Nicene, and Athanasian, the Unaltered Confession of Augsburg, and the other symbolical books of the Evangelical Lutheran Church and maintains as the highest law of confession that the Holy Word of God is the only standard for doctrine of the church.

ORGANIZATION

In polity the local churches retain the right to administer their internal affairs, but have conferred the right of superintendency upon the annual synodical convention, composed of the ministers and of lay delegates from the congregations, which is recognized as the highest authority in such matters as are common to the churches. The constitution, to a certain degree, confers controlling judicial and executive authority upon a permanent consistory of four members, namely, the president, vice president, secretary, and notary of the convention, who are elected for a term of four years.

WORK

As home mission work the synod supports missionary pastors, who have the care of churches and preaching stations too small to support pastors of their own. In other activities the synod cooperates with the United Lutheran Church in America. During the year 1926 about $10,000 was raised for home mission purposes.

The Suomi Synod has no foreign mission field of its own, but works in cooperation with the Foreign Mission Society of Finland, supporting regularly one missionary in China and, in addition, aiding the work in other fields. The amount of the contributions for foreign mission work during the year 1926 was over $5,000.

The educational department of the synod includes the Suomi College and Theological Seminary, at Hancock, Mich., established in 1896, which in 1926

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	185	133	126	$1,018,621	34	$78,308	41	$198,750	22	$43,573
Massachusetts	10	11	9	117,000	3	4,400	-----	-----	-----	-----
Pennsylvania	5	4	4	55,000	-----	-----	3	16,500	3	5,300
Ohio	9	5	5	157,000	3	13,000	4	31,700	1	5,200
Michigan	67	50	48	301,906	11	19,838	14	63,300	6	9,050
Wisconsin	9	7	6	21,900	1	1,200	-----	(1)	-----	(1)
Minnesota	40	31	29	188,750	12	21,670	8	43,650	4	14,098
South Dakota	5	3	3	18,500	1	2,100	3	8,500	1	200
Washington	8	4	4	5,100	-----	-----	-----	(1)	-----	(1)
Oregon	4	3	3	13,715	-----	-----	-----	(1)	-----	(1)
California	7	6	6	16,500	-----	-----	-----	(1)	-----	(1)
Other States[2]	21	9	9	123,250	3	16,100	9	35,100	7	9,725

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in Wisconsin, Washington, Oregon, and California.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	185	183	$234,139	$191,645	$42,494	134	1,615	9,028
Massachusetts	10	10	19,255	15,295	3,960	10	141	837
New York	5	5	12,451	11,231	1,220	3	30	156
Pennsylvania	5	5	5,088	4,333	755	5	51	271
Ohio	9	9	31,901	27,374	4,527	8	179	1,009
Illinois	3	3	13,963	12,556	1,407	3	41	227
Michigan	67	65	80,770	64,222	16,548	51	725	4,076
Wisconsin	9	9	3,972	3,357	615	5	28	153
Minnesota	40	40	42,043	33,222	8,821	31	321	1,794
South Dakota	5	5	5,549	4,701	848	2	14	94
Montana	3	3	314	200	114	-----	-----	-----
Washington	8	8	3,126	2,402	724	4	15	65
Oregon	4	4	6,222	5,287	935	4	24	122
California	7	7	6,942	5,577	1,365	4	21	92
Other States	10	10	2,543	1,888	655	4	25	132

had 143 students in the several departments. There were 100 summer schools conducted by the local congregations in 1926, with 4,747 students and 105 teachers.

The young people's work has developed into 77 local societies and these are grouped into 3 district associations, with a total membership of 3,920.

Total expenditures during the year 1926 for all purposes, including local and synodical work, were $276,426.

LUTHERAN FREE CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Lutheran Free Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Lutheran Free Church the membership consists of all baptized persons affiliated with the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: LUTHERAN FREE CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	393	55	338	14.0	86.0
Members	46,366	12,295	34,071	26.5	73.5
Average per church	118	224	101		
Membership by sex:					
Male	22,283	5,776	16,507	25.9	74.1
Female	22,380	6,396	15,984	28.6	71.4
Sex not reported	1,703	123	1,580	7.2	92.8
Males per 100 females	99.6	90.3	103.3		
Membership by age:					
Under 13 years	12,452	3,313	9,139	26.6	73.4
13 years and over	32,676	8,732	23,944	26.7	73.3
Age not reported	1,238	250	988	20.2	79.8
Per cent under 13 years [3]	27.6	27.5	27.6		
Church edifices:					
Number	341	53	288	15.5	84.5
Value—Churches reporting	336	52	284	15.5	84.5
Amount reported	$2,303,365	$914,750	$1,388,615	39.7	60.3
Average per church	$6,855	$17,591	$4,889		
Debt—Churches reporting	71	27	44		
Amount reported	$115,992	$86,250	$29,742	74.4	25.6
Churches reporting "no debt" on church edifice	219	20	199	9.1	90.9
Parsonages:					
Value—Churches reporting	104	26	78	25.0	75.0
Amount reported	$458,650	$158,850	$299,800	34.6	65.4
Debt—Churches reporting	26	8	18		
Amount reported	$33,050	$17,800	$15,250	53.9	46.1
Churches reporting "no debt" on parsonage	64	14	50		
Expenditures during year:					
Churches reporting	377	54	323	14.3	85.7
Amount reported	$526,993	$188,252	$338,741	35.7	64.3
Current expenses and improvements	$366,764	$142,686	$224,078	38.9	61.1
Benevolences, missions, etc.	$160,229	$45,566	$114,663	28.4	71.6
Average expenditure per church	$1,398	$3,486	$1,049		
Sunday schools:					
Churches reporting	236	49	187	20.8	79.2
Officers and teachers	1,618	635	983	39.2	60.8
Scholars	12,849	5,935	6,914	46.2	53.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 393 active Lutheran Free churches, with 46,366 members. The classification of membership by sex was reported by 378 churches and the classification by age was reported by 379 churches, all but 6 of which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, and 1906.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: LUTHERAN FREE CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	393	376	317
Increase over preceding census:			
Number	17	59	----
Per cent	4.5	18.6	----
Members	46,366	28,180	26,928
Increase over preceding census:			
Number	18,186	1,252	----
Per cent	64.5	4.6	----
Average membership per church	118	75	85
Church edifices:			
Number	341	311	219
Value—Churches reporting	336	309	219
Amount reported	$2,303,365	$1,116,760	$660,310
Average per church	$6,855	$3,614	$3,015
Debt—Churches reporting	71	67	55
Amount reported	$115,992	$67,719	$38,628
Parsonages:			
Value—Churches reporting	104	85	46
Amount reported	$458,650	$222,150	$91,000
Debt—Churches reporting	26	----	----
Amount reported	$33,050	----	----
Expenditures during year:			
Churches reporting	377	361	----
Amount reported	$526,993	$287,986	----
Current expenses and improvements	$366,764	$194,458	----
Benevolences, missions, etc.	$160,229	$67,470	----
Not classified	----	$26,058	----
Average expenditure per church	$1,398	$798	----
Sunday schools:			
Churches reporting	236	243	211
Officers and teachers	1,618	1,450	1,127
Scholars	12,849	10,285	7,479

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Lutheran Free Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown

(values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the Lutheran Free Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: LUTHERAN FREE CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	393	55	338	46,366	12,295	34,071	22,283	22,380	1,703	99.6
East North Central:										
Illinois	1	1	------	200	200	--------	110	90	--------	--------
Michigan	5	2	3	658	405	253	324	334	--------	97.0
Wisconsin	40	7	33	6,664	1,931	4,733	3,256	3,408	--------	95.5
West North Central:										
Minnesota	169	26	143	22,259	7,106	15,153	10,389	10,550	1,320	98.5
Iowa	6	1	5	353	123	230	52	63	238	--------
North Dakota	112	6	106	11,188	1,459	9,729	5,671	5,429	88	104.5
South Dakota	18	------	18	1,623	--------	1,623	846	777	--------	108.9
Nebraska	1	------	1	355	--------	355	175	180	--------	97.2
Kansas	1	------	1	500	--------	500	250	250	--------	100.0
Mountain:										
Montana	9	------	9	417	--------	417	210	207	--------	101.4
Pacific:										
Washington	24	8	16	1,812	868	944	835	920	57	90.8
Oregon	3	2	1	209	148	61	96	113	--------	85.0
California	4	2	2	128	55	73	69	59	--------	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: LUTHERAN FREE CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Percent under 13 [1]
United States	393	376	317	46,366	28,180	26,928	12,452	32,676	1,238	27.6
Michigan	5	8	4	658	1,015	584	177	481	--------	26.9
Wisconsin	40	39	42	6,664	4,230	5,477	1,869	4,795	--------	28.0
Minnesota	169	161	141	22,259	13,903	13,546	5,917	16,157	185	26.8
Iowa	6	5	4	353	120	158	15	88	250	14.6
North Dakota	112	97	88	11,188	5,593	4,829	2,950	7,619	619	27.9
South Dakota	18	21	19	1,623	1,242	1,079	519	1,104	--------	32.0
Montana	9	9	------	417	343	--------	183	234	--------	43.9
Washington	24	29	15	1,812	1,126	854	378	1,267	167	23.0
Oregon	3	3	2	209	218	104	42	167	--------	20.1
California	4	------	------	128	--------	--------	32	79	17	28.8
Other States	3	4	2	1,055	390	297	370	685	--------	35.1

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: LUTHERAN FREE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**393**	**341**	**336**	**$2,303,365**	**71**	**$115,992**	**104**	**$458,650**	**26**	**$33,050**
Michigan	5	4	4	29,500	1	1,600	3	13,500	2	650
Wisconsin	40	37	37	268,200	10	10,642	11	71,000	1	3,000
Minnesota	169	155	152	1,087,565	33	68,950	39	183,000	9	16,300
Iowa	6	5	5	33,000	1	2,800				
North Dakota	112	92	91	548,250	18	12,800	30	119,800	9	7,000
South Dakota	18	15	15	70,400	2	4,400	6	20,200	1	200
Montana	9	3	3	5,500				(1)		(1)
Washington	24	22	22	153,450	3	13,400	9	29,650	2	5,000
Oregon	3	3	3	24,500	2	900		(1)		
Other States [2]	7	5	4	83,000	1	500	6	21,500	2	900

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 3 churches in Montana and Oregon.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The Lutheran Free Church was organized in Minneapolis, Minn., in June, 1897, at a meeting of Norwegian Lutherans representing churches in some of the Central and Western States. The immediate occasion of the organization was a disagreement between the trustees of Augsburg Seminary at Minneapolis and the United Norwegian Church. On the organization of the latter body, in 1890, it was expected that it would include Augsburg Seminary, the oldest Norwegian divinity school in America, and until that time supported by the Norwegian-Danish Evangelical Lutheran Conference. In the prosecution of its work for educating Lutheran ministers the seminary developed certain characteristics which its friends and supporters considered essential to the work to be done. It had been incorporated under the laws of Minnesota, and its management was in the hands of a board of trustees. When the demand came that, according to an agreement with the Norwegian-Danish Conference, the seminary should be transferred to the United Norwegian Church in such a manner as to enable that church to control it entirely, it became evident to some that material changes were intended in the plan of the school, and on this account the board of trustees refused to transfer, unconditionally, the property and management of the seminary to the United Church. The result was a sharp disagreement and the withdrawal, and in some cases expulsion, from the United Church of certain churches and ministers, because of their support of the position taken by the trustees of the seminary. These churches and ministers were at first known as the "Friends of Augsburg," and had no other organization than a voluntary annual meeting. Nevertheless they carried on the work of an organized synod, and had their divinity school, home and foreign missions, deaconess institute, orphans' homes,

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. H. Nydahl, secretary, Lutheran Free Church, and approved by him in its present form.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: LUTHERAN FREE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**393**	**377**	**$526,993**	**$366,764**	**$160,229**	**236**	**1,618**	**12,849**
Michigan	5	5	6,959	5,889	1,070	5	35	242
Wisconsin	40	39	56,549	40,905	15,644	29	203	1,658
Minnesota	169	167	265,401	173,367	92,034	100	771	6,232
Iowa	6	3	3,478	2,438	1,040	5	26	250
North Dakota	112	107	121,946	86,842	35,104	56	322	2,348
South Dakota	18	18	20,556	17,166	3,390	8	40	360
Montana	9	6	1,600	1,250	350	5	18	96
Washington	24	24	32,894	23,755	9,139	20	131	1,177
Oregon	3	3	5,860	5,252	608	3	18	123
Other States	7	5	11,750	9,900	1,850	5	54	363

and publishing business. In 1897 they adopted the name of the "Lutheran Free Church," but continued along essentially the same lines, and have been generally known as the "Norwegian Lutheran Free Church."

DOCTRINE

In doctrine the church recognizes the Bible as the one perfect divine revelation for the salvation of men and the absolute rule for Christian faith, doctrine, and life. It adheres to the Lutheran confessions—namely, the Augsburg Confession and Luther's Smaller Catechism—as agreeing with the Scriptures. It considers practical Christian experience an absolutely necessary qualification for church membership, and especially for ministers and teachers.

ORGANIZATION

In polity the church emphasizes the independence and liberty of the individual congregation, but does not attempt a solid and final organization, lest strict limits and forms should hinder the movement which the church represents. In order to strengthen brotherly feeling and stimulate work for the common cause, an annual meeting is held, at which all members in good standing in any Norwegian Lutheran church may become entitled to vote by signing a declaration of adherence to the principles of the Free Church, and by promising to work for the objects of the organization. Besides this annual meeting other similar meetings are held at various places in the course of each year.

WORK

The home missionary work of the church is carried on by the board of home missions in the United States and Canada. During 1926, 40 missionaries and about 100 churches and missions were aided. Contributions for this work amounted to $24,647.

The foreign missionary work is under the care of the Lutheran Board of Missions, incorporated in 1899, and is carried on in Madagascar and China. It reports 29 missionaries and 129 native helpers, occupying 12 stations; 69 organ-

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: LUTHERAN FREE CHURCH

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**393**	**46,366**	**336**	**$2,303,365**	**71**	**$115,992**	**377**	**$526,993**	**236**	**12,849**
Aneta	13	1,075	12	38,000	1	400	12	8,836	4	116
Duluth	20	1,429	14	42,400	3	5,700	19	13,192	8	467
Fargo	36	4,724	34	272,400	10	7,700	35	55,147	20	984
Fergus Falls	29	3,164	26	117,400	4	1,700	28	24,607	19	572
Fosston	17	1,761	16	66,100	5	2,100	17	10,405	9	369
La Moure	16	921	7	18,500	2	3,000	15	9,247	7	142
Marinette	12	1,707	10	76,500	1	1,600	12	16,188	10	452
Minneapolis	22	5,943	19	438,800	12	55,650	22	96,087	19	2,899
Minot	23	2,525	17	128,000	3	2,100	22	20,233	12	722
Northern Wisconsin	25	3,199	23	145,700	7	2,242	24	24,496	19	794
Pacific	31	2,149	26	178,950	6	14,800	29	39,554	25	1,328
Rockford	8	2,470	8	77,500	2	4,500	8	25,182	5	635
Rugby	28	2,648	25	131,200	2	1,400	27	31,867	12	334
Southwestern Minnesota	25	3,779	23	203,000	1	2,800	22	59,402	19	1,122
Thief River Falls	29	1,971	27	69,065	4	2,500	29	15,402	11	288
Waubay	16	1,459	14	68,900	2	4,400	16	19,836	8	360
Westby	20	1,376	12	33,550	3	1,000	17	9,053	11	272
Willmar	23	4,066	23	197,400	3	2,400	23	48,259	18	993

ized churches, with 3,002 members; 1 theological seminary, with 8 students; 3 primary schools, with 292 pupils; 1 hospital, treating 8,268 patients annually; and 5 orphanages, with 177 inmates. The total value of property belonging to this body in foreign countries is about $26,815, and the total amount contributed was $42,543.

The educational work of the church includes an academy, Oak Grove Seminary, Fargo, N. Dak., and Augsburg Seminary, Minneapolis, Minn. At Augsburg Seminary there is an academy, a college, and a theological department. In 1926 there were 389 students in these institutions. The number of parochial schools is approximately 200, with 8,000 pupils. The total amount contributed for educational work was $101,500, and the total property value is estimated at $285,000. The total endowment fund amounts to $67,000.

The church maintains one deaconess home, one hospital, two orphanages, and two old folks' homes; 3,420 patients were treated during the year, and 83 orphans and 85 old people were cared for. The amount contributed for the support of these institutions was $14,500, and the estimated property value is $450,000. There is no endowment. The young people are organized into 195 young people's societies, with 4,875 members.

At the Deaconess Hospital, Minneapolis, there is a training school for nurses, with 79 pupils in 1926.

UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United Danish Evangelical Lutheran Church in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the United Danish Evangelical Lutheran Church consists of all baptized persons, including children, affiliated with the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	190	56	134	29.5	70.5
Members	29,198	11,610	17,588	39.8	60.2
Average per church	154	207	131		
Membership by sex:					
Male	13,929	5,225	8,704	37.5	62.5
Female	14,620	5,807	8,813	39.7	60.3
Sex not reported	649	578	71	89.1	10.9
Males per 100 females	95.3	90.0	98.8		
Membership by age:					
Under 13 years	8,197	2,977	5,220	36.3	63.7
13 years and over	20,724	8,390	12,334	40.5	59.5
Age not reported	277	243	34	87.7	12.3
Per cent under 13 years [3]	28.3	26.2	29.7		
Church edifices:					
Number	176	55	121	31.2	68.8
Value—Churches reporting	172	53	119	30.8	69.2
Amount reported	$1,491,348	$897,450	$593,898	60.2	39.8
Average per church	$8,671	$16,933	$4,991		
Debt—Churches reporting	31	16	15		
Amount reported	$108,610	$94,550	$14,060	87.1	12.9
Churches reporting "no debt" on church edifice	128	35	93	27.3	72.7
Parsonages:					
Value—Churches reporting	106	40	66	37.7	62.3
Amount reported	$524,050	$263,250	$260,800	50.2	49.8
Debt—Churches reporting	24	9	15		
Amount reported	$56,095	$32,415	$23,680	57.8	42.2
Churches reporting "no debt" on parsonage	72	29	43		
Expenditures during year:					
Churches reporting	185	56	129	30.3	69.7
Amount reported	$382,344	$189,982	$192,362	49.7	50.3
Current expenses and improvements	$303,989	$159,049	$144,940	52.3	47.7
Benevolences, missions, etc	$78,355	$30,933	$47,422	39.5	60.5
Average expenditure per church	$2,067	$3,393	$1,491		
Sunday schools:					
Churches reporting	162	48	114	29.6	70.4
Officers and teachers	1,234	508	726	41.2	58.8
Scholars	10,556	4,316	6,240	40.9	59.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 190 active United Danish Evangelical Lutheran Churches, with 29,198 members. The classification of membership by sex was reported by 188 churches and the classification by age was reported by 187 churches, all but 7 of which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, 1906, and 1890. This body was not reported under this name in 1890, as it represents the union of the Danish Church Association, reported in that year, with the Danish Evangelical Lutheran Church in North America, which withdrew from the Danish Evangelical Lutheran Church in America.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

ITEM	1926	1916	1906	1890[1]
Churches (local organizations)	190	192	198	50
Increase [2] over preceding census:				
Number	−2	−6	148	----------
Per cent [3]	−1.0	−3.0	----------	----------
Members	29,198	17,324	16,340	3,493
Increase over preceding census:				
Number	11,874	984	12,847	----------
Per cent	68.5	6.0	367.8	----------
Average membership per church	154	90	83	70
Church edifices:				
Number	176	173	140	33
Value—Churches reporting	172	173	138	----------
Amount reported	$1,491,348	$696,780	$418,450	$44,775
Average per church	$8,671	$4,028	$3,032	----------
Debt—Churches reporting	31	43	45	----------
Amount reported	$108,610	$45,088	$43,425	----------
Parsonages:				
Value—Churches reporting	106	90	60	----------
Amount reported	$524,050	$235,470	$103,900	----------
Debt—Churches reporting	24	----------	----------	----------
Amount reported	$56,095	----------	----------	----------
Expenditures during year:				
Churches reporting	185	186	----------	----------
Amount reported	$382,344	$193,593	----------	----------
Current expenses and improvements	$303,989	$139,568	----------	----------
Benevolences, missions, etc	$78,355	$41,759	----------	----------
Not classified	----------	$12,266	----------	----------
Average expenditure per church	$2,067	$1,041	----------	----------
Sunday schools:				
Churches reporting	162	165	142	----------
Officers and teachers	1,234	1,012	775	----------
Scholars	10,556	7,777	6,116	----------

[1] Statistics are for the Danish Church Association, combined between 1890 and 1906 with the Danish Evangelical Lutheran Church in North America to form the United Danish Evangelical Lutheran Church in America.

[2] A minus sign (−) denotes decrease.

[3] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the United Danish Evangelical Lutheran Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the United Danish Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**190**	**56**	**134**	**29,198**	**11,610**	**17,588**	**13,929**	**14,620**	**649**	**95.3**
New England:										
Maine	2	1	1	387	259	128	202	185	-------	109.2
Massachusetts	1	1	------	96	96	--------	40	56	-------	--------
Middle Atlantic:										
New York	3	2	1	524	439	85	262	262	-------	100.0
New Jersey	1	1	------	33	33	--------	17	16	-------	--------
Pennsylvania	1	1	------	65	65	--------	28	37	-------	--------
East North Central:										
Indiana	1	1	------	120	120	--------	50	70	-------	--------
Illinois	7	5	2	819	614	205	403	416	-------	96.9
Michigan	6	1	5	563	130	433	274	289	-------	94.8
Wisconsin	34	12	22	7,091	3,740	3,351	3,146	3,367	578	93.4
West North Central:										
Minnesota	21	7	14	2,810	1,321	1,489	1,296	1,514	-------	85.6
Iowa	32	7	25	7,082	1,828	5,254	3,445	3,637	-------	94.7
Missouri	1	1	------	105	105	--------	54	51	-------	--------
North Dakota	12	------	12	1,155	--------	1,155	617	538	-------	114.7
South Dakota	7	------	7	832	--------	832	412	420	-------	98.1
Nebraska	34	4	30	3,765	851	2,914	1,875	1,890	-------	99.2
Kansas	1	1	------	257	257	--------	122	135	-------	90.4
West South Central:										
Oklahoma	1	------	1	131	--------	131	58	73	-------	--------
Mountain:										
Montana	4	------	4	608	--------	608	312	296	-------	105.4
Wyoming	1	------	1	46	--------	46	25	21	-------	--------
Colorado	5	1	4	464	231	233	181	212	71	85.4
Utah	1	1	------	92	92	--------	42	50	-------	--------
Pacific:										
Oregon	3	3	------	341	341	--------	165	176	-------	93.8
California	11	6	5	1,812	1,088	724	903	909	-------	99.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**190**	**192**	**198**	**29,198**	**17,324**	**16,340**	**8,197**	**20,724**	**277**	**28.3**
Maine	2	3	2	387	261	185	105	282	-------	27.1
New York	3	3	1	524	183	77	163	361	-------	31.1
Illinois	7	7	9	819	456	470	188	631	-------	23.0
Michigan	6	7	7	563	453	688	137	426	-------	24.3
Wisconsin	34	33	32	7,091	4,327	3,897	1,813	5,278	-------	25.6
Minnesota	21	23	20	2,810	1,828	2,376	817	1,993	-------	29.1
Iowa	32	33	46	7,082	3,844	4,121	2,119	4,963	-------	29.9
North Dakota	12	10	10	1,155	646	692	387	768	-------	33.5
South Dakota	7	7	7	832	383	444	280	552	-------	33.7
Nebraska	34	35	40	3,765	2,410	2,120	1,170	2,561	34	31.4
Oklahoma	1	1	3	131	200	145	57	74	-------	43.5
Montana	4	5	------	608	343	-------	203	405	-------	33.4
Colorado	5	3	2	464	206	170	70	394	-------	15.1
Oregon	3	3	4	341	239	165	18	80	243	-------
California	11	9	6	1,812	905	428	442	1,370	-------	24.4
Other States	8	10	9	814	640	362	228	586	-------	28.0

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**190**	**176**	**172**	**$1,491,348**	**31**	**$108,610**	**106**	**$524,050**	**24**	**$56,095**
Illinois	7	6	6	81,000	1	2,500	------	(1)	-----	(1)
Michigan	6	6	6	14,800	------	----------	3	8,400	1	2,500
Wisconsin	34	31	31	347,300	7	38,110	22	114,500	6	11,795
Minnesota	21	20	20	142,600	4	15,650	9	53,000	3	4,800
Iowa	32	32	31	336,200	7	27,900	24	113,800	3	4,100
North Dakota	12	10	10	39,500	1	700	5	15,500	1	400
South Dakota	7	7	7	39,700	------	----------	3	17,000	1	2,400
Nebraska	34	30	30	140,448	2	2,200	18	76,300	4	7,700
Montana	4	4	4	28,000	2	2,500	------	(1)	-----	----------
Colorado	5	3	3	42,000	------	----------	------	(1)	-----	(1)
Oregon	3	3	3	12,000	------	----------	------	(1)	-----	----------
California	11	13	10	170,800	3	14,000	6	39,250	2	13,000
Other States [2]	14	11	11	97,000	4	5,050	16	86,300	3	9,400

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 8 churches in Illinois, Montana, Colorado, and Oregon.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**190**	**185**	**$382,344**	**$303,989**	**$78,355**	**162**	**1,234**	**10,556**
New York	3	3	5,563	4,363	1,200	3	4	68
Illinois	7	7	23,599	18,442	5,157	5	33	232
Michigan	6	6	6,554	4,916	1,638	5	29	311
Wisconsin	34	34	78,599	61,335	17,264	30	291	2,742
Minnesota	21	21	34,647	27,577	7,070	19	107	1,027
Iowa	32	31	66,729	54,358	12,371	29	256	2,386
North Dakota	12	11	13,909	8,740	5,169	10	57	374
South Dakota	7	7	9,148	7,383	1,765	7	40	365
Nebraska	34	32	54,198	41,125	13,073	27	190	1,416
Montana	4	4	7,893	5,500	2,393	4	31	203
Colorado	5	4	5,424	4,200	1,224	2	21	135
Oregon	3	3	4,441	3,725	716	3	16	120
California	11	11	40,137	35,525	4,612	9	93	639
Other States	11	11	31,503	26,800	4,703	9	66	538

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**190**	**29,198**	**172**	**$1,491,348**	**31**	**$108,610**	**185**	**$382,344**	**162**	**10,556**
I. Atlantic	8	1,105	5	45,000	3	5,000	8	19,589	6	261
II. Illinois	17	1,675	15	109,300	1	2,500	17	35,752	14	634
III. Wisconsin	26	5,810	24	308,300	6	37,950	26	68,281	23	2,124
IV. Iowa	39	7,914	38	375,900	7	27,900	38	75,877	36	2,751
V. Minnesota	27	4,023	26	180,100	5	15,810	27	43,985	24	1,628
VI. North Dakota	16	1,763	14	67,500	3	3,200	15	21,802	14	577
VII. Nebraska	43	4,755	37	222,448	3	2,250	40	72,480	33	1,822
VIII. Pacific	14	2,153	13	182,800	3	14,000	14	44,578	12	759

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

Many of the early Danish immigrants to this country maintained church affiliations with their Norwegian brethren, and about 1870 the Norwegian-Danish Conference was organized. Later, however, as the number of churches increased, the difference of language occasioned some difficulty, and in 1883 the

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Carl M. Olsen, statistician, United Danish Evangelical Lutheran Church in America, and approved by him in its present form.

Danish churches withdrew and organized the Danish Evangelical Lutheran Church Association. This developed until, in 1896, it included about 60 local congregations and 44 ministers. Conference with the churches, which 2 years before had withdrawn from the Danish Evangelical Lutheran Church in America (Kirkelig Missions Forening) and had organized the Danish Evangelical Lutheran Church in North America, resulted in a union of the 2 bodies under the name of the United Danish Evangelical Lutheran Church in America. At the time of organization it consisted of 68 pastors, 120 congregations, and 38 mission stations.

DOCTRINE AND ORGANIZATION

In doctrine the church adheres to the Confession of Faith of the Lutheran Church of Denmark, the Apostles', Nicene, and Athanasian creeds, the Augsburg Confession, and Luther's Smaller Catechism.

In polity the church is more closely organized than some other Lutheran bodies. The highest church authority is the "annual meeting," composed of the ministers and of lay representatives of the local churches in the proportion of 1 for every 50 members. Its decisions in regard to all questions of government and work by and within the church are final and absolute. During the interval between its meetings its powers are vested in a board of 5 trustees, of which board the president, vice president, and secretary elected at the annual convention are ex officio members. Church worship was formerly conducted for the most part in the Danish language; but in later years, largely on account of the stricter immigration laws, which in a large degree have stopped the emigration from the old country, the use of English has become very general.

WORK

The home missionary work of the church, conducted by district boards under the direction of the board of trustees, seeks to gather the scattered immigrants of Danish origin and organize them into churches. This work has in recent years been extended to the Dominion of Canada, where many emigrants have settled. The work among the Cherokee Indians in Oklahoma is regarded by the church as foreign work rather than home work, as it deals with non-Christian peoples. The total income in 1926 for both kinds of work was $18,900.

The foreign missionary work is under the direction of a board of trustees and a mission committee. The mission field is in Japan, where in 1926 there were 4 missionaries working in conjunction with, and under the direction of, the mission board of the United Lutheran Church.

The educational interests of the church are represented by a college and a seminary at Blair, Nebr., the total attendance for 1926 being 223. In addition, there are 104 parochial schools, some of which are conducted on Saturday during nine months of the year and some for a few weeks only during the summer vacation of the public schools. The total amount contributed for educational work during the year was $7,500. The value of the property is about $200,000, and there is an endowment of $165,000.

The church maintains two orphanages with 50 inmates. The property is valued at $60,000 and the contributions for the support of the work during 1926 were $12,000.

The young people have 70 societies, with a membership of 2,900.

FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Finnish Evangelical Lutheran National Church of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Finnish Evangelical Lutheran National Church comprises all baptized persons enrolled on the registers of the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	70	17	53		
Members	7,788	3,321	4,467	42.6	57.4
Average per church	111	195	84		
Membership by sex:					
Male	3,853	1,622	2,231	42.1	57.9
Female	3,935	1,699	2,236	43.2	56.8
Males per 100 females	97.9	95.5	99.8		
Membership by age:					
Under 13 years	2,519	1,084	1,435	43.0	57.0
13 years and over	5,203	2,237	2,966	43.0	57.0
Age not reported	66		66		
Per cent under 13 years [3]	32.6	32.6	32.6		
Church edifices:					
Number	50	11	39		
Value—Churches reporting	48	10	38		
Amount reported	$220,050	$131,500	$88,550	59.8	40.2
Average per church	$4,584	$13,150	$2,330		
Debt—Churches reporting	8	4	4		
Amount reported	$15,650	$13,800	$1,850	88.2	11.8
Churches reporting "no debt" on church edifice	25	5	20		
Parsonages:					
Value—Churches reporting	6	3	3		
Amount reported	$20,800	$14,600	$6,200	70.2	29.8
Debt—Churches reporting	3	2	1		
Amount reported	$4,006	$3,900	$106	97.4	2.6
Churches reporting "no debt" on parsonage	2	1	1		
Expenditures during year:					
Churches reporting	64	16	48		
Amount reported	$28,316	$17,234	$11,082	60.9	39.1
Current expenses and improvements	$24,397	$14,849	$9,548	60.9	39.1
Benevolences, missions, etc.	$3,919	$2,385	$1,534	60.9	39.1
Average expenditure per church	$442	$1,077	$231		
Sunday schools:					
Churches reporting	39	12	27		
Officers and teachers	197	94	103	47.7	52.3
Scholars	1,414	709	705	50.1	49.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 70 active Finnish National churches, with 7,788 members. The classification of membership by sex was reported by all of the 70 churches and the classification by age was reported by 67 churches, in all of which there were members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

ITEM	1926	1916	1906
Churches (local organizations)	70	64	66
Increase [1] over preceding census:			
Number	6	−2	
Per cent [2]			
Members	7,788	7,933	10,111
Increase [1] over preceding census:			
Number	−145	−2,178	
Per cent	−1.8	−21.5	
Average membership per church	111	124	153
Church edifices:			
Number	50	41	43
Value—Churches reporting	48	41	43
Amount reported	$220,050	$125,091	$95,150
Average per church	$4,584	$3,051	$2,213
Debt—Churches reporting	8	14	9
Amount reported	$15,650	$15,790	$12,500
Parsonages:			
Value—Churches reporting	6	3	2
Amount reported	$20,800	$12,000	$2,000
Debt—Churches reporting	3		
Amount reported	$4,006		
Expenditures during year:			
Churches reporting	64	59	
Amount reported	$28,316	$15,017	
Current expenses and improvements	$24,397	$14,168	
Benevolences, missions, etc	$3,919	$849	
Average expenditure per church	$442	$255	
Sunday schools:			
Churches reporting	39	49	62
Officers and teachers	197	192	272
Scholars	1,414	2,077	2,144

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Finnish Evangelical Lutheran National Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported

the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**70**	**17**	**53**	**7,788**	**3,321**	**4,467**	**3,853**	**3,935**	**97.9**
New England:									
New Hampshire	4	------	4	298	--------	298	144	154	93.5
Massachusetts	4	3	1	1,125	1,095	30	555	570	97.4
Middle Atlantic:									
New York	2	1	1	71	44	27	26	45	--------
New Jersey	1	1	------	183	183	--------	97	86	--------
East North Central:									
Ohio	2	2	------	291	291	--------	139	152	91.4
Michigan	12	5	7	2,098	1,377	721	1,044	1,054	99.1
Wisconsin	9	------	9	639	--------	639	340	299	113.7
West North Central:									
Minnesota	30	4	26	2,524	232	2,292	1,239	1,285	96.4
North Dakota	3	------	3	366	--------	366	183	183	100.0
South Dakota	1	------	1	26	--------	26	14	12	--------
Mountain:									
Montana	2	1	1	167	99	68	72	95	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**70**	**64**	**66**	**7,788**	**7,933**	**10,111**	**2,519**	**5,203**	**66**	**32.6**
New Hampshire	4	3	------	298	208	--------	137	161	-------	46.0
Massachusetts	4	2	3	1,125	264	622	406	719	-------	36.1
Ohio	2	3	5	291	580	957	76	215	-------	26.1
Michigan	12	10	15	2,098	1,933	3,539	714	1,330	54	34.9
Wisconsin	9	9	7	639	973	614	175	452	12	27.9
Minnesota	30	28	27	2,524	3,099	2,589	793	1,731	-------	31.4
North Dakota	3	3	2	366	435	260	102	264	-------	27.9
South Dakota	1	2	4	26	150	1,030	14	12	-------	--------
Wyoming	------	------	3	--------	--------	500	--------	--------	--------	--------
Other States	5	4	------	421	291	--------	102	319	-------	24.2

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	70	50	48	$220,050	8	$15,650	6	$20,800	3	$4,006
Michigan	12	9	9	59,100	2	1,550	3	9,600	1	1,400
Wisconsin	9	5	5	17,000	3	1,000	-----	(1)	-----	(1)
Minnesota	30	26	25	42,450	-----	-----	-----	-----	-----	-----
Other States [2]	19	10	9	101,500	3	13,100	3	11,200	2	2,606

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 2 churches in Wisconsin.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	70	64	$28,316	$24,397	$3,919	39	197	1,414
Michigan	12	12	7,896	7,116	780	6	47	351
Wisconsin	9	7	2,329	2,126	203	8	36	182
Minnesota	30	30	4,729	3,843	886	14	46	364
North Dakota	3	3	765	600	165	3	10	68
Other States	16	12	12,597	10,712	1,885	8	58	449

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

At the time of the organization of the Finnish Evangelical Lutheran Church, or Suomi Synod, in 1890, there developed, particularly in Calumet, Mich.,[2] considerable opposition to the new organization, which resulted in the formation of a separate local church termed the Finnish National Church. As other churches joined the movement an organization was formed at Rock Springs, Wyo., June 26, 1898, and later was incorporated at Ironwood, Mich., as the Finnish Evangelical Lutheran National Church of America.

DOCTRINE AND ORGANIZATION

In doctrine the church agrees with the majority of Lutheran bodies, accepting the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and the other Lutheran symbolic books. In polity the local churches are independent, but send delegates to the annual meeting, which acts upon the ordination

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. M. Wiskari, president, Finnish Evangelical Lutheran National Church of America, and approved by him in its present form.

[2] See also Finnish Apostolic Lutheran Church, p. 828.

of ministers, the acceptance of calls to churches, the installation of pastors, the appointment of missionaries, and any other work that belongs to the churches as a body. Its powers are vested in a board of five trustees elected at each annual meeting by a majority vote of the delegates. This board of trustees manages the general affairs of the church and presents a report on the treasury and on the general church work. The president of the annual meeting is the executive officer of the church. He ordains ministers, installs pastors, appoints missionaries, and in general officially represents the church authority.

WORK

The home missionary work is conducted by the church, which sends out preachers to such communities as are not regularly supplied. The report for 1926 shows seven missionaries employed and contributions to the amount of $1,500.

At present the church has no foreign mission work under its own control, but individual congregations help to support the missions maintained in Japan by the Foreign Missionary Society of Finland.

The educational work at present is confined to Sunday school classes and to the summer school classes conducted in various congregations. The theological seminary at Ironwood, Mich., has been discontinued for the time being because of the lack of students.

There are 55 Young People's Christian Endeavor societies, with a membership of about 2,700, and during the year these contributed $4,000 to the various enterprises of the church.

FINNISH APOSTOLIC LUTHERAN CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Finnish Apostolic Lutheran Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Finnish Apostolic Lutheran Church includes all baptized persons affiliated with the local congregations, including children.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FINNISH APOSTOLIC LUTHERAN CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	138	38	100	27.5	72.5
Members	24,016	5,518	18,498	23.0	77.0
Average per church	174	145	185		
Membership by sex:					
Male	10,833	2,156	8,677	19.9	80.1
Female	10,547	2,241	8,306	21.2	78.8
Sex not reported	2,636	1,121	1,515	42.5	57.5
Males per 100 females	102.7	96.2	104.5		
Membership by age:					
Under 13 years	6,677	1,434	5,243	21.5	78.5
13 years and over	14,499	3,004	11,495	20.7	79.3
Age not reported	2,840	1,080	1,760	38.0	62.0
Per cent under 13 years [3]	31.5	32.3	31.3		
Church edifices:					
Number	80	16	64		
Value—Churches reporting	78	16	62		
Amount reported	$226,090	$89,300	$136,790	39.5	60.5
Average per church	$2,899	$5,581	$2,206		
Debt—Churches reporting	14	5	9		
Amount reported	$11,683	$8,425	$3,258	72.1	27.9
Churches reporting "no debt" on church edifice	56	8	48		
Parsonages:					
Value—Churches reporting	1		1		
Amount reported	$2,500		$2,500		100.0
Expenditures during year:					
Churches reporting	100	28	72	28.0	72.0
Amount reported	$39,728	$17,750	$21,978	44.7	55.3
Current expenses and improvements	$20,901	$8,289	$12,612	39.7	60.3
Benevolences, missions, etc	$8,829	$3,053	$5,776	34.6	65.4
Not classified	$9,998	$6,408	$3,590	64.1	35.9
Average expenditure per church	$397	$634	$305		
Sunday schools:					
Churches reporting	35	7	28		
Officers and teachers	229	61	168	26.6	73.4
Scholars	1,924	405	1,519	21.0	79.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 138 active Finnish Apostolic Lutheran churches, with 24,016 members. The classification of membership by sex was reported by 119 churches and the classification by age was reported by 116

churches, all of which reported members under 13 years of age. There was no debt on the one parsonage reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, and 1906.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: FINNISH APOSTOLIC LUTHERAN CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	138	47	68
Increase [1] over preceding census:			
Number	91	−21	----
Per cent [2]			----
Members	24,016	6,664	8,170
Increase [1] over preceding census:			
Number	17,352	−1,506	----
Per cent	260.4	−18.4	----
Average membership per church	174	142	120
Church edifices:			
Number	80	34	37
Value—Churches reporting	78	34	35
Amount reported	$226,090	$64,942	$62,856
Average per church	$2,899	$1,910	$1,796
Debt—Churches reporting	14	4	3
Amount reported	$11,683	$1,467	$1,200
Parsonages:			
Value—Churches reporting	1	----	1
Amount reported	$2,500	----	$2,000
Expenditures during year:			
Churches reporting	100	36	----
Amount reported	$39,728	$8,459	----
Current expenses and improvements	$20,901	$6,581	----
Benevolences, missions, etc.	$8,829	$1,878	----
Not classified	$9,998	----	----
Average expenditure per church	$397	$235	----
Sunday schools:			
Churches reporting	35	23	22
Officers and teachers	229	112	78
Scholars	1,924	1,109	1,038

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Finnish Apostolic Lutheran Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FINNISH APOSTOLIC LUTHERAN CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**138**	**38**	**100**	**24,016**	**5,518**	**18,498**	**10,833**	**10,547**	**2,636**	**102.7**
New England:										
New Hampshire	3	1	2	232	15	217	115	117	-------	98.3
Massachusetts	6	6	------	333	333	--------	166	167	-------	99.4
Middle Atlantic:										
New York	3	1	2	161	71	90	46	44	71	--------
East North Central:										
Illinois	3	3	------	244	244	--------	74	137	33	54.0
Michigan	39	7	32	9,689	2,692	6,997	3,799	3,694	2,196	102.8
Wisconsin	7	1	6	912	26	886	446	466	-------	95.7
West North Central:										
Minnesota	42	9	33	7,772	1,096	6,676	3,997	3,706	69	107.9
North Dakota	8	------	8	1,364	--------	1,364	608	611	145	99.5
South Dakota	6	1	5	988	53	935	493	495	-------	99.6
Mountain:										
Montana	1	1	------	11	11	--------	--------	--------	11	--------
Pacific:										
Washington	7	1	6	630	6	624	308	316	6	97.5
Oregon	7	4	3	1,424	93	631	685	688	51	99.6
California	6	3	3	256	178	78	96	106	54	90.6

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: FINNISH APOSTOLIC LUTHERAN CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**138**	**47**	**68**	**24,016**	**6,664**	**8,170**	**6,677**	**14,499**	**2,840**	**31.5**
New Hampshire	3	1	------	232	38	--------	71	161	--------	30.6
Massachusetts	6	------	5	333	--------	118	108	206	19	34.4
New York	3	1	------	161	35	--------	45	93	23	32.6
Illinois	3	------	------	244	--------	--------	24	187	33	11.4
Michigan	39	12	23	9,689	2,293	2,622	2,726	4,767	2,196	36.4
Wisconsin	7	1		912	254	235	260	652	--------	28.5
Minnesota	42	7	26	7,772	1,579	4,299	2,409	5,294	69	31.3
North Dakota	8	5	------	1,364	597	--------	333	664	367	33.4
South Dakota	6	4	3	988	459	292	228	760	--------	23.1
Montana	1	1	------	11	22	--------	--------	--------	11	--------
Washington	7	8	4	630	637	253	149	475	6	23.9
Oregon	7	4	2	1,424	633	275	286	1,087	51	20.8
California	6	3	2	256	117	76	38	153	65	19.9

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FINNISH APOSTOLIC LUTHERAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	138	80	78	$226,090	14	$11,683	1	$2,500
Michigan	39	23	23	84,450	5	2,100	----	----
Wisconsin	7	3	3	4,100	----	----	----	----
Minnesota	42	26	26	68,190	4	1,958	----	----
North Dakota	8	6	5	10,000	----	----	----	----
South Dakota	6	6	5	8,050	1	250	----	----
Washington	7	5	5	8,500	----	----	----	----
Oregon	7	5	5	27,800	2	5,700	----	----
California	6	3	3	4,500	----	----	----	----
Other States	16	3	3	10,500	2	1,675	1	2,500

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FINNISH APOSTOLIC LUTHERAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	138	100	$39,728	$20,901	$8,829	$9,998	35	229	1,924
Massachusetts	6	3	919	755	164	----	1	2	18
Illinois	3	3	1,200	550	575	75	----	----	----
Michigan	39	33	15,964	4,844	1,867	9,253	18	164	1,283
Wisconsin	7	3	890	690	200	----	----	----	----
Minnesota	42	28	10,404	8,540	1,724	140	6	24	356
North Dakota	8	6	1,690	620	820	250	3	13	90
South Dakota	6	6	2,883	1,128	1,755	----	1	4	21
Washington	7	6	868	380	488	----	2	5	33
Oregon	7	6	3,663	2,937	696	30	2	9	81
California	6	4	750	260	490	----	----	----	----
Other States	7	2	497	197	50	250	2	8	42

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The Finns, who first settled in Calumet, Mich.,[2] came principally from the northern part of Norway, and were identified with the state church. Among them, however, were a number belonging to a party founded by Provost Lars Levi Laestadius, of Pajala, Sweden. Disagreements which arose between these

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. P. A. Heideman, secretary, Finnish Apostolic Lutheran Church, and approved by him in its present form.

[2] See also Finnish Evangelical Lutheran National Church of America, p. 823.

and the other Lutherans at last became so acute that some of the followers of Laestadius were excluded from the sacrament. Under the lead of Salomon Korteniemi, these excluded members formed a congregation of their own in December, 1872, under the name of the "Salomon Korteniemi Lutheran Society." In 1879 this name was changed to the "Finnish Apostolic Lutheran Congregation." As other congregations of Finns in Massachusetts, Michigan, Minnesota, and Oregon were organized on the same basis, they came into fellowship with this body under the name of the "Finnish Apostolic Lutheran Church," or, as ordinarily termed, the "Apostolic Lutheran Church (Finnish)."

The churches accept in general the creeds of the Evangelical Lutheran Church and emphasize the necessity of regeneration and the practical importance of absolution from sin. In polity they are absolutely congregational, there being no general organization.

CHURCH OF THE LUTHERAN BRETHREN OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the Lutheran Brethren of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of the Lutheran Brethren includes all persons, baptized children as well as communicants, whose names are recorded on the rolls of the local congregations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF THE LUTHERAN BRETHREN OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	26	9	17		
Members	1,700	961	739	56.5	43.5
Average per church	65	107	43		
Membership by sex:					
Male	828	473	355	57.1	42.9
Female	872	488	384	56.0	44.0
Males per 100 females	95.0	96.9	92.4		
Membership by age:					
Under 13 years	453	271	182	59.8	40.4
13 years and over	1,227	670	557	54.6	45.
Age not reported	20	20			
Per cent under 13 years [3]	27.0	28.8	24.6		
Church edifices:					
Number	22	8	14		
Value—Churches reporting	21	8	13		
Amount reported	$102,100	$77,500	$24,600	75.9	24.1
Average per church	$4,862	$9,688	$1,892		
Debt—Churches reporting	6	5	1		
Amount reported	$8,730	$8,700	$30	99.7	0.3
Churches reporting "no debt" on church edifice	11	3	8		
Parsonages:					
Value—Churches reporting	3	2	1		
Amount reported	$11,500	$10,000	$1,500	87.0	13.0
Debt—Churches reporting	2	1	1		
Amount reported	$2,300	$2,000	$300	87.0	13.0
Churches reporting "no debt" on parsonage	1	1			
Expenditures during year:					
Churches reporting	24	9	15		
Amount reported	$37,889	$26,693	$11,196	70.5	29.5
Current expenses and improvements	$21,352	$17,279	$4,073	80.9	19.1
Benevolences, missions, etc	$15,737	$8,614	$7,123	54.7	45.3
Not classified	$800	$800		100.0	
Average expenditure per church	$1,579	$2,966	$746		
Sunday schools:					
Churches reporting	19	9	10		
Officers and teachers	144	103	41	71.5	28.5
Scholars	929	736	193	79.2	20.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 26 active churches of the Lutheran Brethren of America, with 1,700 members. The classification of membership by sex was reported by all of the 26 churches, and the classification by age was reported by 25 churches, all but 1 of which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, and 1906.

In connection with figures for 1916, and probably for earlier censuses as well, the membership reported for most of the churches included only the confirmed members. As a result, the membership figures for earlier censuses are somewhat too small for fair comparison with the 1926 data, which includes all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CHURCH OF THE LUTHERAN BRETHREN OF AMERICA

ITEM	1926	1916	1906
Churches (local organizations)	26	23	16
Increase over preceding census:			
Number	3	7	----
Per cent [1]	----	----	----
Members	1,700	892	482
Increase over preceding census:			
Number	808	410	----
Per cent	90.6	85.1	----
Average membership per church	65	39	30
Church edifices:			
Number	22	19	10
Value—Churches reporting	21	19	10
Amount reported	$102,100	$45,410	$16,400
Average per church	$4,862	$2,390	$1,640
Debt—Churches reporting	6	9	4
Amount reported	$8,730	$6,495	$3,575
Parsonages:			
Value—Churches reporting	3	1	1
Amount reported	$11,500	$1,200	$1,100
Debt—Churches reporting	2	----	----
Amount reported	$2,300	----	----
Expenditures during year:			
Churches reporting	24	21	----
Amount reported	$37,889	$14,837	----
Current expenses and improvements	$21,352	$11,103	----
Benevolences, missions, etc	$15,737	$3,734	----
Not classified	$800	----	----
Average expenditure per church	$1,579	$707	----
Sunday schools:			
Churches reporting	19	20	15
Officers and teachers	144	113	62
Scholars	929	641	393

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of the Lutheran Brethren by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property, and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited

to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF THE LUTHERAN BRETHREN OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	26	9	17	1,700	961	739	828	872	95.0
Middle Atlantic:									
New York	1	1	------	473	473	--------	250	223	112.1
East North Central:									
Illinois	1	1	------	24	24	--------	17	7	--------
Wisconsin	7	3	4	249	114	135	112	137	81.8
West North Central:									
Minnesota	7	3	4	424	228	196	196	228	86.0
North Dakota	8	1	7	441	122	319	212	229	92.6
Mountain:									
Montana	2	------	2	89	--------	89	41	48	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF THE LUTHERAN BRETHREN OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	26	23	16	1,700	892	482	453	1,227	20	27.0
Wisconsin	7	4	3	249	130	112	72	177	--------	28.9
Minnesota	7	8	7	424	314	139	105	299	20	26.0
North Dakota	8	10	5	441	412	221	103	338	--------	23.4
Other States	4	1	1	586	36	10	173	413	------	29.5

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

This organization owes its origin to a call issued by the Lutheran Free Church (Norwegian), of Milwaukee, Wis., for a conference of the independent Norwegian Lutheran churches in Minnesota and Wisconsin. These churches had come to feel that an organization was desirable for more effective work, but were unwilling to enter the other Norwegian Lutheran bodies because of dis-

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. E. M. Strom, secretary, Church of the Lutheran Brethren of America, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF THE LUTHERAN BRETHREN OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	26	22	21	$102,100	5	$8,730	3	$11,500	2	$2,300
Wisconsin	7	6	6	17,100	2	3,000	-----	(1)	-----	(1)
Minnesota	7	8	7	36,000	1	2,300	-----	(1)	-----	(1)
North Dakota	8	6	6	17,800	1	400	-----	(1)	-----	-----
Other States [2]	4	2	2	31,200	2	3,030	3	11,500	2	2,300

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 3 churches in Wisconsin, Minnesota, and North Dakota.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF THE LUTHERAN BRETHREN OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	26	24	$37,889	$21,352	$15,737	$800	19	144	929
Wisconsin	7	6	4,731	3,599	1,132	-----	5	27	117
Minnesota	7	6	8,735	4,528	3,407	800	5	45	224
North Dakota	8	8	10,436	4,807	5,629	-----	5	26	133
Other States	4	4	13,987	8,418	5,569	-----	4	46	455

approval of their practice in the acceptance of new members, church discipline, confirmation, and other minor matters. In the call it was suggested that all churches or societies so disposed should send representatives with power to act; and in accordance with this suggestion, eight pastors and laymen, representing five different churches in the two States, met at Milwaukee, in December, 1900, and organized the Church of the Lutheran Brethren of America, according to conditions previously approved by the churches which they represented. The strength of the organization was afterwards increased by the admission of other churches in those States and in North Dakota, and of a considerable number of individuals who were in sympathy with the movement, although not enrolled in the membership of any local church.

DOCTRINE

The Church of the Lutheran Brethren accepts the Bible in its entirety as the Word of God and as the only true and reliable standard of faith, doctrine, and conduct. It also accepts the Lutheran doctrine as set forth in the Augsburg Confession and Luther's Smaller Catechism as a true and concise presentation of the teachings of the Scriptures. Anything contrary to this teaching is not accepted or tolerated in any of the churches.

ORGANIZATION

Church organization and government are in conformity with the simplicity of the apostolic pattern as set forth in the Acts and Epistles of the New Testament. Hence only believers are admitted as members and remain such only as long as their life and conduct are in accordance with Christian profession. Church discipline is rigidly enforced.

The officers of the local church are elders and deacons, whose duties are to care for the spiritual and temporal interests of the church. In some cases one of the elders is ordained as officiating minister and bears the title; in others the minister is a candidate from a divinity school. The supreme administrative power rests with the church as a body, not with the officers, who are only servants or agents of the church.

WORK

The home missionary work of the organization is carried on by a board of seven members, the president, vice president, secretary, and treasurer of the church being ex officio members. In 1926 the board employed one evangelist and about 10 part-time workers employed as evangelists. The budget for home mission work was $4,000.

The church carries on foreign missionary work in China, Asia, and in the Sudan in Africa. In 1926 there were reported in China 3 stations, 14 missionaries, about 25 native workers, 2 churches with 500 members, 2 graded schools with 200 scholars, besides 10 primary and day schools. The value of property in China is estimated at $20,000.

The report from the Sudan, Africa, shows 2 stations, 6 missionaries, and value of property approximately $2,000.

The total budget of the church for foreign mission work was $17,000.

The church has one Bible school, at Grand Forks, N. Dak., with 100 students, and maintains during a part of the year 15 parochial schools, with 350 pupils. The amount contributed in 1926 for educational work was approximately $10,000. The value of school property is about $60,000. There is one home for old people, which, in 1926, had 12 inmates. The value of the property is estimated at $40,000. There are 10 young people's societies, with approximately 400 members.

EVANGELICAL LUTHERAN JEHOVAH CONFERENCE

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Lutheran Jehovah Conference for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Evangelical Lutheran Jehovah Conference includes, besides the communicants and the voting members, all persons affiliated with the local congregations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL LUTHERAN JEHOVAH CONFERENCE

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	3	1	2		
Members	851	239	612	28.1	71.9
Average per church	284	239	306		
Membership by sex:					
Male	371	112	259	30.2	69.8
Female	480	127	353	26.5	73.5
Males per 100 females	77.3	88.2	73.4		
Membership by age:					
Under 13 years	345	57	288	16.5	83.5
13 years and over	506	182	324	36.0	64.0
Per cent under 13 years	40.5	23.8	47.1		
Church edifices:					
Number	3	1	2		
Value—Churches reporting	3	1	2		
Amount reported	$31,000	$15,000	$16,000	48.4	51.6
Average per church	$10,333	$15,000	$8,000		
Debt—Churches reporting	1	1			
Amount reported	$2,000	$2,000		100.0	
Churches reporting "no debt" on church edifice	2		2		
Parsonages:					
Value—Churches reporting	2	1	1		
Amount reported	$8,000	$5,000	$3,000	62.5	37.5
Debt—Churches reporting	1	1			
Amount reported	$500	$500		100.0	
Churches reporting "no debt" on parsonage	1		1		
Expenditures during year:					
Churches reporting	3	1	2		
Amount reported	$6,602	$3,158	$3,444	47.8	52.2
Current expenses and improvements	$6,063	$3,033	$3,030	50.0	50.0
Benevolences, missions, etc	$539	$125	$414	23.2	76.8
Average expenditure per church	$2,201	$3,158	$1,722		
Sunday schools:					
Churches reporting	3	1	2		
Officers and teachers	38	5	33		
Scholars	368	55	313	14.9	85.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent three active churches of the Jehovah Conference, with 851 members. The classification of membership by sex and by age was reported by all of the three churches, and all three reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this general body for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: EVANGELICAL LUTHERAN JEHOVAH CONFERENCE

ITEM	1926	1916	1906
Churches (local organizations)	3	6	9
Increase[1] over preceding census:			
Number	−3	−3	----
Per cent [2]	----	----	----
Members	851	831	735
Increase over preceding census:			
Number	20	96	----
Per cent	2.4	13.1	----
Average membership per church	284	139	82
Church edifices:			
Number	3	7	12
Value—Churches reporting	3	6	8
Amount reported	$31,000	$17,800	$21,550
Average per church	$10,333	$2,967	$2,694
Debt—Churches reporting	1	3	4
Amount reported	$2,000	$4,600	$7,550
Parsonages:			
Value—Churches reporting	2	3	6
Amount reported	$8,000	$4,400	$6,300
Debt—Churches reporting	1	----	----
Amount reported	$500	----	----
Expenditures during year:			
Churches reporting	3	6	----
Amount reported	$6,602	$6,749	----
Current expenses and improvements	$6,063	$6,358	----
Benevolences, missions, etc.	$539	$391	----
Average expenditure per church	$2,201	$1,125	----
Sunday schools:			
Churches reporting	3	4	9
Officers and teachers	38	37	21
Scholars	368	492	350

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the Jehovah Conference by States. Table 3 gives for Michigan and Maryland the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for the same States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: EVANGELICAL LUTHERAN JEHOVAH CONFERENCE

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females
United States	3	1	2	851	239	612	371	480	77.3
East North Central:									
Michigan	2	1	1	341	239	102	161	180	89.4
South Atlantic:									
Maryland	1	----	1	510	----	510	210	300	70.0

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: EVANGELICAL LUTHERAN JEHOVAH CONFERENCE

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**3**	**6**	**9**	**851**	**831**	**735**	**345**	**506**	**40.5**
Michigan	2	5	8	341	531	685	85	256	24.9
Maryland	1	1	1	510	300	50	260	250	51.0

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

As the Lutheran immigration to the United States increased, the Lutheran churches in Europe became interested in the supply of ministers, and a number of organizations were formed there to assist in the training of ministers in the Lutheran faith. Among these was the Lower Hessian Mission Association, founded by the Rev. I. W. G. Vilmar, metropolitan and pastor of the church at Melsungen, Hesse-Cassel, Germany. In December, 1870, a theological seminary was established at that place, which was for many years connected with the Lutheran Synod of Iowa. In 1880 the board of the seminary withdrew from connection with that synod, preferring to train ministers independently for mission work in the United States. In November, 1886, the Rev. W. Hartwig, an elder in the old so-called Renitent[2] Church, of Hesse-Cassel, came to America and began mission work at Greenfield, Mich., under the auspices of the Lower Hessian Mission Association. Other missionaries followed and, as the work extended and it became necessary to form an association, the ministers identified with the movement organized the Evangelical Lutheran Jehovah Conference. This is not a synod in the usual sense of the term, but simply an association of ministers for mutual assistance in their church duties.

The doctrinal position of the ministers and churches of the Jehovah Conference is in accord with that of other Evangelical Lutheran churches. They recognize the Apostles' and Nicene creeds and the Augsburg Confession of 1530 as authoritative. In polity they are entirely independent and are not affiliated with any synod in the United States.

The conference has no benevolent institutions and carries on no mission work as a body, but each minister is expected to do what he can in general evangelism as well as in his own church work.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. H. Rehn, secretary, Evangelical Lutheran Jehovah Conference, and approved by him in its present form; before the final publication of the Census Report for 1926, however, this organization had passed out of existence.

[2] So called because they did not acknowledge the right of the state to govern the church.

INDEPENDENT LUTHERAN CONGREGATIONS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Independent Lutheran Congregations for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Independent Lutheran Congregations, in the main, comprises all baptized persons affiliated with the local churches.

Most of the churches reported that they had no synodical affiliation, although occasionally their ministers were connected with the ministeriums of various synods.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: INDEPENDENT LUTHERAN CONGREGATIONS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	50	27	23		
Members	11,804	8,719	3,085	73.9	26.1
Average per church	236	323	134		
Membership by sex:					
Male	5,163	3,607	1,556	69.9	30.1
Female	5,828	4,299	1,529	73.8	26.2
Sex not reported	813	813		100.0	
Males per 100 females	88.6	83.9	101.8		
Membership by age:					
Under 13 years	2,763	1,975	788	71.5	28.5
13 years and over	6,796	4,555	2,241	67.0	33.0
Age not reported	2,245	2,189	56	97.5	2.5
Per cent under 13 years [3]	28.9	30.2	26.0		
Church edifices:					
Number	52	28	24		
Value—Churches reporting	46	24	22		
Amount reported	$1,126,250	$975,950	$150,300	86.7	13.3
Average per church	$24,484	$40,665	$6,832		
Debt—Churches reporting	19	13	6		
Amount reported	$160,995	$148,595	$12,400	92.3	7.7
Churches reporting "no debt" on church edifice	22	9	13		
Parsonages:					
Value—Churches reporting	24	14	10		
Amount reported	$217,900	$180,750	$37,150	83.0	17.0
Debt—Churches reporting	8	4	4		
Amount reported	$26,725	$24,325	$2,400	91.0	9.0
Churches reporting "no debt" on parsonage	11	6	5		
Expenditures during year:					
Churches reporting	50	27	23		
Amount reported	$169,351	$138,202	$31,149	81.6	18.4
Current expenses and improvements	$156,628	$131,650	$24,978	84.1	15.9
Benevolences, missions, etc	$12,723	$6,552	$6,171	51.5	48.6
Average expenditure per church	$3,387	$5,119	$1,354		
Sunday schools:					
Churches reporting	34	22	12		
Officers and teachers	272	195	77	71.7	28.3
Scholars	2,770	1,892	878	68.3	31.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 50 active Independent Lutheran Congregations, with 11,804 members. The classification of membership by sex was reported by 47 churches and the classification by age was reported by 43 churches, all but 4 of which reported members under 13 years of age.

No comparable data are available, as this group of churches was not separately reported in either 1916 or 1906; and while independent Lutheran churches were reported at the census of 1890, there was at that time a much larger number, and the composition of the group must have entirely changed.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Independent congregations by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: INDEPENDENT LUTHERAN CONGREGATIONS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**50**	**27**	**23**	**11,804**	**8,719**	**3,085**	**5,163**	**5,828**	**813**	**88.6**
New England:										
Connecticut	3	3	------	735	735	--------	362	373	-------	97.1
Middle Atlantic:										
New York	8	7	1	3,904	3,794	110	1,724	2,180	-------	79.1
New Jersey	4	4	------	683	683	--------	235	298	150	78.9
Pennsylvania	10	7	3	1,677	1,544	133	564	693	420	81.4
East North Central:										
Ohio	4	4	------	826	826	--------	295	288	243	102.4
Indiana	2	------	2	502	--------	502	266	236	-------	112.7
Michigan	1	------	1	58	--------	58	35	23	-------	--------
Wisconsin	3	------	3	522	--------	522	260	262	-------	99.2
West North Central:										
Minnesota	6	1	5	1,596	511	1,085	815	781	-------	104.4
Iowa	1	------	1	40	--------	40	19	21	-------	--------
North Dakota	4	------	4	261	--------	261	133	128	-------	103.9
South Dakota	1	------	1	52	--------	52	25	27	-------	--------
South Atlantic:										
Maryland	1	1	------	626	626	--------	273	353	-------	77.3
East South Central:										
Kentucky	1	------	1	250	--------	250	125	125	-------	100.0
Pacific:										
Washington	1	------	1	72	--------	72	32	40	-------	--------

1 Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES AND MEMBERSHIP BY AGE, BY STATES, 1926: INDEPENDENT LUTHERAN CONGREGATIONS

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**50**	**11,804**	**2,763**	**6,796**	**2,245**	**28.9**
Connecticut	3	735	179	556	----	24.4
New York	8	3,904	1,107	2,076	721	34.8
New Jersey	4	683	167	366	150	31.3
Pennsylvania	10	1,677	242	986	449	19.7
Ohio	4	826	154	429	243	26.4
Wisconsin	3	522	82	440	----	15.7
Minnesota	6	1,596	479	1,117	----	30.0
North Dakota	4	261	97	164	----	37.2
Other States	8	1,600	256	662	682	27.9

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: INDEPENDENT LUTHERAN CONGREGATIONS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**50**	**52**	**46**	**$1,126,250**	**19**	**$160,995**	**24**	**$217,900**	**8**	**$26,725**
New York	8	8	7	314,950	5	51,495	4	46,250	2	5,300
New Jersey	4	3	3	145,000	1	10,000	----	(1)	----	----
Pennsylvania	10	12	10	346,500	4	71,650	4	66,500	2	16,325
Ohio	4	4	4	72,000	2	1,600	----	(1)	----	----
Minnesota	6	6	6	41,300	2	1,750	5	23,250	3	2,100
North Dakota	4	4	4	13,300	----	----	----	(1)	----	----
Other States [2]	14	15	12	193,200	5	24,500	11	81,900	1	3,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 5 churches in New Jersey, Ohio, and North Dakota.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: INDEPENDENT LUTHERAN CONGREGATIONS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	50	50	$169,351	$156,628	$12,723	34	272	2,770
Connecticut	3	3	6,961	6,098	863	3	4	106
New York	8	8	37,193	34,139	3,054	6	84	871
New Jersey	4	4	15,970	15,070	900	3	27	205
Pennsylvania	10	10	50,839	49,953	886	8	66	482
Ohio	4	4	8,622	7,894	728	4	15	207
Wisconsin	3	3	4,458	3,644	814			
Minnesota	6	6	12,987	8,989	3,998	3	17	173
North Dakota	4	4	2,204	1,679	525	1	4	25
Other States	8	8	30,117	29,162	955	6	55	701

MENNONITE BODIES

GENERAL STATEMENT

HISTORY

The origin of the denominations classed under the head of Mennonite bodies is traced by some to an early period in the history of the Christian Church. As various changes in doctrine and church organization came about, in both the East and the West, a number of communities, unwilling to accept them and preferring the simplicity of the Apostolic Church, remained more or less distinct through the Middle Ages. These communities received various names in different localities and in different centuries, but from the time of the first General Council at Nicea in the early part of the fourth century to the Conference of Dort, Holland, in 1632, they represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship, and faith of the apostolic age.

Present historical authorities, however, see little or no connection between these early independent movements and the present Mennonite Church, since those who founded the body to which present Mennonite bodies trace their origin came out from the Roman Catholic Church.

The first congregation of the church now known as Mennonite was organized in January, 1525, at Zurich, Switzerland, by Conrad Grebel, Felix Mantz, George Blaurock, and others. They called themselves "Brethren" (Swiss Brethren), but were commonly known as "Täufer." Grebel and his friends had been ardent coworkers with Ulrich Zwingli, but had withdrawn from his leadership in 1523, when they had realized that he would consent to a union of the church with the state, and that a church was to be established in which the whole population of the state would be obliged to hold membership. Zwingli's program called for the introduction of certain reforms in the existing Roman Catholic State Church. Grebel and his friends did not recognize infant baptism as scriptural. Hence they baptized again those who had been baptized in their infancy. For this reason they were called Anabaptists (Re-Baptizers). In 1534 the first Anabaptist congregations were organized in Holland by Obbe Philips. Two years later Obbe baptized Menno Simons (1496–1561), a converted Catholic priest. Menno soon became the most prominent leader of the "Obbenites," as the followers of Obbe Philips were called, in Holland and North Germany.

The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopsgezinde," or "Dooper," the Dutch equivalent for the English "Baptist." Similarly in parts of Germany, Switzerland, and Austria, the German form "Taufgesinnte," or "Täufer," was used to indicate Baptists, although this name was not applied to all Mennonites. It was to some of the Flemish Mennonites, who, upon the invitation of King Henry VIII, settled in England and became the pioneers of the great weaving industry of that country, that the Baptists of England were largely indebted for their organization as a religious body, although it was not as "Mennonites" that they were invited to come to England, since it is known that persons of this faith were severely persecuted in England in the reigns of Henry VIII and Elizabeth along with other nonconformists.

The persecutions of the Mennonites were due to the fact that in all countries, Protestant as well as Roman Catholic, church and state were united and dissenters were not tolerated. The number of Mennonites martyred is very great. Their

Book of Martyrs (First German Edition, Ephrata, Pa., 1749; English Edition, Elkhart, Ind., 1886) is a ponderous volume. In the Netherlands the persecution was very severe, but by the second decade after Menno Simons' death his followers had increased to respectable numbers, since in many places the authorities had been slow to carry out the decrees against them. The very presence of these numerous Mennonites proved the error of the supposition that the best interest of the state demands the toleration of only one creed within its realms. Holland became the first country to throw this principle overboard and grant religious freedom. After the founder of the Dutch Republic, William of Orange, had embraced the Reformed faith he ordered the cessation of persecution there (in 1577).

In Switzerland the persecution continued well into the seventeenth century. The last martyr was Hans Landis, the most prominent Mennonite bishop of that time, who was beheaded at Zurich in 1614. Thereafter many were imprisoned and some sentenced to the galleys.

After the Thirty Years' War (1618–1648) Mennonites were permitted to settle in the Palatinate, in South Germany. Many fled to this province from Switzerland. When William Penn acquired Pennsylvania from the English Crown, he offered a home to all who were persecuted for their faith. The Mennonite pioneers in America were 13 families from Crefeld, Germany, who came on the ship *Concord*, in 1683, and settled at Germantown, now a part of Philadelphia. During the eighteenth century many Swiss Mennonites emigrated to Pennsylvania. They were for the most part poor. Their brethren in Holland formed an organization for the aid of those who did not have the means to go to America and contributed liberally for this purpose. Practically all the so-called Pennsylvania Dutch Mennonites are of Swiss descent. As their numbers increased during the first third of the eighteenth century, the Mennonites spread northward and westward from Germantown into Lancaster, Bucks, Berks, Montgomery, and other counties in Pennsylvania, and from these original settlements they have since spread to western Pennsylvania, Ohio, Indiana, Illinois, and farther west, and to Canada. As these early settlers came in contact with the Indians, they often found that their nonresistant principles served as a better protection than the rifles and stockades of most of the settlers, and there are but few records of injury of any kind inflicted upon them by the Indian tribes.

Since their settlement in this country a number of minor divisions have taken place among the Mennonites, occasioned by divergent views on some questions, but of late years the feeling has developed among nearly all branches that closer union and cooperation along certain common lines of gospel work would be desirable.

DOCTRINE

At a conference of some of the Mennonite groups in the Netherlands held at Dort, Holland, in 1632, a compilation of previous confessions of faith was made and called "A Declaration of the Chief Articles of our Common Christian Faith." This confession, containing 18 articles, was later accepted by the Alsatian Mennonites and is accepted by the great majority of the American Menonnite churches to-day.

A brief summary of these articles includes the following:

God the Creator of all things; the fall of man, through his disobedience; his restoration through the promise of the coming of Christ; the Advent of Christ, the Son of God; redemption has been purchased by His death on the cross for all mankind, from the time of Adam to the end of the world, who shall have believed on and obeyed Christ.

The law of Christ is contained in the Gospel, by obedience to which alone humanity is saved. Repentance and conversion, or complete change of life, without which no outward obedience to gospel requirements will avail to please God, is necessary to salvation. All who have repented of their sins and believed on Christ as the Saviour, and in heart and life accept His commandments, are born again. As such they obey the command to be baptized with water as a public testimony of their faith, are members of the Church of Jesus Christ, and are incorporated into the communion of the saints on earth. By partaking of the Lord's Supper the members express a common union with one another and a fellowship of love for and faith in Jesus Christ. The washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Christ. The state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord."

The civil government is a part of God's ministry, and members are not permitted to despise, blaspheme, or resist the government, but must be subject to it in all things and obedient to all its commands that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country. Christ has forbidden his followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment. Love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will. The use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed.

Those who willfully sin against God are to be excluded from the rights and privileges of the church, but are to be kindly exhorted to amend their ways, the object of expulsion being the amendment, not the destruction, of the offender, and for the benefit of the church. Those who, on account of their obstinacy, are finally reproved and expelled from the church, because separated from God, must also be shunned socially, "that the openly obstinate and reprobate one may not defile others in the church," though in case of need they are to be kindly cared for, and admonished as those in need of spiritual help.

At the end of earth and earthly existence, all those who have lived and shall then be living are to be changed in a moment at the sound of the last trump, and are to appear before the judgment seat of Christ, where the good shall be separated from the evil; the good to enter into the heavenly joys prepared for them, the evil to depart forever from God's presence and mercy into the place prepared for the devil and his servants.

To the conviction that some of the requirements of civil law are contrary to the will and law of God is largely due the fact that the Mennonites have suffered so severely in past centuries, and have often been charged with being "clannish."

The Lord's Supper is observed twice a year in nearly all the congregations, and the great majority of them also observe the ordinance of washing the saints' feet in connection with and immediately after the Lord's Supper. In nearly all the Mennonite bodies baptism is by pouring.

ORGANIZATION

With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or State conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of State or district conferences are presented to the individual congregation for ratification. The divinely appointed offices of the Church of Christ are held to be those of bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). The ministers are generally self-supporting, sharing the farming life of most of the Mennonite communities. Besides these there are teachers, male and female, as coworkers in the administration of the work.

STATISTICS

The denominations grouped as Mennonite bodies in 1926, 1916, and 1906 are listed in the following table, with the principal statistics as reported for the three periods.

As will be noted, there have been a number of changes in the names of the denominations, occasioned partly by changes in the bodies themselves, partly by a better classification. The Bruederhoef Mennonite Church is now known as the Hutterian Brethren, Mennonites; the Central Illinois Conference has dropped the "Illinois"; the Schellenberger Brueder-Gemeinde is now the Mennonite Brethren Church of North America; and the Nebraska and Minnesota Conference of Mennonites is now the Conference of Defenseless Mennonites of North America. The Amish Mennonite Church of 1906 has been consolidated with the Mennonite Church, but in its place has appeared the Conservative Amish Mennonite Church, while the Old Amish Mennonite Church has become the Old Order Amish Mennonite Church. The Stauffer Mennonites constituted a new body in 1916, as did the Kleine Gemeinde, which appears to have been included with the Krimmer Brueder-Gemeinde in 1906. The Unaffiliated Mennonite Congregations, shown for the first time in 1926, comprise various bodies of Mennonites who adhere to the tenets of the Confession of Faith adopted by the Mennonites at Dort in 1632, but have not affiliated themselves with any of the organized conferences.

In view of the influence exerted by the Amish Mennonites in the development of the Mennonite bodies, a preliminary statement of the movement is given following the summary of statistics and preceding the statement of the Mennonite Church, with which the Amish Mennonite Church as an ecclesiastical body has been consolidated.

SUMMARY OF STATISTICS FOR THE MENNONITE BODIES: 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**826**	**87,164**	**680**	**$4,453,613**	**731**	**$1,270,067**	**631**	**87,897**
Mennonite Church	295	34,039	264	1,565,800	279	320,151	261	37,788
Hutterian Brethren, Mennonites	6	700	5	19,000	3	9,645	3	115
Conservative Amish Mennonite Church	7	691	7	16,845	5	2,718	6	871
Old Order Amish Mennonite Church	71	6,006	5	20,300	35	8,011	13	898
Church of God in Christ (Mennonite)	26	1,832	18	78,850	18	7,705	8	436
Old Order Mennonite Church (Wisler)	19	2,227	18	68,700	12	2,504	----	----
Reformed Mennonite Church	31	1,117	28	108,800	27	20,565	----	----
General Conference of the Mennonite Church of North America	136	21,582	130	1,212,350	131	378,794	130	23,537
Defenseless Mennonites	10	1,060	10	87,200	10	37,001	10	1,386
Mennonite Brethren in Christ	99	5,882	90	544,643	96	229,803	93	8,560
Mennonite Brethren Church of North America	61	6,484	49	318,920	54	118,384	50	7,575
Krimmer Brueder-Gemeinde	14	797	14	54,105	14	13,543	14	1,182
Mennonite Kleine Gemeinde	4	214	4	6,700	4	486	3	150
Central Conference of Mennonites	29	3,124	24	263,000	29	100,747	28	3,614
Conference of the Defenseless Mennonites of North America	9	818	9	60,900	9	14,680	8	1,415
Stauffer Mennonite Church	4	243	2	4,500	1	180	----	----
Unaffiliated Mennonite Congregations	5	348	3	23,000	4	5,150	4	370

SUMMARY OF STATISTICS FOR THE MENNONITE BODIES, 1926, 1916, AND 1906—Continued

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1916								
Total for the group	**835**	**79,363**	**661**	**$2,292,424**	**664**	**$503,972**	**626**	**79,426**
Mennonite Church	307	34,965	276	1,014,246	281	156,069	270	37,096
Hutterian Brethren	17	982	12	11,100	----	----	14	605
Conservative Amish Mennonite Church	13	1,066	12	20,060	11	3,517	11	882
Old Order Amish Mennonite Church	88	7,665	----	----	4	406	5	242
Church of God in Christ (Mennonite)	21	1,125	14	23,815	17	6,333	10	675
Old Order Mennonite Church (Wisler)	22	1,608	18	43,900	5	185	----	----
Reformed Mennonite Church	29	1,281	29	85,965	27	5,606	----	----
General Conference of Mennonites of North America	113	15,407	106	544,560	107	149,237	105	17,594
Defenseless Mennonites	11	854	11	33,500	10	10,241	10	1,423
Mennonite Brethren in Christ	108	4,737	91	223,648	105	91,317	101	7,755
Mennonite Brethren Church of North America	53	5,127	47	131,605	53	38,101	53	7,716
Krimmer Brueder-Gemeinde	13	894	12	31,700	13	13,075	13	1,556
Kleine Gemeinde	3	171	2	3,200	2	25	4	66
Central Conference of Mennonites	17	2,101	16	91,500	17	21,621	16	2,059
Conference of the Defenseless Mennonites of North America	15	1,171	12	30,625	12	8,239	14	1,757
Stauffer Mennonites	5	209	3	3,000	----	----	----	----
1906								
Total for the group	**604**	**54,798**	**497**	**1,237,134**	----	----	**411**	**44,922**
Mennonite Church	220	18,674	202	500,112	----	----	156	15,798
Bruederhoef Mennonite Church	8	275	8	9,100	----	----	----	----
Amish Mennonite Church	57	7,640	52	122,275	----	----	54	6,367
Old Amish Mennonite Church	46	5,043	4	6,700	----	----	6	493
Reformed Mennonite Church	34	2,079	29	52,650	----	----	----	----
General Conference of Mennonites of North America	90	11,661	84	303,400	----	----	84	12,472
Church of God in Christ (Mennonite)	18	562	2	1,600	----	----	----	----
Old (Wisler) Mennonite Church	9	655	9	17,950	----	----	----	----
Defenseless Mennonites	14	967	13	16,800	----	----	13	1,102
Mennonite Brethren in Christ	68	2,801	57	140,747	----	----	59	3,720
Bundes Conferenz der Mennoniten Brueder-Gemeinde:								
Krimmer Brueder-Gemeinde	6	708	6	17,900	----	----	6	680
Schellenberger Brueder-Gemeinde	13	1,825	13	13,000	----	----	13	2,550
Central Illinois Conference of Mennonites	13	1,363	12	25,900	----	----	12	958
Nebraska and Minnesota Conference of Mennonites	8	545	6	9,000	----	----	8	782

AMISH MENNONITE MOVEMENT

Jacob Ammon, or Amen, whose name gave the term "Amish" to the movement, was a native of Canton Bern, Switzerland; but, probably to escape persecution, he settled in Alsace in 1659. There was a tendency on the part of many of the Mennonites of the time, during the interval of rest from persecution, to become lax in their religious life and discipline. Ammon was the acknowledged leader of those who held to the strict letter of Menno Simons' teachings and the literal interpretation of several points of doctrine presented in the Confession of Faith, adopted at the Conference held at Dort, Holland, in 1632. Maintaining that, because they were not literally and rigorously carried out, some of the articles of the confession were a dead letter with many of the congregations, he traveled extensively, laboring to restore the communities to the spiritual life and condition manifested during Menno's ministry among them. The special point of

divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members, as taught in I Corinthians v, 9–11; II Thessalonians iii, 14; Titus iii, 10, and incorporated in the Confession of Faith. The Amish party interpreted these passages as applying to daily life and the daily table; while the others understood them to mean simply the exclusion of expelled members from the communion table.

In 1690 two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and southern Germany. As those accused of laxity in the particulars mentioned did not appear when called upon to answer the charges preferred against them, the Amish leaders expelled them. They in turn disowned the Amish party, and the separation was completed in 1698. Some time after this, Ammon and his followers made overtures for a reconciliation and union of the two factions, but these were rejected, and it remained for the closing years of the nineteenth century, almost exactly two centuries later, to see the steps taken that virtually reunited the two bodies, or the main part of each, for in the meantime there had been other divisions between the extreme elements of both.

At about the time of the separation, the migration of Mennonites from Europe to the crown lands acquired by William Penn in America began to assume large proportions, and included many of the Amish Mennonites, who settled in what now comprises Lancaster, Mifflin, Somerset, Lawrence, and Union Counties, in Pennsylvania. William Penn himself traveled extensively among the Mennonites in Europe, preaching in their meetings, and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved with the westward tide of migration into Ohio, Indiana, Illinois, Nebraska, and other States. There was also a large exodus from Pennsylvania and from Europe direct to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo County, Ontario.

Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main bodies of Mennonites became manifest. Many prominent men on both sides, feeling that the division of 1698 was an error for which both sides were more or less to blame, used their influence toward a reconciliation. The establishment in 1864 of a religious periodical, and later the publication of other religious literature, for the benefit of, and supported by, both the Mennonite Church and the Amish Mennonites, naturally drew them into closer relationship. One result was the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected ever since the migration from Europe to America. In this resumption of long neglected activities, denominational lines between the two bodies were disregarded. The establishment also of a common church school, in the closing decade of the last century, brought the most prominent men and ablest thinkers, as well as the young people of both parties, into one working body. Almost simultaneous with this, and as a natural result of it, was the establishment in 1898 of a General Conference, in which each body was accorded equal rights in all things pertaining to conference work. Subsequently, as stated above, the three conferences reported in 1906 as Amish Mennonite became identified with the Mennonite Church,[1] and the term as used at present refers to the two main branches—Conservative and Old Order—which still retain some of the beliefs and practices which were the basis of the separation.

[1] See Conservative Amish Mennonite Church, p. 860, and Old Order Amish Mennonite Church, p. 864.

MENNONITE CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Mennonite Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Mennonite Church consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: MENNONITE CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	295	60	235	20.3	79.7
Members	34,039	6,820	27,219	20.0	80.0
Average per church	115	114	116		
Membership by sex:					
Male	15,852	3,072	12,780	19.4	80.6
Female	18,187	3,748	14,439	20.6	79.4
Males per 100 females	87.2	82.0	88.5		
Membership by age:					
Under 13 years	520	119	401	22.9	77.1
13 years and over	31,983	6,671	25,312	20.9	79.1
Age not reported	1,536	30	1,506	2.0	98.0
Per cent under 13 years [3]	1.6	1.8	1.6		
Church edifices:					
Number	270	56	214	20.7	79.3
Value—Churches reporting	264	55	209	20.8	79.2
Amount reported	$1,565,800	$396,100	$1,169,700	25.3	74.7
Average per church	$5,931	$7,202	$5,597		
Debt—Churches reporting	9	4	5		
Amount reported	$6,886	$5,775	$1,111	83.9	16.1
Churches reporting "no debt" on church edifice	213	42	171	19.7	80.3
Parsonages:					
Value—Churches reporting	18	12	6		
Amount reported	$86,750	$74,000	$12,750	85.3	14.7
Debt—Churches reporting	1	1			
Amount reported	$1,000	$1,000		100.0	
Churches reporting "no debt" on parsonage	14	10	4		
Expenditures during year:					
Churches reporting	279	58	221	20.8	79.2
Amount reported	$320,151	$87,394	$232,757	27.3	72.7
Current expenses and improvements	$150,589	$43,071	$107,518	28.6	71.4
Benevolences, missions, etc	$169,087	$44,323	$124,764	26.2	73.8
Not classified	$475		$475		100.0
Average expenditure per church	$1,147	$1,507	$1,053		
Sunday schools:					
Churches reporting	261	54	207	20.7	79.3
Officers and teachers	4,252	1,009	3,243	23.7	76.3
Scholars	37,788	9,308	28,480	24.6	75.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 295 active organizations of the Mennonite Church, with 34,039 members. The classification of membership by sex was reported by 294 churches and the classification by age was reported by 282 churches, including, however, only 127 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. Figures for 1890 and 1906 include those for the Amish Mennonite Church, which subsequently united with this denomination.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: MENNONITE CHURCH

ITEM	1926	1916	1906 [1]	1890 [1]
Churches (local organizations)	295	307	277	343
Increase [2] over preceding census:				
Number	−12	30	−66	
Per cent	−3.9	10.8	−19.2	
Members	34,039	34,965	26,314	27,179
Increase [2] over preceding census:				
Number	−926	8,651	−865	
Per cent	−2.6	32.9	−3.2	
Average membership per church	115	114	95	79
Church edifices:				
Number	270	285	259	259
Value—Churches reporting	264	276	254	
Amount reported	$1,565,800	$1,014,246	$622,387	$393,495
Average per church	$5,931	$3,675	$2,450	
Debt—Churches reporting	9	16	13	
Amount reported	$6,886	$12,562	$2,536	
Parsonages:				
Value—Churches reporting	18	11	5	
Amount reported	$86,750	$20,750	$6,700	
Debt—Churches reporting	1			
Amount reported	$1,000			
Expenditures during year:				
Churches reporting	279	281		
Amount reported	$320,151	$156,069		
Current expenses and improvements	$150,589	$71,868		
Benevolences, missions, etc	$169,087	$84,201		
Not classified	$475			
Average expenditure per church	$1,147	$555		
Sunday schools:				
Churches reporting	261	270	210	
Officers and teachers	4,252	4,130	2,765	
Scholars	37,788	37,096	22,165	

[1] Statistics for 1906 and 1890 include the Amish Mennonite Church, consolidated between 1906 and 1916 with this denomination.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Mennonite Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Mennonite Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: MENNONITE CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**295**	**60**	**235**	**34,039**	**6,820**	**27,219**	**15,852**	**18,187**	**87.2**
Middle Atlantic:									
Pennsylvania	119	31	88	16,310	3,724	12,586	7,438	8,872	83.8
East North Central:									
Ohio	25	5	20	4,462	420	4,042	2,115	2,347	90.1
Indiana	20	8	12	3,247	1,395	1,852	1,567	1,680	93.3
Illinois	14	4	10	1,822	340	1,482	880	942	93.4
Michigan	9	------	9	687	--------	687	328	359	91.4
West North Central:									
Minnesota	2	------	2	76	--------	76	37	39	--------
Iowa	5	------	5	982	--------	982	477	505	94.5
Missouri	13	------	13	677	--------	677	312	365	85.5
North Dakota	3	------	3	110	--------	110	60	50	--------
South Dakota	1	------	1	21	--------	21	11	10	--------
Nebraska	4	------	4	629	--------	629	311	318	97.8
Kansas	9	2	7	828	89	739	379	449	84.4
South Atlantic:									
Maryland	12	1	11	813	301	512	416	397	104.8
District of Columbia	1	1	------	31	31	--------	15	16	--------
Virginia	27	2	25	1,894	182	1,712	837	1,057	79.2
West Virginia	10	------	10	227	--------	227	82	145	56.6
East South Central:									
Tennessee	2	1	1	27	12	15	9	18	--------
Mississippi	1	------	1	46	--------	46	22	24	--------
West South Central:									
Louisiana	1	1	------	13	13	--------	6	7	--------
Oklahoma	2	------	2	85	--------	85	45	40	--------
Texas	1	------	1	15	--------	15	7	8	--------
Mountain:									
Montana	2	------	2	39	--------	39	22	17	--------
Idaho	2	1	1	104	58	46	53	51	--------
Colorado	5	1	4	400	155	245	177	223	79.4
Pacific:									
Oregon	5	2	3	494	100	394	246	248	99.2

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Mennonite Church, by far the largest of the different Mennonite bodies, represents the general trend of them all and is most closely identified with the history already given. In the controversy which resulted in the separation of the Amish Mennonite Church, it stood for the more liberal interpretation of the Confession of Faith, and has ever since included what may be called the conservatively progressive element of the Mennonite communities. It furnished the first Mennonite colony at Germantown, Pa., and was the most important factor in the westward extension of the different communities mentioned in the general statement.[2]

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

[2] See Mennonite bodies, p. 843.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906[1]	1926	1916	1906[1]	Under 13 years	13 years and over	Age not reported	Per cent under 13 [2]
United States	**295**	**307**	**277**	**34,039**	**34,965**	**26,314**	**520**	**31,983**	**1,536**	**1.6**
Pennsylvania	119	121	95	16,310	16,044	11,062	183	16,035	92	1.1
Ohio	25	37	31	4,462	5,297	5,242	67	3,668	727	1.8
Indiana	20	18	22	3,247	2,903	2,216	63	3,184	-------	1.9
Illinois	14	14	15	1,822	1,757	1,765	17	1,604	201	1.0
Michigan	9	8	8	687	509	491	20	667	-------	2.9
Iowa	5	7	7	982	1,399	691	22	960	-------	2.2
Missouri	13	14	10	677	734	709	9	668	-------	1.3
North Dakota	3	4	2	110	194	129	3	107	-------	2.7
Nebraska	4	8	6	629	1,060	459	2	468	159	0.4
Kansas	9	12	12	828	1,060	638	37	642	149	5.4
Maryland	12	8	17	813	696	713	4	764	45	0.5
Virginia	27	24	24	1,894	1,668	999	51	1,706	137	2.9
West Virginia	10	7	11	227	226	331	2	225	-------	0.9
Oklahoma	2	4	4	85	157	157	3	82	-------	-------
Colorado	5	4	3	400	273	169	12	362	26	3.2
Oregon	5	6	4	494	628	278	15	479	-------	3.0
Other States	13	11	6	372	360	265	10	362	-------	2.7

[1] Figures include the Amish Mennonite Church.
[2] Based on membership with age classification reported; not shown where base is less than 100.

DOCTRINE AND ORGANIZATION

The general Confession of Faith adopted at Dort, Holland, in 1632, is accepted in full. In polity, so far as the local church and district and State conferences are concerned, the church is in accord with other Mennonite bodies.

The General Conference,[3] organized in 1898,[4] meets every two years, but is regarded as merely an advisory body. Delegates are chosen from among the ministers and deacons of the various State conferences and they, together with the bishops, who are members of the Conference by virtue of their office, decide all questions by majority vote. All their ministers and deacons have the privilege of debate but have no vote. This General Conference furnishes the basis for the practical union of the Mennonite Church and what was formerly known as the Amish Mennonite Church. Two of the three conferences of the former Amish Mennonite Church have been merged with the Mennonite conferences in which their congregations are located. The remaining conference is a constituent member of the General Conference. It is called Eastern Amish Mennonite, for geographic reasons, rather than as indicating any distinction in doctrine or polity. A movement is now on foot for the merging of the Eastern Amish Mennonite Conference with the Mennonite conferences in which its members reside.

For a better understanding of the relations of these bodies, an historical sketch of the origin and development of the Amish Mennonites has been given on page 846.

[3] Not to be mistaken for the General Conference of the Mennonite Church of North America, p. 876.
[4] In 1896 an informal committee issued a call for a representative preliminary meeting. This was held in 1897 and issued a call for the first general conference which met and organized in 1898.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**295**	**270**	**264**	**$1,565,800**	**9**	**$6,886**	**18**	**$86,750**	**1**	**$1,000**
Pennsylvania	119	118	117	960,950	3	5,700	7	33,500	----	----
Ohio	25	29	25	138,500	2	475	----	(1)	----	----
Indiana	20	19	19	113,700	1	50	4	16,500	1	1,000
Illinois	14	14	14	102,600	----	----	----	(1)	----	----
Michigan	9	8	8	22,700	1	450	----	----	----	----
Iowa	5	5	5	33,000	----	----	----	----	----	----
Missouri	13	9	9	14,600	----	----	----	----	----	----
North Dakota	3	3	3	5,700	----	----	----	----	----	----
Nebraska	4	4	4	17,000	----	----	----	----	----	----
Kansas	9	9	8	26,000	----	----	----	(1)	----	----
Maryland	12	9	9	36,500	----	----	----	----	----	----
Virginia	27	23	23	47,950	----	----	----	----	----	----
West Virginia	10	3	3	4,400	----	----	----	(1)	----	----
Colorado	5	5	5	19,400	----	----	----	(1)	----	----
Oregon	5	3	3	10,200	----	----	----	(1)	----	----
Other States [2]	15	9	9	12,600	2	211	7	36,750	----	----

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 7 churches in Ohio, Illinois, Kansas, West Virginia, Colorado, and Oregon.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**295**	**279**	**$320,151**	**$150,589**	**$169,087**	**$475**	**261**	**4,252**	**37,788**
Pennsylvania	119	118	131,802	64,335	67,467	----	104	1,739	16,167
Ohio	25	25	39,983	15,064	24,919	----	25	520	5,109
Indiana	20	20	31,737	11,354	20,383	----	20	435	4,180
Illinois	14	14	47,265	37,195	10,070	----	13	288	2,448
Michigan	9	9	6,372	3,137	3,235	----	7	91	805
Iowa	5	5	8,301	2,331	5,970	----	4	154	1,090
Missouri	13	12	4,669	696	3,843	130	10	109	733
North Dakota	3	3	1,178	258	920	----	3	36	160
Nebraska	4	4	4,630	1,044	3,586	----	3	69	629
Kansas	9	9	8,850	2,177	6,673	----	9	143	1,157
Maryland	12	10	5,719	2,704	2,895	120	10	102	731
Virginia	27	20	9,291	1,553	7,738	----	25	248	2,126
West Virginia	10	7	444	227	217	----	5	20	258
Colorado	5	5	4,535	1,282	3,028	225	4	74	566
Oregon	5	5	10,241	3,790	6,451	----	5	106	873
Other States	15	13	5,134	3,442	1,692	----	14	118	756

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: MENNONITE CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**295**	**34,039**	**264**	**$1,565,800**	**9**	**$6,886**	**279**	**$320,151**	**261**	**37,788**
Dakota-Montana	7	200	3	5,700	----	----	6	1,593	7	290
Eastern Amish Mennonite	15	3,567	14	96,550	----	----	15	30,632	14	3,894
Franconia	16	3,603	16	137,500	----	----	16	32,829	13	3,038
Illinois	14	1,822	14	102,600	----	----	14	47,265	13	2,448
Indiana-Michigan Mennonite	29	3,934	27	136,400	2	500	29	38,109	27	4,985
Iowa-Nebraska	11	1,728	11	53,200	----	----	11	13,750	9	1,879
Lancaster	79	10,450	77	666,700	2	3,700	78	66,952	70	10,450
Missouri-Kansas	31	1,993	25	61,400	1	136	29	18,761	26	2,565
Ohio	16	1,558	16	75,000	2	475	16	16,746	16	2,031
Pacific coast	7	598	5	15,200	1	75	7	11,699	7	1,092
Southwestern Pennsylvania	19	1,553	19	115,000	1	2,000	19	27,403	19	1,958
Virginia, Washington County, Md., and Franklin County, Pa	41	2,254	28	58,350	----	----	30	11,660	33	2,572
Washington County, Md., and Franklin County, Pa	10	779	9	42,200	----	----	9	2,752	7	586

WORK

In all departments of church activity—missionary, educational, and philanthropic—the Mennonite Church and the Amish Mennonite Church work together. There is a Mennonite Board of Missions and Charities, one member of which is elected from each of the Mennonite and Amish Mennonite conference districts.

The home missionary work is divided into evangelistic and city mission departments. The evangelistic department supplies needy congregations with ministers and provides congregations with evangelists to hold revival meetings. The city mission department conducts missions in Chicago, Kansas City, Kans., and some other cities.

The report for 1926 shows 68 missionaries, employed in 12 States, 11 churches aided, and contributions for the general home missionary work amounting to $104,313.

The first foreign mission station was opened in 1899, at Dhamtari, India. Six other stations have since been established, and a considerable amount of land has been acquired for an industrial department.

The report for 1926 shows 27 missionaries with 58 native helpers; 7 organized churches with 1,258 members; 16 schools, including a theological seminary, with a total attendance of 1,219 pupils; 11 charitable institutions with 930 inmates; and 1 hospital and 5 medical dispensaries, treating during the year 22,667 patients.

In 1917 mission work was opened in Argentina. There are now 18 missionaries at 7 stations and a church of 191 members.

Contributions amounting to $22,481 were made to missions in South America and $68,918 to missions in India. This is exclusive of $28,000 expended on new buildings for South American missions and $5,508 on new buildings for India.

The educational interests of the denomination are represented by 3 schools—Goshen College, at Goshen, Ind., supported jointly by the Mennonites and the Amish Mennonites; Hesston College, Hesston, Kans.; and Eastern Mennonite School at Harrisonburg, Va. The number of students in these 3 schools during the year was 690, and the amount contributed for their support was $21,819. The value of property used for educational purposes is estimated at $188,250, and there are endowments amounting to $43,000.

Philanthropic institutions under the care of the 2 bodies include 2 hospitals in which 107 patients were treated in 1926; 3 orphans' homes and 4 homes for the aged, the 7 homes having about 250 inmates. The amount contributed during the year was $19,141, the value of property was placed at $100,125, and the endowment at $40,000.

An unincorporated organization, to membership in which any member of any branch of the Mennonite bodies is eligible, has been formed for the purpose of rendering aid to any of its members who suffer loss of property by fire, lightning, or storm. The property of the members is entered at three-fourths of its actual value, and pro rata assessments are made annually to cover all losses of the preceding period. Another organization, similar in nature and purpose but limited in membership to the members of the Mennonite Church, is maintained in Lancaster County, Pa. There are similar organizations in other localities, and the total value of property entered upon the books of these organizations is upward of $12,000,000.

HUTTERIAN BRETHREN, MENNONITES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Hutterian Brethren, Mennonites, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Hutterian Brethren, Mennonites, consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: HUTTERIAN BRETHREN, MENNONITES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	6	1	5		
Members	700	27	673	3.9	96.1
Average per church	117	27	135		
Membership by sex:					
Male	347	11	336	3.2	96.8
Female	353	16	337	4.5	95.5
Males per 100 females	98.3	[3]	99.7		
Membership by age:					
Under 13 years	226		226		100.0
13 years and over	274	27	247	9.9	90.1
Age not reported	200		200		100.0
Per cent under 13 years [4]	45.2		47.8		
Church edifices:					
Number	5	1	4		
Value—Churches reporting	5	1	4		
Amount reported	$19,000	$1,000	$18,000	5.3	94.7
Average per church	$3,800		$4,500		
Expenditures during year:					
Churches reporting	3		3		
Amount reported	$9,645		$9,645		100.0
Current expenses and improvements	$1,645		$1,645		100.0
Benevolences, missions, etc	$8,000		$8,000		100.0
Average expenditure per church	$3,215		$3,215		
Sunday schools:					
Churches reporting	3	1	2		
Officers and teachers	15	6	9		
Scholars	115	20	95	17.4	82.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 6 active organizations of the Hutterian Brethren, all in the State of South Dakota. The total membership was 700, comprising 347 males and 353 females. The classification of membership by sex was reported by all of the 6 churches and the classification by age was reported by 5 churches, including 3 which reported members under 13 years of age.

Of the 5 churches reporting value of church edifices, none reported debt on such property, and there were no parsonages reported

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890; it was reported under the name of Bruederhoef Mennonite Church in 1890 and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: HUTTERIAN BRETHREN, MENNONITES

ITEM	1926	1916	1906 [1]	1890 [1]
Churches (local organizations)	6	17	8	5
Increase [2] over preceding census:				
Number	−11	9	3	
Per cent [3]				
Members	700	982	275	352
Increase [2] over preceding census:				
Number	−282	707	−77	
Per cent	−28.7	257.1	−21.9	
Average membership per church	117	58	34	70
Church edifices:				
Number	5	12	8	5
Value—Churches reporting	5	12	8	
Amount reported	$19,000	$11,100	$9,100	$4,500
Average per church	$3,800	$925	$1,138	
Debt—Churches reporting		1		
Amount reported		$109		
Parsonages:				
Value—Churches reporting		1		
Amount reported		$300		
Expenditures during year:				
Churches reporting	3			
Amount reported	$9,645			
Current expenses and improvements	$1,645			
Benevolences, missions, etc	$8,000			
Average expenditure per church	$3,215			
Sunday schools:				
Churches reporting	3	14		
Officers and teachers	15	16		
Scholars	115	605		

[1] Statistics are for Bruederhoef Mennonite Church.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: HUTTERIAN BRETHREN, MENNONITES

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	6	17	8	700	982	275	226	274	200	45.2
South Dakota	6	15	8	700	837	275	226	274	200	45.2
Montana		2			145					

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Jacob Huter, an Anabaptist minister of the sixteenth century, advocated the communistic conception of the ownership of property, and his followers, with other Anabaptists of widely varying creeds and practices, were bitterly persecuted. He himself, after being driven from place to place, was finally apprehended and burned at the stake at Innsbruck, in the Tyrol, in 1536, during what was probably the fiercest persecution suffered by any of the Anabaptist bodies in the sixteenth century. Despite the persecution, however, the community, which came to be known as the Hutterische Brueder, also the Hutterite Society, flourished, and at the beginning of the Thirty Years' War had 24 branches in Moravia. Although Joseph II had granted some of the Mennonites a certain measure of religious liberty, the Hutterites were at length driven from Austria and found a home successively in Rumania and Russia. In Russia many of them gave up the communistic idea. When their religious liberty was circumscribed by the imperial ukases of 1873 to 1875, they, together with many Russian Mennonites, came to the United States, settling in Bonhomme County, S. Dak., and its vicinity, in 1874, where they have prospered, and whence they have spread into adjoining counties. They still consider themselves Germans and use a peculiar dialect of the German language exclusively in their religious services and in their homes.

In doctrine the church is practically in accord with other Mennonite bodies, except in so far as it adheres to the communistic idea; and the same thing is true of its general polity.

During the World War and later many Hutterian Brethren moved to Canada, where conscription was not so strictly enforced as in the United States. This accounts, in part at least, for the decrease in numbers during the past 10 years.

WORK

Special attention is paid to education, and each community has a school. At the age of 3 years the children enter a primary school, where the instruction is of a religious nature. At the age of 6 years they are advanced to a higher grade, where the common branches are taught, in connection with Bible history and the articles of faith as embodied in the catechism. As a result of this custom, the use of the Bible as a basis of instruction is by no means confined to the Sunday schools. There is no illiteracy in any of their communities. A book of poems, of nearly 900 pages, has been recently published in German.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

CONSERVATIVE AMISH MENNONITE CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Conservative Amish Mennonite Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Conservative Amish Mennonite Church consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CONSERVATIVE AMISH MENNONITE CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	7	1	6		
Members	691	94	597	13.6	86.4
Average per church	99	94	100		
Membership by sex:					
Male	335	49	286	14.6	85.4
Female	356	45	311	12.6	87.4
Males per 100 females	94.1	[3]	92.0		
Membership by age:					
Under 13 years					
13 years and over	691	94	597	13.6	86.4
Church edifices:					
Number	8	1	7		
Value—Churches reporting	7	1	6		
Amount reported	$16,845	$1,200	$15,645	7.1	92.9
Average per church	$2,406		$2,608		
Expenditures during year:					
Churches reporting	5	1	4		
Amount reported	$2,718	$111	$2,607	4.1	95.9
Current expenses and improvements	$1,138	$111	$1,027	9.8	90.2
Benevolences, missions, etc	$1,580		$1,580		100.0
Average expenditure per church	$544		$652		
Sunday schools:					
Churches reporting	6		6		
Officers and teachers	99		99		
Scholars	871		871		100.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 7 active organizations of the Conservative Amish Mennonite Church, with 691 members. The classification of membership by sex and by age was reported by all of the 7 churches, none of which, however, reported any members under 13 years of age.

Of the 7 churches reporting value of church edifices, all reported "no debt" on such property and none reported parsonages.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916. This body appeared in this form for the first time in 1916. The different churches were formerly identified with the Amish Mennonites or the Old Order Amish Mennonites.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: CONSERVATIVE AMISH MENNONITE CHURCH

ITEM	1926	1916
Churches (local organizations)	7	13
Increase [1] over preceding census:		
Number	−6	
Per cent [2]		
Members	691	1,066
Increase [1] over preceding census:		
Number	−375	
Per cent	−35.2	
Average membership per church	99	82
Church edifices:		
Number	8	13
Value—Churches reporting	7	12
Amount reported	$16,845	$20,060
Average per church	$2,406	$1,672
Debt—Churches reporting		2
Amount reported		$250
Expenditures during year:		
Churches reporting	5	11
Amount reported	$2,718	$3,517
Current expenses and improvements	$1,138	$1,370
Benevolences, missions, etc.	$1,580	$2,147
Average expenditure per church	$544	$320
Sunday schools:		
Churches reporting	6	11
Officers and teachers	99	95
Scholars	871	882

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the Conservative Amish Mennonite Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for the State of Maryland, and for "Other States" in combination, the number and membership of the churches for the two censuses, 1926 and 1916, and also gives the data for Sunday schools in 1926.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CONSERVATIVE AMISH MENNONITE CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	7	1	6	691	94	597	335	356	94.1
East North Central:									
Indiana	1		1	142		142	75	67	
Illinois	1	1		94	94		49	45	
Michigan	1		1	42		42	22	20	
West North Central:									
Iowa	1		1	183		183	77	106	72.6
South Atlantic:									
Delaware	1		1	61		61	30	31	
Maryland	2		2	169		169	82	87	

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND SUNDAY SCHOOLS, 1926, BY STATES: CONSERVATIVE AMISH MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		SUNDAY SCHOOLS, 1926		
	1926	1916	1926	1916	Churches reporting	Officers and teachers	Scholars
United States	7	13	691	1,066	6	99	871
Maryland	2	3	169	120	2	26	250
Other States	5	10	522	946	4	73	621

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In the movement toward more aggressive work and a more liberal interpretation of the Confession of Faith among the Amish Mennonites, quite a number have abandoned certain features of the older churches. A number of congregations in the United States and a smaller number in Ontario holding the same or similar views have united in an annual conference, under the name of the Conservative Amish Mennonite Church.[2]

Most of the congregations have regular houses of worship, Sunday schools, and occasional evening meetings. The government of the church is more definitely congregational than in the Mennonite Church, and what is allowed or required by one congregation may not be in another.

The language generally used is German, though occasionally English is also used. The strict rules regarding attire, adhered to in the Old Order Amish Mennonite Church, are somewhat modified, though hooks and eyes are generally used instead of buttons for men's vests and coats.

WORK

This body has only made a beginning in missionary and philanthropic work. Until recently, whatever the churches contributed was applied through other Mennonite bodies, and in local benevolences and nondenominational enterprises, but at the annual conference in 1916 it was decided to do tentative missionary work in the Ozark Mountains, Mo., where only intermittent evangelistic efforts had up to that time been put forth; but the plan of opening a mission in that region, and later, of one in Detroit, was abandoned, and at present there is no established mission work. The church has founded a children's home at Grantsville, Md., for orphaned or dependent or needy children, regardless of race or parental religion. This home is used as a temporary abode for its inmates until suitable permanent homes are secured for them. In 1926 it had 71 inmates and the current expenses for the last fiscal year were $5,571. The total number of children admitted since the home was opened is 388.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

[2] See Mennonite bodies, p. 847.

OLD ORDER AMISH MENNONITE CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Old Order Amish Mennonite Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Old Order Amish Mennonite Church consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: OLD ORDER AMISH MENNONITE CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	71	14	57		
Members	6,006	1,217	4,789	20.3	79.7
Average per church	85	87	84		
Membership by sex:					
Male	2,874	568	2,306	19.8	80.2
Female	3,132	649	2,483	20.7	79.3
Males per 100 females	91.8	87.5	92.9		
Membership by age:					
Under 13 years	4	4			
13 years and over	5,755	1,138	4,617	19.8	80.2
Age not reported	247	75	172	30.4	69.6
Per cent under 13 years [3]	0.1	0.4			
Church edifices:					
Number	6	1	5		
Value—Churches reporting	5	1	4		
Amount reported	$20,300	$2,500	$17,800	12.3	87.7
Average per church	$4,060		$4,450		
Debt—Churches reporting	1		1		
Amount reported	$1,100		$1,100		100.0
Churches reporting "no debt" on church edifice	4	1	3		
Expenditures during year:					
Churches reporting	35	10	25		
Amount reported	$8,011	$2,901	$5,110	36.2	63.8
Current expenses and improvements	$2,407	$478	$1,929	19.9	80.1
Benevolences, missions, etc	$5,604	$2,423	$3,181	43.2	56.8
Average expenditure per church	$229	$290	$204		
Sunday schools:					
Churches reporting	13	3	10		
Officers and teachers	116	42	74	36.2	63.8
Scholars	898	335	563	37.3	62.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 71 active Old Order Amish Mennonite churches, with 6,006 members. The classification of membership by sex was reported by all of the 71 churches and the classification by age was reported by 65 churches, including, however, only 1 which reported any members under 13 years of age. There were no parsonages reported by this body.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: OLD ORDER AMISH MENNONITE CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	71	88	46	22
Increase [1] over preceding census:				
Number	−17	42	24	
Per cent [2]				
Members	6,006	7,665	5,043	2,038
Increase [1] over preceding census:				
Number	−1,659	2,622	3,005	
Per cent	−21.6	52.0	147.4	
Average membership per church	85	87	110	93
Church edifices:				
Number	6		4	1
Value—Churches reporting	5		4	
Amount reported	$20,300		$6,700	$1,500
Average per church	$4,060		$1,675	
Debt—Churches reporting	1			
Amount reported	$1,100			
Expenditures during year:				
Churches reporting	35	4		
Amount reported	$8,011	$406		
Current expenses and improvements	$2,407	$168		
Benevolences, missions, etc	$5,604	$238		
Average expenditure per church	$229	$102		
Sunday schools:				
Churches reporting	13	5	6	
Officers and teachers	116	19	66	
Scholars	898	242	493	

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Old Order Amish Mennonite Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church, and for this reason no table is given showing the value of church property and the debt on such property. The States omitted from Table 5 can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: OLD ORDER AMISH MENNONITE CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**71**	**14**	**57**	**6,006**	**1,217**	**4,789**	**2,874**	**3,132**	**91.8**
Middle Atlantic:									
Pennsylvania	13	------	13	1,471	--------	1,471	720	751	95.9
East North Central:									
Ohio	13	1	12	1,396	54	1,342	678	718	94.4
Indiana	12	7	5	1,213	791	422	566	647	87.5
Illinois	5	------	5	436	--------	436	202	234	86.3
Michigan	3	------	3	144	--------	144	69	75	--------
West North Central:									
Iowa	5	------	5	306	--------	306	145	161	90.1
Missouri	1	------	1	33	--------	33	16	17	--------
Nebraska	1	------	1	101	--------	101	51	50	--------
Kansas	9	3	6	446	167	279	211	235	89.8
South Atlantic:									
Delaware	1	1	------	63	63	--------	31	32	--------
Maryland	1	------	1	44	--------	44	21	23	--------
Virginia	1	------	1	62	--------	62	31	31	--------
West South Central:									
Oklahoma	3	------	3	137	--------	137	63	74	--------
Mountain:									
Montana	1	------	1	12	--------	12	5	7	--------
Pacific:									
Oregon	2	2	------	142	142	--------	65	77	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: OLD ORDER AMISH MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**71**	**88**	**46**	**6,006**	**7,665**	**5,043**	**4**	**5,755**	**247**	**0.1**
Pennsylvania	13	12	10	1,471	1,168	1,574	------	1,471	------	------
Ohio	13	20	9	1,396	2,256	1,245	------	1,396	------	------
Indiana	12	20	6	1,213	1,942	627	------	1,213	------	------
Illinois	5	6	4	436	508	267	------	436	------	------
Michigan	3	6	2	144	225	194	------	119	25	------
Iowa	5	5	2	306	583	211	------	306	------	------
Kansas	9	8	5	446	484	467	------	301	145	------
Maryland	1	------	3	44	--------	165	------	--------	44	------
Oklahoma	3	4	------	137	213	--------	------	137	------	------
Other States	7	7	5	413	286	293	4	376	33	1.1

[1] Based on membership with age classification reported.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: OLD ORDER AMISH MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**71**	**35**	**$8,011**	**$2,407**	**$5,604**	**13**	**116**	**898**
Pennsylvania	13	10	995	245	750			
Ohio	13	4	879	228	651	1	2	50
Indiana	12	9	1,921		1,921			
Iowa	5	3	318	25	293	3	16	168
Kansas	9	3	641		641	2	24	160
Other States	19	6	3,257	1,909	1,348	7	74	520

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

As the movement along more progressive lines in the Amish Mennonite Church developed,[2] resulting in a virtual reunion of the conservatively progressive element in that body with a kindred element in the Mennonite Church, it encountered not a little opposition from the more strictly conservative members. The result was a gradual separation and the organization of the Old Order Amish Mennonite Church about 1865. There have been three divisions on the question of the ban, but as the points of difference are difficult to define to those not familiar with the denomination, they are not presented in this statement.

DOCTRINE AND ORGANIZATION

The members are very strict in the exercise of the ban, or shunning of expelled members. They have few Sunday schools, no evening or protracted meetings, church conferences, missions, or benevolent institutions. They worship for the most part in private houses, and use the German language generally in their services. They do not associate in religious work with other bodies, and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons on coats and vests. They are, however, by no means a unit in all these things, and the line of distinction between them and other Amish Mennonites is in many cases not very clearly drawn. Some are constantly drawing nearer in their church relationship to the more progressive body which has affiliated with the Mennonite Church, and some of their congregations are liberal supporters of the missionary and charitable work conducted through the Mennonite Board of Missions and Charities.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

[2] See Mennonite bodies, p. 847.

CHURCH OF GOD IN CHRIST (MENNONITE)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of God in Christ (Mennonite) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of God in Christ (Mennonite) consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF GOD IN CHRIST (MENNONITE)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	26	3	23		
Members	1,832	163	1,669	8.9	91.1
Average per church	70	54	73		
Membership by sex:					
Male	808	79	729	9.8	90.2
Female	964	84	880	8.7	91.3
Sex not reported	60		60		
Males per 100 females	83.8	[3]	82.8		
Membership by age:					
Under 13 years					
13 years and over	872	13	859	1.5	98.5
Age not reported	960	150	810	15.6	84.4
Church edifices:					
Number	18	3	15		
Value—Churches reporting	18	3	15		
Amount reported	$78,850	$5,550	$73,300	7.0	93.0
Average per church	$4,381	$1,850	$4,887		
Debt—Churches reporting	2		2		
Amount reported	$4,709		$4,709		100.0
Churches reporting "no debt" on church edifice	4	1	3		
Expenditures during year:					
Churches reporting	18	2	16		
Amount reported	$7,705	$690	$7,015	9.0	91.0
Current expenses and improvements	$4,192	$50	$4,142	1.2	98.8
Benevolences, missions, etc	$1,863	$490	$1,373	26.3	73.7
Not classified	$1,650	$150	$1,500	9.1	90.9
Average expenditure per church	$428	$345	$438		
Sunday schools:					
Churches reporting	8	1	7		
Officers and teachers	45	3	42		
Scholars	436	14	422	3.2	96.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 26 active organizations of the Church of God in Christ (Mennonite), with 1,832 members. The classification of membership by sex was reported by 22 churches and the classification by age was reported by 9 churches, none of which, however, reported any members under 13 years of age. No parsonages were reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF GOD IN CHRIST (MENNONITE)

ITEM	1926	1916	1906	1890
Churches (local organizations)	26	21	18	18
Increase over preceding census:				
Number	5	3		
Per cent [1]				
Members	1,832	1,125	562	471
Increase over preceding census:				
Number	707	563	91	
Per cent	62.8	100.2	19.3	
Average membership per church	70	54	31	26
Church edifices:				
Number	18	16	2	3
Value—Churches reporting	18	14	2	
Amount reported	$78,850	$23,815	$1,600	$1,600
Average per church	$4,381	$1,701	$800	
Debt—Churches reporting	2	1		
Amount reported	$4,709	$400		
Expenditures during year:				
Churches reporting	18	17		
Amount reported	$7,705	$6,333		
Current expenses and improvements	$4,192	$3,423		
Benevolences, missions, etc	$1,863	$2,910		
Not classified	$1,650			
Average expenditure per church	$428	$373		
Sunday schools:				
Churches reporting	8	10		
Officers and teachers	45	40		
Scholars	436	675		

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of God in Christ (Mennonite) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified by age, so far as reported. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF GOD IN CHRIST (MENNONITE)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**26**	**3**	**23**	**1,832**	**163**	**1,669**	**808**	**964**	**60**	**83.8**
East North Central:										
Ohio	2	1	1	60	25	35	28	32	-------	-------
Michigan	2	------	2	150	-------	150	70	80	-------	-------
West North Central:										
Missouri	3	------	3	39	-------	39	8	6	25	-------
North Dakota	3	1	2	61	13	48	30	31	-------	-------
Kansas	11	------	11	1,123	-------	1,123	492	596	35	82.6
West South Central:										
Oklahoma	3	1	2	329	125	204	150	179	-------	83.8
Texas	1	------	1	20	-------	20	10	10	-------	-------
Pacific:										
California	1	------	1	50	-------	50	20	30	-------	-------

1 Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF GOD IN CHRIST (MENNONITE)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926	
	1926	1916	1906	1926	1916	1906	13 years and over	Age not reported
United States	**26**	**21**	**18**	**1,832**	**1,125**	**562**	**872**	**960**
Michigan	2	2	3	150	132	61	-------	150
Missouri	3	------	2	39	-------	58	14	25
North Dakota	3	------	------	61	-------	-------	36	25
Kansas	11	9	5	1,123	697	314	793	330
Oklahoma	3	3	------	329	155	-------	29	300
Texas	1	3	------	20	69	-------	-------	20
Other States	3	4	8	110	72	129	-------	110

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF GOD IN CHRIST (MENNONITE)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**26**	**18**	**18**	**$78,850**	**2**	**$4,709**
Kansas	11	10	10	47,500	2	4,709
Other States	15	8	8	31,350	-------	-------

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF GOD IN CHRIST (MENNONITE)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	26	18	$7,705	$4,192	$1,863	$1,650	8	45	436
Kansas	11	9	6,209	4,142	1,167	900	4	31	347
Oklahoma	3	3	435	----------	85	350	1	3	17
Other States	12	6	1,061	50	611	400	3	11	72

HISTORY, DOCTRINE, AND ORGANIZATION [1]

Largely owing to the difficulty of communication between different sections of the country, the same general reform movement which resulted in the development of the Amish Mennonite Church in Europe and the Reformed Mennonite Church in Pennsylvania occasioned in 1859 the organization in Ohio of the Church of God in Christ as a separate body. The leader in this movement was John Holdeman, who was born in Ohio in 1832 and united with the Mennonite Church at the age of 21 years. At the age of 25 years, believing that he was called of God to preach, but not being recognized by the church as a properly ordained preacher, he began to hold independent services and soon gathered a company of followers. Asserting that the Mennonite Church had shifted from the old foundation, he directed his efforts chiefly toward the reestablishment and maintenance of the order and discipline of the church as he understood it had been in Menno Simons' time. This included particularly the strict exercise of the ban, or the shunning of expelled members, and the refusal of fellowship with those of other denominations. Holdeman traveled extensively in an effort to bring others to his views, and in 1859 the full organization of the body was completed. As the Russian Mennonites began to come into the country in 1870, several hundred of them joined the movement.

As the years passed by, and even before the death of Holdeman in 1900, the views on discipline were considerably relaxed, and since his death, largely through the influence of the Russian Mennonite membership, increasing leniency has appeared in the attitude of the denomination toward other religious bodies, especially toward the parent body.

In addition to the strict interpretation of the letter of the Confession of Faith, some characteristic doctrines are taught, notable among them being the refusal to take interest on money loaned, which is called usury and considered wrong.

A biweekly periodical called the Messenger of Truth with a circulation of about a thousand copies, printed at Scottdale, Pa., is the official organ of the denomination.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

OLD ORDER MENNONITE CHURCH (WISLER)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Old Order Mennonite Church (Wisler) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Old Order Mennonite Church (Wisler) consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: OLD ORDER MENNONITE CHURCH (WISLER)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	19	2	17		
Members	2,227	75	2,152	3.4	96.6
Average per church	117	38	127		
Membership by sex:					
Male	1,083	34	1,049	3.1	96.9
Female	1,144	41	1,103	3.6	96.4
Males per 100 females	94.7	[3]	95.1		
Membership by age:					
Under 13 years					
13 years and over	2,047	75	1,972	3.7	96.3
Age not reported	180		180		100.0
Church edifices:					
Number	19	1	18		
Value—Churches reporting	18	1	17		
Amount reported	$68,700	$3,000	$65,700	4.4	95.6
Average per church	$3,817		$3,865		
Expenditures during year:					
Churches reporting	12	1	11		
Amount reported	$2,504	$100	$2,404	4.0	96.0
Current expenses and improvements	$376	$75	$301	19.9	80.1
Benevolences, missions, etc	$2,128	$25	$2,103	1.2	98.8
Average expenditure per church	$209		$219		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 19 active organizations of the Old Order Mennonite Church (Wisler), with 2,227 members. The classification of membership by sex was reported by all of the 19 churches and the classification by age was reported by 17 churches, none of which, however, reported any members under 13 years of age.

Of the 18 churches reporting value of church edifices, none reported debt on such property; no parsonages were reported; and the church maintains no Sunday schools.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: OLD ORDER MENNONITE CHURCH (WISLER)

ITEM	1926	1916	1906	1890
Churches (local organizations)	19	22	9	15
Increase [1] over preceding census:				
Number	−3	13	−6	----
Per cent [2]	----	----	----	----
Members	2,227	1,608	655	610
Increase over preceding census:				
Number	619	953	45	----
Per cent	38.5	145.5	7.4	----
Average membership per church	117	73	73	41
Church edifices:				
Number	19	23	10	12
Value—Churches reporting	18	18	9	----
Amount reported	$68,700	$43,900	$17,950	$8,015
Average per church	$3,817	$2,439	$1,994	----
Expenditures during year:				
Churches reporting	12	5	----	----
Amount reported	$2,504	$185	----	----
Current expenses and improvements	$376	$185	----	----
Benevolences, missions, etc.	$2,128	----	----	----
Average expenditure per church	$209	$37	----	----

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Old Order Mennonite Church (Wisler) by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified by age, so far as reported. Table 5 shows, for 1926 alone, the value of church property and the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc. Separate presentation in Table 5 is limited to those States in which three or more churches reported the value of church edifices, in order to avoid disclosing the financial statistics of any individual church. The States omitted from Table 5 can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: OLD ORDER MENNONITE CHURCH (WISLER)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**19**	**2**	**17**	**2,227**	**75**	**2,152**	**1,083**	**1,144**	**94.7**
Middle Atlantic:									
Pennsylvania	6	----	6	1,600	----	1,600	800	800	100.0
East North Central:									
Ohio	6	2	4	272	75	197	121	151	80.1
Indiana	4	----	4	122	----	122	55	67	----
Michigan	1	----	1	53	----	53	27	26	----
South Atlantic:									
Virginia	2	----	2	180	----	180	80	100	80.0

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: OLD ORDER MENNONITE CHURCH (WISLER)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926	
	1926	1916	1906	1926	1916	1906	13 years and over	Age not reported
United States	**19**	**22**	**9**	**2,227**	**1,608**	**655**	**2,047**	**180**
Pennsylvania	6	7	------	1,600	960	----------	1,600	-------
Ohio	6	8	6	272	275	353	272	-------
Indiana	4	4	2	122	155	241	122	-------
Other States	3	3	1	233	218	61	53	180

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH EXPENDITURES, BY STATES, 1926: OLD ORDER MENNONITE CHURCH (WISLER)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR			
			Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.
United States	**19**	**19**	**18**	**$68,700**	**12**	**$2,504**	**$376**	**$2,128**
Pennsylvania	6	6	6	30,000	6	2,000	----------	2,000
Ohio	6	5	5	16,200	4	329	271	58
Indiana	4	5	4	14,500	------	(1)	(1)	(1)
Other States[2]	3	3	3	8,000	2	175	105	70

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for expenditures include data for 1 church in Indiana.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The development of the progressive movement in the Menonnite Church about the middle of the nineteenth century was accompanied by considerable opposition, manifesting itself especially in regard to the introduction of the English language into the church services, the practice of holding evening meetings, revival meetings, Sunday schools, and certain other "innovations" which were regarded as unorthodox. Other minor matters, magnified into important issues, were added to these differences of opinion, and under the lead of Jacob Wisler, the first Mennonite bishop in Indiana, a separation took place in 1870. He was disowned by the Menonnite Church, and, although various efforts at reconciliation were subsequently made, he and a small following in Indiana and Ohio formed a separate conference, claiming to be the real Mennonite Church.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

In 1886 the corresponding conservative element of the Mennonite Church in Canada formed a separate body along practically the same lines; others again in Pennsylvania in 1893 and in Virginia in 1901. All of these separated bodies are now united in their work and with few exceptions oppose Sunday schools, the use of the English language in public worship, evening and revival meetings, higher education, and missions.

The division reported 10 years ago in regard to the use of telephones still persists in the West, though in Lancaster County, Pa., the church is not divided, and the eastern wing acknowledges both western branches as in fellowship with themselves. It would be difficult to report these bodies otherwise than as one.

In matters of doctrine the Old Order Mennonites adhere very strictly to the Dort Confession of Faith. Each section has a separate district conference. There is no church periodical, and no organized charitable work, though the individual members are generous in case of need among themselves.

REFORMED MENNONITE CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Mennonite Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Reformed Mennonite Church consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED MENNONITE CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	31	6	25		
Members	1,117	177	940	15.8	84.2
Average per church	36	30	38		
Membership by sex:					
Male	387	41	346	10.6	89.4
Female	652	90	562	13.8	86.2
Sex not reported	78	46	32		
Males per 100 females	59.4	[3]	61.6		
Membership by age:					
Under 13 years					
13 years and over	1,039	131	908	12.6	87.4
Age not reported	78	46	32		
Church edifices:					
Number	28	5	23		
Value—Churches reporting	28	5	23		
Amount reported	$108,800	$14,800	$94,000	13.6	86.4
Average per church	$3,886	$2,960	$4,087		
Expenditures during year:					
Churches reporting	27	4	23		
Amount reported	$20,565	$1,715	$18,850	8.3	91.7
Current expenses and improvements	$8,508	$296	$8,212	3.5	96.5
Benevolences, missions, etc	$11,232	$994	$10,238	8.8	91.2
Not classified	$825	$425	$400	51.5	48.5
Average expenditure per church	$762	$429	$820		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 31 active organizations of the Reformed Mennonite Church, with 1,117 members. The classification of membership by sex and by age was reported by 29 churches, none of which, however, reported any members under 13 years of age.

Of the 28 churches reporting value of church edifices, all reported "no debt" on such property; no parsonages were reported; and the church maintains no Sunday schools.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: REFORMED MENNONITE CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	31	29	34	34
Increase [1] over preceding census:				
Number	2	−5	----	----
Per cent [2]	----	----	----	----
Members	1,117	1,281	2,079	1,655
Increase [1] over preceding census:				
Number	−164	−798	424	----
Per cent	−12.8	−38.4	25.6	----
Average membership per church	36	44	61	49
Church edifices:				
Number	28	29	29	29
Value—Churches reporting	28	29	29	----
Amount reported	$108,800	$85,965	$52,650	$52,650
Average per church	$3,886	$2,964	$1,816	----
Expenditures during year:				
Churches reporting	27	27	----	----
Amount reported	$20,565	$5,606	----	----
Current expenses and improvements	$8,508	$2,117	----	----
Benevolences, missions, etc.	$11,232	$3,489	----	----
Not classified	$825	----	----	----
Average expenditure per church	$762	$208	----	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Reformed Mennonite Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified by age, so far as reported. Table 5 shows, for 1926 alone, the value of church property and the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc. Separate presentation in Table 5 is limited to those States in which three or more churches reported the value of church edifices and expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED MENNONITE CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**31**	**6**	**25**	**1,117**	**177**	**940**	**387**	**652**	**78**	**59.4**
Middle Atlantic:										
New York	3	----	3	60	----	60	25	35	----	----
Pennsylvania	17	2	15	632	75	557	205	349	78	58.7
East North Central:										
Ohio	5	1	4	215	36	179	86	129	----	66.7
Indiana	1	1	----	27	27	----	8	19	----	----
Illinois	1	1	----	32	32	----	11	21	----	----
Michigan	1	----	1	99	----	99	37	62	----	----
West North Central:										
Missouri	1	----	1	9	----	9	2	7	----	----
Nebraska	1	1	----	7	7	----	2	5	----	----
Kansas	1	----	1	36	----	36	11	25	----	----

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REFORMED MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926	
	1926	1916	1906	1926	1916	1906	13 years and over	Age not reported
United States	**31**	**29**	**34**	**1,117**	**1,281**	**2,079**	**1,039**	**78**
New York	3	3	3	60	85	137	60	-------
Pennsylvania	17	14	16	632	671	1,218	554	78
Ohio	5	7	7	215	317	477	215	-------
Michigan	1	2	3	99	108	63	99	-------
Other States	5	3	5	111	100	184	111	-------

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH EXPENDITURES, BY STATES, 1926: REFORMED MENNONITE CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices and expenditures]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR				
			Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified
United States	**31**	**28**	**28**	**$108,800**	**27**	**$20,565**	**$8,508**	**$11,232**	**$825**
New York	3	3	3	5,000	3	450	200	250	-------
Pennsylvania	17	15	15	77,300	15	16,472	7,631	8,416	425
Ohio	5	5	5	15,500	5	2,163	291	1,872	-------
Other States	6	5	5	11,000	4	1,480	386	694	400

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

A movement among the Mennonites in Pennsylvania along practically the same lines as that which, under the leadership of Jacob Ammon, had resulted in the division in Europe in 1698 was inaugurated by Francis Herr and his son John Herr and resulted in 1812 in the organization of the Reformed Mennonite Church, with John Herr as pastor and bishop. He condemned the church as "a corrupt and dead body," and labored for the restoration of purity in teaching and the maintenance of discipline.

The Reformed Mennonites accept the 18 articles of the Dort Confession and retain the general features of church organization of the Mennonite Church. Although they do not hold conferences, and have no published discipline for the guidance and regulation of the church body, they are very strict in their discipline, especially in the use of the ban, have no fellowship whatever with other religious bodies, and hold that the doctrine of nonresistance is one of the cardinal principles of the gospel.

They have no Sunday schools, no educational institutions, and no missionary work, home or foreign, but are very zealous in the performance of every known duty within the confines of their religious life. They are charitable toward those in need, honest and industrious, and generally prosperous.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the General Conference of the Mennonite Church of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the General Conference of the Mennonite Church of North America consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	136	19	117	14.0	86.0
Members	21,582	3,106	18,476	14.4	85.6
Average per church	159	163	158		
Membership by sex:					
Male	7,805	1,220	6,585	15.6	84.4
Female	8,638	1,508	7,130	17.5	82.5
Sex not reported	5,139	378	4,761	7.4	92.6
Males per 100 females	90.4	80.9	92.4		
Membership by age:					
Under 13 years	8	6	2		
13 years and over	18,706	2,770	15,936	14.8	85.2
Age not reported	2,868	330	2,538	11.5	88.5
Per cent under 13 years [3]	(4)	0.2	(4)		
Church edifices:					
Number	131	19	112	14.5	85.5
Value—Churches reporting	130	18	112	13.8	86.2
Amount reported	$1,212,350	$330,600	$881,750	27.3	72.7
Average per church	$9,326	$18,367	$7,873		
Debt—Churches reporting	13	5	8		
Amount reported	$20,995	$15,600	$5,395	74.3	25.7
Churches reporting "no debt" on church edifice	98	10	88		
Parsonages:					
Value—Churches reporting	22	4	18		
Amount reported	$112,850	$32,000	$80,850	28.4	71.6
Debt—Churches reporting	4	1	3		
Amount reported	$6,700	$2,000	$4,700	29.9	70.1
Churches reporting "no debt" on parsonage	13	2	11		
Expenditures during year:					
Churches reporting	131	18	113	13.7	86.3
Amount reported	$378,794	$65,489	$313,305	17.3	82.7
Current expenses and improvements	$196,411	$41,205	$155,206	21.0	79.0
Benevolences, missions, etc.	$182,383	$24,284	$158,099	13.3	86.7
Average expenditure per church	$2,892	$3,638	$2,773		
Sunday schools:					
Churches reporting	130	18	112	13.8	86.2
Officers and teachers	1,923	325	1,598	16.9	83.1
Scholars	23,537	3,237	20,300	13.8	86.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.
[4] Less than one-tenth of 1 per cent.

The data given for 1926 represent 136 active organizations of the General Conference of the Mennonite Church of North America, with 21,582 members. The classification of membership by sex was reported by 98 churches and the classification by age was reported by 121 churches, including, however, only 5 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. Figures for 1890 include those for the Apostolic Mennonite Church, which united with this denomination between 1890 and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

ITEM	1926	1916	1906	[1] 1890
Churches (local organizations)	136	113	90	47
Increase over preceding census:				
Number	23	23	43	----
Per cent [2]	20.4	----	----	----
Members	21,582	15,407	11,661	5,879
Increase over preceding census:				
Number	6,175	3,746	5,782	----
Per cent	40.1	32.1	98.4	----
Average membership per church	159	136	130	125
Church edifices:				
Number	131	107	89	44
Value—Churches reporting	130	106	84	----
Amount reported	$1,212,350	$544,560	$303,400	$120,550
Average per church	$9,326	$5,137	$3,612	----
Debt—Churches reporting	13	14	9	----
Amount reported	$20,995	$15,400	$5,690	----
Parsonages:				
Value—Churches reporting	22	11	9	----
Amount reported	$112,850	$22,200	$19,050	----
Debt—Churches reporting	4	----	----	----
Amount reported	$6,700	----	----	----
Expenditures during year:				
Churches reporting	131	107	----	----
Amount reported	$378,794	$149,237	----	----
Current expenses and improvements	$196,411	$72,813	----	----
Benevolences, missions, etc	$182,383	$76,424	----	----
Average expenditure per church	$2.892	$1,395	----	----
Sunday schools:				
Churches reporting	130	105	84	----
Officers and teachers	1,923	1,377	1,148	----
Scholars	23,537	17,594	12,472	----

[1] Statistics for 1890 include the Apostolic Mennonite Church, consolidated between 1890 and 1906 with this denomination.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the General Conference of the Mennonite Church of North America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches

reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the General Conference of the Mennonite Church of North America, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**136**	**19**	**117**	**21,582**	**3,106**	**18,476**	**7,805**	**8,638**	**5,139**	**90.4**
Middle Atlantic:										
Pennsylvania	25	10	15	2,982	1,494	1,488	843	1,092	1,047	77.2
East North Central:										
Ohio	7	1	6	2,002	105	1,897	393	422	1,187	93.1
Indiana	3	1	2	1,215	129	1,086	559	656	-------	85.2
Illinois	2	1	1	208	50	158	102	106	-------	96.2
West North Central:										
Minnesota	7	-------	7	1,092	-------	1,092	424	508	160	83.5
Iowa	4	-------	4	1,042	-------	1,042	484	558	-------	86.7
Missouri	1	-------	1	160	-------	160	-------	-------	160	-------
North Dakota	3	-------	3	239	-------	239	24	21	194	-------
South Dakota	6	-------	6	1,263	-------	1,263	629	634	-------	99.2
Nebraska	4	1	3	1,010	330	680	499	511	-------	97.7
Kansas	35	3	32	6,657	587	6,070	2,360	2,534	1,763	93.1
West South Central:										
Oklahoma	19	-------	19	1,595	-------	1,595	486	576	533	84.4
Texas	1	-------	1	63	-------	63	35	28	-------	-------
Mountain:										
Montana	2	-------	2	212	-------	212	98	84	30	-------
Idaho	2	-------	2	221	-------	221	116	105	-------	110.5
Colorado	2	-------	2	52	-------	52	24	28	-------	-------
Pacific:										
Washington	4	-------	4	336	-------	336	167	169	-------	98.8
Oregon	2	-------	2	222	-------	222	87	70	65	-------
California	7	2	5	1,011	411	600	475	536	-------	88.6

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In March, 1859, two small Mennonite congregations in Lee County, Iowa, composed of immigrants from southern Germany, held a conference to discuss the possible union of all the Mennonite bodies in America. Until that time, while in a general way the different organizations had held to the same doctrines, they had not cooperated actively, or at least had taken no concerted part in any particular work. The resolutions adopted at this meeting drew the attention of all the Mennonite bodies. Among those especially interested was John Oberholzer, of Bucks County, Pa., who had taken advanced ground in the matter of aggressive work, and, together with 16 other ministers, having been charged with

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**136**	**113**	**90**	**21,582**	**15,407**	**11,661**	**8**	**18,706**	**2,868**	([2])
Pennsylvania	25	18	14	2,982	1,992	1,675	2	2,724	256	0.1
Ohio	7	8	9	2,002	1,954	1,526	------	2,002	-------	-------
Indiana	3	1	2	1,215	904	920	1	1,214	-------	0.1
Minnesota	7	6	1	1,092	990	262	------	763	329	-------
Iowa	4	2	4	1,042	408	767	------	1,042	-------	-------
North Dakota	3	2	------	239	107	-------	------	194	45	-------
South Dakota	6	5	5	1,263	769	562	1	1,047	215	0.1
Nebraska	4	6	5	1,010	927	679	------	150	860	-------
Kansas	35	27	21	6,657	4,937	3,581	1	5,493	1,163	([2])
Oklahoma	19	15	18	1,595	915	1,145	------	1,595	-------	-------
Montana	2	4	1	212	111	5	------	212	-------	-------
Idaho	2	3	------	221	257	-------	------	221	-------	-------
Washington	4	2	1	336	124	38	------	336	-------	-------
California	7	8	2	1,011	560	100	3	1,008	-------	0.3
Other States	8	6	7	705	452	401	------	705	-------	-------

[1] Based on membership with age classification reported. [2] Less than one-tenth of 1 per cent.

insubordination to the then established form of church government in his conference and having been disowned by that conference, had organized a separate conference in eastern Pennsylvania in October, 1847. The publication by Oberholzer of the Religiöser Botschafter, founded in 1852 and later styled Christliches Volksblatt, gave wide publicity and strong support to the new union movement, which promised to advance along broader and more liberal lines than his conference had permitted. The Iowa congregations extended a general invitation to all Mennonite congregations and conferences, and in May, 1860, at West Point, Iowa, the first effort was made to hold a general conference of Mennonites in America. While this conference was not completely representative, questions of education, missions, and unity were discussed, and the organization of the General Conference of Mennonites in America was brought about. On the basis of uniting in the support of mission work, other congregations were soon added, and the membership and influence of the body grew rapidly. Many of the congregations whose members had come from Russia and Germany since 1850, and who had become acquainted with the movement before leaving Europe, joined the new organization. Among the Amish Mennonites who came from Europe and settled in Ohio about 1840 were some who favored greater leniency in discipline, and who separated from the Amish body on that account. They were known as the Apostolic Mennonite Church, but since the organization of the General Conference of Mennonites they have affiliated with that body.

The church is well organized and aggressive in the various lines of Christian effort, and is rapidly increasing in numbers in the United States and Canada.

DOCTRINE

In doctrine this body is, with few exceptions, in strict accord with other Mennonites, the main difference being that in most of the congregations the passage in I Corinthians XI, 4–15, is not understood as making obligatory the use of a covering for the head of female members during prayer and worship,

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**136**	**131**	**130**	**$1,212,350**	**13**	**$20,995**	**22**	**$112,850**	**4**	**$6,700**
Pennsylvania	25	25	25	259,400	4	8,300	-----	(1)	-----	(1)
Ohio	7	7	7	149,000	-----	-----	-----	(1)	-----	-----
Indiana	3	3	3	87,500	-----	-----	-----	(1)	-----	-----
Minnesota	7	7	7	41,000	-----	-----	-----	-----	-----	-----
Iowa	4	4	4	46,000	-----	-----	3	18,600	-----	-----
North Dakota	3	3	3	14,500	-----	-----	-----	-----	-----	-----
South Dakota	6	6	6	53,400	1	1,620	-----	(1)	-----	(1)
Nebraska	4	5	4	31,000	-----	-----	-----	-----	-----	-----
Kansas	35	34	34	296,100	5	4,650	4	12,500	-----	-----
Oklahoma	19	17	17	54,200	-----	-----	-----	(1)	-----	-----
Washington	4	4	4	26,500	1	150	-----	-----	-----	-----
California	7	7	7	92,700	1	6,000	-----	(1)	-----	-----
Other States [2]	12	9	9	61,050	1	275	15	81,750	4	6,700

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 9 churches in Pennsylvania, Ohio, Indiana, South Dakota, Oklahoma, and California.

and that the passage in John XIII, 4–15, is not generally believed to command the institution of an ordinance (that of foot washing) to be observed according to the example there described. In the matter of conformity to the world, some congregations adhere less strictly than others to the articles of faith adopted by the body as a whole. Their common ground of union is contained in the following confession:

This conference recognizes and acknowledges the sacred Scriptures of the Old and New Testaments as the only and infallible rule of faith and life; for "other foundation can no man lay than that is laid, which is Jesus Christ." In matters of faith it is therefore required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the refusal of all oaths, the Christ-taught doctrine of peace and nonresistance, and the practice of a scriptural church discipline.

ORGANIZATION

The local church is autonomous in its government, although appeal may be made to the local and district conferences, which meet annually. The General Conference meets every three years, and is not a legislative, but an advisory body, having no power to act in any way prejudicial to the rights of the individual congregations. Any congregation of any Mennonite body, upon agreeing to and adopting the constitution, may become a member of the General Conference on approval by a majority vote of the conference, every congregation having 1 vote for every 30 communicant members or fraction thereof. This conference elects officers and a board of 9 trustees of which 3 members are chosen at each regular meeting. It also chooses a Board of Home Missions, a Board of Foreign Missions, and a Board of Publication.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**136**	**131**	**$378,794**	**$196,411**	**$182,383**	**130**	**1,923**	**23,537**
Pennsylvania	25	22	45,383	32,888	12,495	24	300	2,551
Ohio	7	7	36,448	20,512	15,936	7	156	2,022
Indiana	3	3	29,252	8,894	20,358	3	86	1,599
Minnesota	7	6	17,213	4,652	12,561	7	82	1,166
Iowa	4	4	14,885	9,267	5,618	4	120	898
North Dakota	3	3	2,464	1,125	1,339	3	23	305
South Dakota	6	6	25,969	12,860	13,109	6	107	1,540
Nebraska	4	4	19,811	8,070	11,741	4	74	1,302
Kansas	35	35	111,082	49,095	61,987	32	488	6,951
Oklahoma	19	19	18,087	10,590	7,497	18	146	1,899
Washington	4	4	20,608	18,528	2,080	4	61	431
California	7	7	18,378	9,074	9,304	7	107	1,282
Other States	12	11	19,214	10,856	8,358	11	173	1,591

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**136**	**21,582**	**130**	**$1,212,350**	**13**	**$20,995**	**131**	**$378,794**	**130**	**23,537**
Eastern	25	2,982	25	259,400	4	8,300	22	45,383	24	2,551
Middle	17	4,627	17	326,500	----	----------	17	87,680	17	5,074
Northern	20	3,386	19	130,150	1	1,620	18	57,985	20	4,051
Pacific	15	1,790	14	130,200	2	6,150	15	47,600	15	2,307
Western	59	8,797	55	366,100	6	4,925	59	140,146	54	9,554

WORK

Home missionary work is carried on through the agency of the Board of Home Missions, and has for its object the supplying of small and needy congregations with ministers, the sending of evangelists to localities where the gospel is seldom preached, and the conducting of missions in cities. The report for 1926 shows 27 missionaries employed in this work, 7 of these on part time. The contributions amounted to $26,000. Besides this work of the General Conference the 6 district conferences have also assisted small groups in their respective districts to the extent of about $10,000.

The work among the Indians of this country is under the care of the Board of Foreign Missions. It is done among the Cheyennes in Oklahoma and Montana, the Arapahoes in Oklahoma, and the Hopis in Arizona. There are 12 churches and 562 members, and the value of the property at 12 stations is $60,000. The

foreign board also has charge of the work in the Central Provinces, India, and in the province of Chihli, China. The report for 1926 shows 10 stations and 44 outstations and preaching places; 61 American missionaries, 252 native helpers; 12 churches with 1,712 members; 112 schools, with 2,769 pupils and 132 teachers; 7 dispensaries, treating 23,701 patients; a leper home with 500 inmates; 2 orphanages with 214 children; and 55 Sunday schools with 3,783 pupils. The value of the property in these mission fields is $264,000, and the amount contributed for the work in 1926 was $120,000.

The educational institutions that receive the major part of their support from the General Conference churches are 2 colleges, 1 academy, and 1 seminary, with a total enrollment of about 1,000. These institutions are at the present time conducting an endowment campaign for $1,250,000. The value of their real estate, equipment, and present endowment is about $2,000,000. The enrollment at 9 preparatory schools in 1926 was over 200. The 86 Christian Endeavor societies had a membership of 8,403. The Mennonite Book Concern, Berne, Ind., is Conference property. The church papers are 2 weekly papers, 1 of which is in German; a bilingual monthly; a mission quarterly in both languages; a German and an English yearbook; and German Sunday school quarterlies.

The philanthropic work of the denomination in 1926 included a home for the aged and five hospitals, of which some combine hospital, training school, and home for the aged. Over 3,000 patients received treatment in the last year. The total property value approaches $750,000. Tons of clothing and thousands of dollars have been sent to over 18,000 coreligionists who have been enabled to escape persecution in Russia and have found welcome asylum in Canada.

DEFENSELESS MENNONITES

STATISTICS

The data given for 1926 represent 10 active churches of the Defenseless Mennonites, all reported as being in rural territory. The total membership was 1,060, comprising 469 males and 591 females. The classification of membership by sex was reported by all of the 10 churches and the classification by age was reported by 9 churches, including 5 which reported members under 13 years of age. There was no debt on the two parsonages reported.

The membership of the Defenseless Mennonites consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

Comparative data, 1890–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 1.—COMPARATIVE SUMMARY, 1890 TO 1926: DEFENSELESS MENNONITES

ITEM	1926	1916	1906	1890
Churches (local organizations)	10	11	14	9
Increase [1] over preceding census:				
Number	−1	−3	5	----------
Per cent [2]	----------	----------	----------	----------
Members	1,060	854	967	856
Increase [1] over preceding census:				
Number	206	−113	111	----------
Per cent	24.1	−11.7	13.0	----------
Average membership per church	106	78	69	95
Church edifices:				
Number	10	11	13	8
Value—Churches reporting	10	11	13	----------
Amount reported	$87,200	$33,500	$16,800	$10,540
Average per church	$8,720	$3,045	$1,292	----------
Debt—Churches reporting	1	1	----------	----------
Amount reported	$4,500	$500	----------	----------
Parsonages:				
Value—Churches reporting	2	----------	1	----------
Amount reported	$6,500	----------	$500	----------
Expenditures during year:				
Churches reporting	10	10	----------	----------
Amount reported	$37,001	$10,241	----------	----------
Current expenses and improvements	$13,611	$6,057	----------	----------
Benevolences, missions, etc	$23,390	$4,184	----------	----------
Average expenditure per church	$3,700	$1,024	----------	----------
Sunday schools:				
Churches reporting	10	10	13	----------
Officers and teachers	154	144	142	----------
Scholars	1,386	1,423	1,102	----------

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Defenseless Mennonites by States. Table 2 gives for each State the number and membership of the churches and the membership classified by sex. Table 3 gives for selected States the number and membership of the churches for the three censuses

from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property, for 1926 alone. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: DEFENSELESS MENNONITES

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	TOTAL MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	**10**	**1,060**	**469**	**591**	**79.4**
East North Central:					
Ohio	3	376	179	197	90.9
Indiana	4	387	164	223	73.5
Illinois	2	247	106	141	75.2
West North Central:					
Kansas	1	50	20	30	----------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: DEFENSELESS MENNONITES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**10**	**11**	**14**	**1,060**	**854**	**967**	**69**	**824**	**167**	**7.7**
Ohio	3	4	3	376	288	219	2	374	--------	0.5
Indiana	4	3	4	387	315	250	55	332	--------	14.2
Other States	3	4	7	297	251	498	12	118	167	9.2

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION.[1]

DENOMINATIONAL HISTORY

About 1860 certain members of the Amish Mennonite Church, under the lead of Henry Egli, separated from that body on the ground that the church did not emphasize sufficiently the need of a definite experience of conversion.

In general doctrine and polity they are not distinguishable from the Mennonite Church, with which body they maintain fraternal relations and in whose educational work they share.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: DEFENSELESS MENNONITES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**10**	**10**	**10**	**$87,200**	**1**	**$4,500**	**2**	**$6,500**
Ohio	3	3	3	36,500	1	4,500	------	------
Indiana	4	4	4	29,000	------	------	------	(1)
Other States [2]	3	3	3	21,700	------	------	2	6,500

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 1 church in Indiana.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: DEFENSELESS MENNONITES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**10**	**10**	**$37,001**	**$13,611**	**$23,396**	**10**	**154**	**1,386**
Ohio	3	3	10,410	3,249	7,161	3	53	477
Indiana	4	4	16,725	9,650	7,075	4	56	509
Other States	3	3	9,866	712	9,154	3	45	400

WORK

In 1926 this denomination employed 2 home missionary and 2 city mission workers and contributed for their support $2,300. It has an orphanage at Flanagan, Ill., which during the year provided for 75 children and 7 workers, who receive their support from donations. The value of the orphanage property is estimated at $128,000.

The foreign work is carried on in connection with the Central Conference of Mennonites, under the name of the Congo Inland Mission. There are 4 stations occupied in West Central Africa, with 12 missionaries and a membership of about 200. Contributions for foreign work were $16,965. For charitable purposes not specified about $2,500 was contributed.

The denomination has no educational institution of its own, but contributes to the support of Bluffton Mennonite College and Seminary, Bluffton, Ohio, Fort Wayne Bible Training School, and Moody Bible Institute. There is also a Brotherhood Aid Association.

MENNONITE BRETHREN IN CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Mennonite Brethren in Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Mennonite Brethren in Christ consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: MENNONITE BRETHREN IN CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	99	41	58		
Members	5,882	3,117	2,765	53.0	47.0
Average per church	59	76	48		
Membership by sex:					
Male	1,911	1,069	842	55.9	44.1
Female	2,914	1,721	1,193	59.1	40.9
Sex not reported	1,057	327	730	30.9	69.1
Males per 100 females	65.6	62.1	70.6		
Membership by age:					
Under 13 years	365	258	107	70.7	29.3
13 years and over	4,202	2,415	1,787	57.5	42.5
Age not reported	1,315	444	871	33.8	66.2
Per cent under 13 years [3]	8.0	9.7	5.6		
Church edifices:					
Number	99	43	56		
Value—Churches reporting	90	39	51		
Amount reported	$544,643	$382,850	$161,793	70.3	29.7
Average per church	$6,052	$9,817	$3,172		
Debt—Churches reporting	22	17	5		
Amount reported	$58,677	$54,927	$3,750	93.6	6.4
Churches reporting "no debt" on church edifice	49	16	33		
Parsonages:					
Value—Churches reporting	51	25	26		
Amount reported	$200,600	$143,200	$57,400	71.4	28.6
Debt—Churches reporting	15	10	5		
Amount reported	$26,888	$22,800	$4,088	84.8	15.2
Churches reporting "no debt" on parsonage	25	9	16		
Expenditures during year:					
Churches reporting	96	41	55		
Amount reported	$229,803	$136,347	$93,456	59.3	40.7
Current expenses and improvements	$133,004	$81,856	$51,148	61.5	38.5
Benevolences, missions, etc	$65,781	$39,829	$25,952	60.5	39.5
Not classified	$31,018	$14,662	$16,356	47.3	52.7
Average expenditure per church	$2,394	$3,326	$1,699		
Sunday schools:					
Churches reporting	93	40	53		
Officers and teachers	1,216	659	557	54.2	45.8
Scholars	8,560	4,750	3,810	55.5	44.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 99 active organizations of the Mennonite Brethren in Christ, with 5,882 members. The classification of membership by sex was reported by 86 churches and the classification by age was reported by 79 churches, including 45 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: MENNONITE BRETHREN IN CHRIST

ITEM	1926	1916	1906	1890
Churches (local organizations)	99	108	68	45
Increase [1] over preceding census:				
Number	−9	40	23	
Per cent [2]	−8.3			
Members	5,882	4,737	2,801	1,113
Increase over preceding census:				
Number	1,145	1,936	1,688	
Per cent	24.2	69.1	151.7	
Average membership per church	59	44	41	25
Church edifices:				
Number	99	92	58	34
Value—Churches reporting	90	91	57	
Amount reported	$544,643	$223,648	$140,747	$39,600
Average per church	$6,052	$2,458	$2,469	
Debt—Churches reporting	22	13	8	
Amount reported	$58,677	$17,195	$756	
Parsonages:				
Value—Churches reporting	51	36	23	
Amount reported	$200,600	$61,425	$28,850	
Debt—Churches reporting	15			
Amount reported	$26,888			
Expenditures during year:				
Churches reporting	96	105		
Amount reported	$229,803	$91,317		
Current expenses and improvements	$133,004	$55,478		
Benevolences, missions, etc.	$65,781	$35,839		
Not classified	$31,018			
Average expenditure per church	$2,394	$870		
Sunday schools:				
Churches reporting	93	101	59	
Officers and teachers	1,216	1,208	578	
Scholars	8,560	7,755	3,720	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Mennonite Brethren in Christ by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Mennonite Brethren in Christ, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: MENNONITE BRETHREN IN CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**99**	**41**	**58**	**5,882**	**3,117**	**2,765**	**1,911**	**2,914**	**1,057**	**65.6**
Middle Atlantic:										
Pennsylvania	26	19	7	2,127	1,777	350	871	1,221	35	71.3
East North Central:										
Ohio	10	4	6	494	170	324	144	279	71	51.6
Indiana	15	5	10	1,302	450	852	350	563	389	62.2
Michigan	30	10	20	1,314	595	719	297	455	562	65.3
West North Central:										
Iowa	2	1	1	131	66	65	52	79	-------	-------
South Dakota	1	-------	1	18	-------	18	10	8	-------	-------
Nebraska	7	1	6	243	14	229	92	151	-------	60.9
Kansas	1	-------	1	25	-------	25	8	17	-------	-------
West South Central:										
Oklahoma	1	-------	1	23	-------	23	6	17	-------	-------
Mountain:										
Idaho	1	-------	1	108	-------	108	48	60	-------	-------
Colorado	1	-------	1	12	-------	12	5	7	-------	-------
Pacific:										
Washington	2	-------	2	23	-------	23	8	15	-------	-------
California	2	1	1	62	45	17	20	42	-------	-------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: MENNONITE BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**99**	**108**	**68**	**5,882**	**4,737**	**2,801**	**365**	**4,202**	**1,315**	**8.0**
Pennsylvania	26	30	21	2,127	1,799	998	239	1,853	35	11.4
Ohio	10	8	12	494	506	644	29	394	71	6.9
Indiana	15	8	9	1,302	493	448	58	855	389	6.4
Michigan	30	34	25	1,314	1,171	690	9	692	613	1.3
Iowa	2	3	-------	131	102	-------	1	64	66	-------
Nebraska	7	8	-------	243	275	-------	4	110	129	3.5
Kansas	1	3	-------	25	59	-------	-------	25	-------	-------
Colorado	1	5	-------	12	81	-------	-------	-------	12	-------
Washington	2	7	1	23	132	21	-------	23	-------	-------
Other States	5	2	-------	211	119	-------	25	186	-------	11.8

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: MENNONITE BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**99**	**99**	**90**	**$544,643**	**22**	**$58,677**	**51**	**$200,600**	**15**	**$26,888**
Pennsylvania	26	30	26	285,350	9	37,810	20	129,400	8	21,800
Ohio	10	9	9	31,350	1	4,500		(1)		
Indiana	15	14	14	81,993	2	4,200	6	19,000	3	2,550
Michigan	30	31	28	100,500	5	8,767	16	37,000	3	2,350
Nebraska	7	4	4	14,000	2	1,000		(1)		
Other States [2]	11	11	9	31,450	3	2,400	9	15,200	1	188

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 3 churches in Ohio and Nebraska.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926 MENNONITE BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**99**	**96**	**$229,803**	**$133,004**	**$65,781**	**$31,018**	**93**	**1,216**	**8,560**
Pennsylvania	26	26	96,945	63,035	32,710	1,200	26	523	3,504
Ohio	10	10	14,419	10,002	3,517	900	9	81	655
Indiana	15	15	35,109	16,034	11,954	7,121	15	192	1,630
Michigan	30	29	55,920	23,236	11,703	20,981	29	303	2,027
Nebraska	7	7	13,475	11,020	1,639	816	7	48	345
Other States	11	9	13,935	9,677	4,258		7	69	399

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In 1853 several ministers and members of the Mennonite Church in Pennsylvania united in protracted evangelistic work. Their efforts were successful, and in 1858 they organized a conference in Lehigh County, Pa., under the name "Evangelical Mennonites."

Eleven years later a Mennonite minister in Canada professed conversion, although he had been in the ministry for some time, and by introducing protracted prayer and fellowship meetings into his work, incurred the censure of the bishops who at that time regarded such things as questionable innovations. The movement spread, however, and soon found many adherents in the United States and Canada. Being disowned by the parent body, these met in 1874 in

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: MENNONITE BRETHREN IN CHRIST

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**99**	**5,882**	**90**	**$544,643**	**22**	**$58,677**	**96**	**$229,803**	**93**	**8,560**
Indiana-Ohio	28	1,863	26	121,843	3	8,700	28	51,671	27	2,414
Michigan	29	1,284	27	98,000	5	8,767	28	55,002	28	1,983
Nebraska	15	514	10	37,200	4	3,250	[1]16	[1]27,410	12	562
Pacific	3	131	3	8,250	1	150			2	182
Pennsylvania	24	2,090	24	279,350	9	37,810	24	95,720	24	3,419

[1] Amount for Nebraska Conference combined with figures for Pacific Conference, to avoid disclosing the statistics of individual churches.

Berlin (now Kitchener), Ontario, and formed an organization known as the "Reformed Mennonites," which is not to be mistaken for the body now known as the Reformed Mennonite Church. The next year they were joined by a small body which had been organized into a separate religious society under the name of the "New Mennonites," the two bodies adopting the name "United Mennonites."

As the purpose of all three organizations was similar, and as there were no vital differences in method of work or form of doctrine, steps were soon taken for further consolidation, and in November, 1879, at a special meeting held at Blair, Ontario, the Evangelical Mennonites of Pennsylvania and the United Mennonites of Ontario, Canada, became one body, and adopted the name "Evangelical United Mennonites."

This body continued to grow in numbers and began the publication of a church periodical and other religious literature. Three years later, in 1882, the Evangelical United Mennonites became acquainted with a small body called the "Brethren in Christ," which had, on account of doctrinal differences, separated from the River Brethren Church in 1838. The two bodies united in 1883, and the present name, "Mennonite Brethren in Christ," was adopted.

DOCTRINE

The articles of faith are twenty-nine in number, all but three being in close accord with the principles taught in the eighteen articles of the Dort Confession of Faith. Of these three exceptions, one treats of entire sanctification as a separate work of grace arising from, and necessarily following, justification and regeneration, and holds it to be "an instantaneous act of God, through the Holy Ghost," by which the person is cleansed from inbred sin or original depravity, and by which he is set apart for the continual service of God. Another treats of divine healing of the sick by the "laying on of hands, and anointing with oil, and praying over them." Though not incorporated in the Dort Confession of Faith, this practice is not uncommon among many of the members of the congregations of the Mennonite Church. A third treats of the millennium, expressing views in regard to the second Advent which are in accord with those of many in the Mennonite Church.

With regard to baptism there is practically no difference between this denomination and other Mennonites in the statement of the doctrine, though the Mennonite Brethren in Christ practice immersion, while the other Mennonite bodies practice pouring or sprinkling. There are other slight differences not stated in the respective confessions of faith and apparent only in practice, especially in the matter of attire, resulting from different interpretations of passages of Scripture, notably I Corinthians xi, 4–15.

ORGANIZATION

The form of church government is similar to that of the Methodist Episcopal Church, except that the authority vested by that body in the episcopate is, in the Mennonite Brethren in Christ, placed in the hands of an executive committee. The local church, whether circuit or appointment, is under the direction of a quarterly conference, which governs all local work and appoints all local officers. The annual conference, including all the circuits of a certain conference territory, assigns pastors to the several churches and makes assessments, but makes no rules that in any way affect church government. The General Conference, which meets every four years, decides all questions of church discipline, rules of order, and other matters pertaining to church government which are referred to it; and also appoints the executive committee, the editor of the church periodical, the board of publication, and other officers. The executive committee considers all questions of church government which arise in the interval between the meetings of the General Conference.

WORK

The home missionary work of the denomination is generally evangelistic, providing church privileges for needy communities and establishing congregations wherever there are sufficient members. During 1924, the last year for which figures are available, about $15,000 was contributed for this work, and 130 missionaries were supported in 62 stations in the United States. Sunday schools are conducted at all the various mission stations and the results are apparent in the many new congregations established. In the proportion of missionaries to members, this body is perhaps second only to the Moravian Church.

Foreign missionary work is carried on in China, India, the Sudan, Armenia, and Chile. The latest report shows 20 stations occupied by 63 missionaries, 4 organized churches, and 3 hospitals with 320 patients. The value of property belonging to the denomination in foreign countries is estimated at $50,000, and the amount contributed for the foreign work was more than $50,000.

This denomination has no schools, but urges its young men and women to take Bible training and college courses.

MENNONITE BRETHREN CHURCH OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Mennonite Brethren Church of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Mennonite Brethren Church of North America consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: MENNONITE BRETHREN CHURCH OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	61	7	54		
Members	6,484	646	5,838	10.0	90.0
Average per church	106	92	108		
Membership by sex:					
Male	3,032	295	2,737	9.7	90.3
Female	3,423	351	3,072	10.3	89.7
Sex not reported	29		29		
Males per 100 females	88.6	84.0	89.1		
Membership by age:					
Under 13 years	232	1	231	0.4	99.6
13 years and over	6,199	645	5,554	10.4	89.6
Age not reported	53		53		
Per cent under 13 years [3]	3.6	0.2	4.0		
Church edifices:					
Number	50	6	44		
Value—Churches reporting	49	6	43		
Amount reported	$318,920	$46,700	$272,220	14.6	85.4
Average per church	$6,509	$7,783	$6,331		
Debt—Churches reporting	12	2	10		
Amount reported	$11,692	$3,472	$8,220	29.7	70.3
Churches reporting "no debt" on church edifice	36	4	32		
Parsonages:					
Value—Churches reporting	2	1	1		
Amount reported	$2,500	$1,500	$1,000	60.0	40.0
Debt—Churches reporting	1	1			
Amount reported	$1,500	$1,500		100.0	
Churches reporting "no debt" on parsonage	1		1		
Expenditures during year:					
Churches reporting	54	7	47		
Amount reported	$118,384	$9,616	$108,768	8.1	91.9
Current expenses and improvements	$59,926	$5,069	$54,857	8.5	91.5
Benevolences, missions, etc	$58,458	$4,547	$53,911	7.8	92.2
Average expenditure per church	$2,192	$1,374	$2,314		
Sunday schools:					
Churches reporting	50	7	43		
Officers and teachers	642	76	566	11.8	88.2
Scholars	7,575	899	6,676	11.9	88.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 61 active organizations of the Mennonite Brethren Church of North America, with 6,484 members. The classification of membership by sex was reported by 59 churches and the classification by age was reported by 56 churches, including, however, only 15 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statictics of this denomination for the censuses of 1926, 1916, 1906, and 1890. This body was reported in 1906 under the name Schellenberger Brueder-Gemeinde; the figures for 1890 include those for the Krimmer Brueder-Gemeinde, the two being reported together at that census.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: MENNONITE BRETHREN CHURCH OF NORTH AMERICA

ITEM	1926	1916	1906 [1]	1890 [2]
Churches (local organizations)	61	53	13	12
Increase over preceding census:				
Number	8	40	1	----
Per cent [3]	----	----	----	----
Members	6,484	5,127	1,825	1,388
Increase over preceding census:				
Number	1,357	3,302	437	----
Per cent	26.5	180.9	31.5	----
Average membership per church	106	97	140	116
Church edifices:				
Number	50	47	13	11
Value—Churches reporting	49	47	13	----
Amount reported	$318,920	$131,605	$13,000	$11,350
Average per church	$6,509	$2,800	$1,000	----
Debt—Churches reporting	12	10	----	----
Amount reported	$11,692	$1,700	----	----
Parsonages:				
Value—Churches reporting	2	1	----	----
Amount reported	$2,500	$800	----	----
Debt—Churches reporting	1	----	----	----
Amount reported	$1,500	----	----	----
Expenditures during year:				
Churches reporting	54	53	----	----
Amount reported	$118,384	$38,101	----	----
Current expenses and improvements	$59,926	$14,084	----	----
Benevolences, missions, etc.	$58,458	$24,017	----	----
Average expenditure per church	$2,192	$719	----	----
Sunday schools:				
Churches reporting	50	53	13	----
Officers and teachers	642	506	120	----
Scholars	7,575	7,716	2,550	----

[1] Statistics are for Schellenberger Brueder-Gemeinde, reported in 1916 under the name Mennonite Brethren Church of North America.
[2] Statistics are for Krimmer Brueder-Gemeinde and Schellenberger Brueder-Gemeinde, reported as one body in 1890, under the name Bundes Conferenz der Mennoniten Brueder-Gemeinde.
[3] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Mennonite Brethren Church of North America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences,

etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: MENNONITE BRETHREN CHURCH OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**61**	**7**	**54**	**6,484**	**646**	**5,838**	**3,032**	**3,423**	**29**	**88.6**
East North Central:										
Michigan	1	------	1	40	--------	40	19	21	-------	--------
West North Central:										
Minnesota	1	------	1	350	--------	350	153	197	-------	77.7
North Dakota	11	------	11	632	--------	632	284	334	14	85.0
South Dakota	1	------	1	95	--------	95	40	55	-------	--------
Nebraska	5	------	5	288	--------	288	140	148	-------	94.6
Kansas	9	------	9	1,395	--------	1,395	663	732	-------	90.6
West South Central:										
Oklahoma	14	3	11	1,766	290	1,476	820	946	-------	86.7
Texas	1	------	1	7	--------	7	4	3	-------	--------
Mountain:										
Montana	3	------	3	154	--------	154	72	67	15	--------
Idaho	1	------	1	7	--------	7	4	3	-------	--------
Colorado	2	------	2	89	--------	89	39	50	-------	--------
Pacific:										
Oregon	2	2	------	185	185	--------	77	108	-------	71.3
California	10	2	8	1,476	171	1,305	717	759	-------	94.5

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: MENNONITE BRETHREN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**61**	**53**	**13**	**6,484**	**5,127**	**1,825**	**232**	**6,199**	**53**	**3.6**
North Dakota	11	11	------	632	702	--------	163	455	14	26.4
Nebraska	5	3	------	288	354	--------	--------	288	--------	--------
Kansas	9	12	13	1,395	1,434	1,825	4	1,382	9	0.3
Oklahoma	14	13	------	1,766	1,473	--------	7	1,744	15	0.4
Montana	3	------	------	154	--------	--------	20	119	15	14.4
California	10	4	------	1,476	486	--------	28	1,448	--------	1.9
Other States	9	10	------	773	678	--------	10	763	--------	1.3

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: MENNONITE BRETHREN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	61	50	49	$318,920	12	$11,692	2	$2,500	1	$1,500
North Dakota	11	7	7	18,200	1	280	-----	-----	-----	-----
Nebraska	5	5	5	33,300	3	5,010	-----	-----	-----	-----
Kansas	9	8	8	72,820	3	2,450	-----	-----	-----	-----
Oklahoma	14	12	12	82,200	1	2,500	-----	-----	-----	-----
California	10	8	8	73,000	2	380	-----	-----	-----	-----
Other States	12	10	9	39,400	2	1,072	2	2,500	1	1,500

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: MENNONITE BRETHREN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	61	54	$118,384	$59,926	$58,458	50	642	7,575
North Dakota	11	8	4,990	1,975	3,015	9	65	716
Nebraska	5	5	24,754	21,746	3,008	4	38	393
Kansas	9	9	26,146	15,849	10,297	8	107	1,460
Oklahoma	14	13	22,363	6,961	15,402	13	207	2,361
California	10	10	26,502	11,164	15,338	8	130	1,699
Other States	12	9	13,629	2,231	11,398	8	95	946

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

About the middle of the nineteenth century a number of Mennonite ministers and members in the Crimea and another body along the Molotchna River, in Russia, believing that the church was drifting from the true foundation and becoming lax in religious life, effort, and discipline, separated from the great body of the Mennonites in that Empire. Both bodies joined in the immigration from Russia in 1873 to 1876 and settled chiefly in Kansas, Nebraska, and Minnesota, but afterwards spread into other States and Canada. The communities differed in some details, but preserved their identity, the community from the Crimea being known as the Krimmer Brueder-Gemeinde, the other as

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form

the Schellenberger Brueder-Gemeinde. This latter body has dropped the name "Schellenberger" and is now known as the Mennonite Brethren Church of North America. In many matters they affiliate in the same way as the Mennonite and Amish Mennonite churches, and are frequently classed together as a Bundes, or Union, Conference.

In matters of doctrine the two bodies are in general harmony with other Mennonites, except that they baptize by immersion. Here again, however, there is a distinction; the Krimmer Brueder-Gemeinde baptize forward, the Mennonite Brethren Church of North America baptize backward, like the Baptists. Each division has its own annual general conference and maintains its own church periodicals.

WORK

The Mennonite Brethren Church has always been more or less zealous in its mission work, with first emphasis on foreign missions.

During the year 1926 they engaged 24 evangelists for all or part time to carry on the extension work in the homeland. They also supported 2 missionaries among the Indians of Oklahoma and at least 8 city mission workers. The contributions for the support of this work amounted to $11,566.

Foreign mission work is carried on in India and China. The report for 1926 shows 5 stations in India and 2 in China, besides many substations under the direction of native workers. Twenty-eight American missionaries and more than 100 native workers were employed. The foreign work now comprises approximately 60 organized churches with about 6,000 communicants. The contributions during the fiscal year amounted to more than $75,000. The value of the real estate in India is about $75,000, and that in China about $25,000.

The educational interests of the denomination are represented by Tabor College, Hillsboro, Kans., and 8 preparatory and Bible schools situated in scattered localities. Financial statistics of these schools for 1926 are not available.

KRIMMER BRUEDER-GEMEINDE

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Krimmer Brueder-Gemeinde for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Krimmer Brueder-Gemeinde consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: KRIMMER BRUEDER-GEMEINDE

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	14	2	12		
Members	797	219	578	27.5	72.5
Average per church	57	110	48		
Membership by sex:					
Male	339	86	253	25.4	74.6
Female	458	133	325	29.0	71.0
Males per 100 females	74.0	64.7	77.8		
Membership by age:					
Under 13 years	40	19	21		
13 years and over	757	200	557	26.4	73.6
Per cent under 13 years	5.0	8.7	3.6		
Church edifices:					
Number	17	2	15		
Value—Churches reporting	14	2	12		
Amount reported	$54,105	$17,200	$36,905	31.8	68.2
Average per church	$3,865	$8,600	$3,075		
Debt—Churches reporting	7		7		
Amount reported	$1,800		$1,800		100.0
Churches reporting "no debt" on church edifice	7	2	5		
Parsonages:					
Value—Churches reporting	2	1	1		
Amount reported	$7,000	$4,000	$3,000	57.1	42.9
Expenditures during year:					
Churches reporting	14	2	12		
Amount reported	$13,543	$5,205	$8,338	38.4	61.6
Current expenses and improvements	$6,088	$2,125	$3,963	34.9	65.1
Benevolences, missions, etc	$7,455	$3,080	$4,375	41.3	58.7
Average expenditure per church	$967	$2,603	$695		
Sunday schools:					
Churches reporting	14	2	12		
Officers and teachers	118	30	88	25.4	74.6
Scholars	1,182	285	897	24.1	75.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 14 active organizations of the Krimmer Brueder-Gemeinde, with 797 members. The classification of membership by sex and by age was reported by all of the 14 churches, including, however, only 7 which reported any members under 13 years of age. There was no debt on the 2 parsonages reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. Statistics for 1890 are included with those for Schellenberger Brueder-Gemeinde (now Mennonite Brethren Church of North America), the two being reported as one body under the name Bundes Conferenz der Mennoniten Brueder-Gemeinde.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: KRIMMER BRUEDER-GEMEINDE

ITEM	1926	1916	1906
Churches (local organizations)	14	13	6
Increase over preceding census:			
Number	1	7	----
Per cent [1]	----	----	----
Members	797	894	708
Increase [2] over preceding census:			
Number	−97	186	----
Per cent	−10.9	26.3	----
Average membership per church	57	69	118
Church edifices:			
Number	17	14	6
Value—Churches reporting	14	12	6
Amount reported	$54,105	$31,700	$17,900
Average per church	$3,865	$2,642	$2,983
Debt—Churches reporting	7	1	1
Amount reported	$1,800	$1,000	$100
Parsonages:			
Value—Churches reporting	2	1	1
Amount reported	$7,000	$700	$400
Expenditures during year:			
Churches reporting	14	13	----
Amount reported	$13,543	$13,075	----
Current expenses and improvements	$6,088	$2,829	----
Benevolences, missions, etc.	$7,455	$10,246	----
Average expenditure per church	$967	$1,006	----
Sunday schools:			
Churches reporting	14	13	6
Officers and teachers	118	117	61
Scholars	1,182	1,556	680

[1] Per cent not shown where base is less than 100. [2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Krimmer Brueder-Gemeinde by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: KRIMMER BRUEDER-GEMEINDE

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**14**	**2**	**12**	**797**	**219**	**578**	**339**	**458**	**74.0**
East North Central:									
Illinois	1	1	------	99	99	--------	33	66	--------
West North Central:									
North Dakota	1	------	1	34	--------	34	12	22	--------
South Dakota	2	------	2	168	--------	168	75	93	--------
Nebraska	1	------	1	33	--------	33	18	15	--------
Kansas	2	------	2	130	--------	130	55	75	--------
South Atlantic:									
North Carolina	5	------	5	175	--------	175	75	100	75.0
West South Central:									
Oklahoma	1	------	1	38	--------	38	18	20	--------
Pacific:									
California	1	1	------	120	120	--------	53	67	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: KRIMMER BRUEDER-GEMEINDE

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**14**	**13**	**6**	**797**	**894**	**708**	**40**	**757**	**5.0**
Kansas	2	6	3	130	501	509	--------	130	--------
North Carolina	5	1	------	175	34	--------	20	155	11.4
Other States	7	6	3	492	359	199	20	472	4.1

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: KRIMMER BRUEDER-GEMEINDE

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**14**	**17**	**14**	**$54,105**	**7**	**$1,800**	**2**	**$7,000**
North Carolina	5	5	5	8,000	5	1,200	-----	(1)
Other States [2]	9	12	9	46,105	2	600	2	7,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 1 church in North Carolina.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: KRIMMER BRUEDER-GEMEINDE

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	14	14	$13,543	$6,088	$7,455	14	118	1,182
North Carolina	5	5	2,400	2,000	400	5	20	200
Other States	9	9	11,143	4,088	7,055	9	98	982

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The general statement of this body is given in connection with that of the Mennonite Brethren Church of North America. The two bodies are closely affiliated in many ways and, as previously stated, are frequently spoken of as a Bundes, or Union, Conference.

The Krimmer Mennonite Brethren maintain a mission station with 4 substations for Negro people, at Elk Park, N. C., where in 1926 they employed 2 white missionaries and contributed $850 toward their support. They have 5 Sunday schools. The property is worth about $6,000.

Their work in the foreign field includes 2 mission stations with 30 substations, 1 in China and 1 in Mongolia, with a total membership of 580, and 1 orphanage in China, the property of which is valued at about $30,000, and which in 1926 accommodated about 300 inmates. The total amount contributed during the year for the foreign work was $8,000. They also have 1 city mission and a publishing house in Chicago.

Their educational work is represented by Tabor College, Hillsboro, Kans., and an academy at Inman, Kans., which reports 67 students and school property valued at $10,000. They maintain a home and hospital valued at $40,000 at Hillsboro, Kans., in which 90 patients were treated during the year, and for which $600 was contributed.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by the Rev. Joseph W. Tschetter, Chicago, Ill., and approved by him in its present form.

MENNONITE KLEINE GEMEINDE

STATISTICS

The data given for 1926 represent 4 active organizations of the Mennonite Kleine Gemeinde, all rural churches in the State of Kansas. The total membership was 214, comprising 93 males and 121 females. The classification of membership by sex was reported by all of the 4 churches and the classification by age was reported by only 1 church, which had 30 members over 13 years of age. There were no parsonages reported.

The membership of the Mennonite Kleine Gemeinde consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916. This body was reported separately for the first time in 1916, apparently having been included with the Krimmer Brueder-Gemeinde in 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: MENNONITE KLEINE GEMEINDE

ITEM	1926	1916
Churches (local organizations)	4	3
Increase over preceding census:		
Number	1	----
Per cent [1]	----	----
Members	214	171
Increase over preceding census:		
Number	43	----
Per cent	25.1	----
Average membership per church	54	57
Church edifices:		
Number	4	2
Value—Churches reporting	4	2
Amount reported	$6,700	$3,200
Average per church	$1,675	$1,600
Debt—Churches reporting	----	2
Amount reported	----	$390
Expenditures during year:		
Churches reporting	4	2
Amount reported	$486	$25
Current expenses and improvements	$486	$25
Average expenditure per church	$122	$13
Sunday schools:		
Churches reporting	3	3
Officers and teachers	6	14
Scholars	150	66

[1] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

From 1812 to 1819 there was in progress in the Mennonite Church the movement which resulted in the Kleine Gemeinde (Little Congregation) in southern Russia. The cause of the division was mainly a matter of discipline, and the stricter element became finally separated from the main body of Mennonites. At various times efforts, more or less successful, were made to bring about an understanding and a reconciliation between the Kleine Gemeinde and the main body, but none were able to wipe out the division entirely. In the migration from Russia to America in the seventies, the Kleine Gemeinde had its share. The separate organization has been kept up, though there is no difference in doctrine and little difference in practice between the Kleine Gemeinde and the other Russian Mennonites. The majority of the denomination is in Manitoba, Canada.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

CENTRAL CONFERENCE OF MENNONITES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Central Conference of Mennonites for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Central Conference of Mennonites consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CENTRAL CONFERENCE OF MENNONITES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	29	10	19		
Members	3,124	1,153	1,971	36.9	63.1
Average per church	108	115	104		
Membership by sex:					
Male	1,406	513	893	36.5	63.5
Female	1,718	640	1,078	37.3	62.7
Males per 100 females	81.8	80.2	82.8		
Membership by age:					
Under 13 years	267	85	182	31.8	68.2
13 years and over	2,857	1,068	1,789	37.4	62.6
Per cent under 13 years	8.5	7.4	9.2		
Church edifices:					
Number	25	10	15		
Value—Churches reporting	24	9	15		
Amount reported	$263,000	$110,000	$153,000	41.8	58.2
Average per church	$10,958	$12,222	$10,200		
Debt—Churches reporting	3	2	1		
Amount reported	$22,500	$10,500	$12,000	46.7	53.3
Churches reporting "no debt" on church edifice	20	7	13		
Parsonages:					
Value—Churches reporting	3	2	1		
Amount reported	$12,000	$8,000	$4,000	66.7	33.3
Expenditures during year:					
Churches reporting	29	10	19		
Amount reported	$100,747	$27,091	$73,656	26.9	73.1
Current expenses and improvements	$76,306	$20,520	$55,786	26.9	73.1
Benevolences, missions, etc	$24,441	$6,571	$17,870	26.9	73.1
Average expenditure per church	$3,474	$2,709	$3,877		
Sunday schools:					
Churches reporting	28	9	19		
Officers and teachers	485	174	311	35.9	64.1
Scholars	3,614	1,505	2,109	41.6	58.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 29 active churches of the Central Conference of Mennonites, with 3,124 members. The classification of membership by sex and by age was reported by all of the 29 churches, including 22 which reported members under 13 years of age. There was no debt on the 3 parsonages reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CENTRAL CONFERENCE OF MENNONITES

ITEM	1926	1916	1906 [1]
Churches (local organizations)	29	17	13
Increase over preceding census:			
Number	12	4	----
Per cent [2]	----	----	----
Members	3,124	2,101	1,363
Increase over preceding census:			
Number	1,023	738	----
Per cent	48.7	54.1	----
Average membership per church	108	124	105
Church edifices:			
Number	25	16	12
Value—Churches reporting	24	16	12
Amount reported	$263,000	$91,500	$25,900
Average per church	$10,958	$5,719	$2,158
Debt—Churches reporting	3	----	----
Amount reported	$22,500	----	----
Parsonages:			
Value—Churches reporting	3	----	----
Amount reported	$12,000	----	----
Expenditures during year:			
Churches reporting	29	17	----
Amount reported	$100,747	$21,621	----
Current expenses and improvements	$76,306	$14,603	----
Benevolences, missions, etc.	$24,441	$7,018	----
Average expenditure per church	$3,474	$1,272	----
Sunday schools:			
Churches reporting	28	16	12
Officers and teachers	485	225	116
Scholars	3,614	2,059	958

[1] Returned as the Central Illinois Conference of Mennonites in 1906.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Central Conference of Mennonites by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CENTRAL CONFERENCE OF MENNONITES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	29	10	19	3,124	1,153	1,971	1,406	1,718	81.8
East North Central:									
Indiana	7	1	6	743	230	513	333	410	81.2
Illinois	17	6	11	2,123	719	1,404	957	1,166	82.1
Michigan	2	------	2	54	-------	54	24	30	--------
West North Central:									
Nebraska	1	1	------	125	125	--------	55	70	--------
Kansas	1	1	------	24	24	--------	12	12	--------
Mountain:									
Idaho	1	1	------	55	55	--------	25	30	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CENTRAL CONFERENCE OF MENNONITES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	29	17	13	3,124	2,101	1,363	267	2,857	8.5
Indiana	7	1	1	743	63	65	31	712	4.2
Illinois	17	14	11	2,123	1,894	1,208	193	1,930	9.1
Other States	5	2	1	258	144	90	43	215	16.7

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CENTRAL CONFERENCE OF MENNONITES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	29	25	24	$263,000	3	$22,500	3	$12,000
Indiana	7	6	6	67,000	------	----------	------	(1)
Illinois	17	16	15	188,500	2	22,000	------	(1)
Other States [2]	5	3	3	7,500	1	500	3	12,000

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 3 churches in Indiana and Illinois.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CENTRAL CONFERENCE OF MENNONITES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**29**	**29**	**$100,747**	**$76,306**	**$24,441**	**28**	**485**	**3,614**
Indiana	7	7	42,698	36,650	6,048	7	97	792
Illinois	17	17	54,410	37,242	17,168	17	335	2,474
Other States	5	5	3,639	2,414	1,225	4	53	348

HISTORY, DOCTRINE, AND ORGANIZATION [1]

At the time of the organization of the Western District Conference of the Amish Mennonite Church a number of congregations in Illinois, to whom the requirements of membership in this conference seemed too rigid, did not unite with it, but remained independent of all conference affiliations. In 1899 these congregations organized a conference, which has since met annually. At first it was known as the Central Illinois Conference, but since it has spread into other States the term "Illinois" has been dropped. While these congregations never formally separated from the Amish Mennonite Church and hold the same confession, they are less strict in discipline and rules of order than the parent church.

The denomination has established a city mission in Chicago and one in Peoria, Ill., having in each city a building devoted to this work.

The foreign mission work is carried on in connection with the Defenseless Mennonites in West Central Africa, under the name of the Congo Inland Mission, and the information concerning it is given in connection with that body.

The denomination has no educational institution of its own, but contributes toward the support of the Mennonite Seminary, at Bluffton, Ohio, which, with other Mennonite conferences, it helped to found.

They support, conjointly with the Defenseless Mennonites, Salem Orphanage, at Flanagan, Ill., and also the Mennonite Sanitarium at Bloomington, Ill. They carry on philanthropic work in various institutions, such as the Moody Bible Institute, at Chicago, Ill., a home for fallen girls at Springfield, Ill., and other places all over the United States, also contributing freely to the Red Cross work, etc.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

CONFERENCE OF THE DEFENSELESS MENNONITES OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Conference of the Defenseless Mennonites of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Conference of the Defenseless Mennonites of North America consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CONFERENCE OF THE DEFENSELESS MENNONITES OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	9	2	7		
Members	818	184	634	22.5	77.5
Average per church	91	92	91		
Membership by sex:					
Male	357	73	284	20.4	79.6
Female	461	111	350	24.1	75.9
Males per 100 females	77.4	65.8	81.1		
Membership by age:					
Under 13 years	1	1			
13 years and over	817	183	634	22.4	77.6
Per cent under 13 years	0.1	0.5			
Church edifices:					
Number	9	2	7		
Value—Churches reporting	9	2	7		
Amount reported	$60,900	$28,500	$32,400	46.8	53.2
Average per church	$6,767	$14,250	$4,629		
Debt—Churches reporting	2		2		
Amount reported	$282		$282		100.0
Churches reporting "no debt" on church edifice	6	2	4		
Parsonages:					
Value—Churches reporting	2	1	1		
Amount reported	$17,500	$15,000	$2,500	85.7	14.3
Expenditures during year:					
Churches reporting	9	2	7		
Amount reported	$14,680	$4,921	$9,759	33.5	66.5
Current expenses and improvements	$5,864	$3,365	$2,499	57.4	42.6
Benevolences, missions, etc	$8,816	$1,556	$7,260	17.6	82.4
Average expenditure per church	$1,631	$2,461	$1,394		
Sunday schools:					
Churches reporting	8	2	6		
Officers and teachers	143	55	88	38.5	61.5
Scholars	1,415	513	902	36.3	63.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 9 active churches of the Conference of the Defenseless Mennonites of North America, with 818 members. The classification of membership by sex and by age was reported by all of the 9 churches, including, however, only 1 which reported any members under 13 years of age. There was no debt on the 2 parsonages reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906; it was reported as the Nebraska and Minnesota Conference of Mennonites in 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: CONFERENCE OF THE DEFENSELESS MENNONITES OF NORTH AMERICA

ITEM	1926	1916	1906
Churches (local organizations)	9	15	8
Increase [1] over preceding census:			
Number	−6	7	
Per cent [2]			
Members	818	1,171	545
Increase [1] over preceding census:			
Number	−353	626	
Per cent	−30.1	114.9	
Average membership per church	91	78	68
Church edifices:			
Number	9	13	6
Value—Churches reporting	9	12	6
Amount reported	$60,900	$30,625	$9,000
Average per church	$6,767	$2,552	$1,500
Debt—Churches reporting	2		
Amount reported	$282		
Parsonages:			
Value—Churches reporting	2		
Amount reported	$17,500		
Expenditures during year:			
Churches reporting	9	12	
Amount reported	$14,680	$8,239	
Current expenses and improvements	$5,864	$1,873	
Benevolences, missions, etc	$8,816	$6,366	
Average expenditure per church	$1,631	$687	
Sunday schools:			
Churches reporting	8	14	8
Officers and teachers	143	135	45
Scholars	1,415	1,757	782

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3 and 4 present the statistics for the Conference of the Defenseless Mennonites of North America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. The States omitted from this table can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CONFERENCE OF THE DEFENSELESS MENNONITES OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	9	2	7	818	184	634	357	461	77.4
East North Central:									
Illinois	1	1	------	71	71	--------	22	49	--------
West North Central:									
Minnesota	1	------	1	200	--------	200	87	113	77.0
South Dakota	1	------	1	100	--------	100	45	55	--------
Nebraska	2	------	2	185	--------	185	75	110	68.2
Kansas	1	------	1	45	--------	45	21	24	--------
Mountain:									
Montana	2	------	2	104	--------	104	56	48	--------
Pacific:									
Oregon	1	1	------	113	113	--------	51	62	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CONFERENCE OF THE DEFENSELESS MENNONITES OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	9	15	8	818	1,171	545	1	817	0.1
Illinois	1	3	------	71	196	--------	------	71	--------
Minnesota	1	3	3	200	577	373	------	200	--------
Nebraska	2	3	3	185	178	130	------	185	--------
Other States	5	6	2	362	220	42	1	361	0.3

HISTORY, DOCTRINE, AND ORGANIZATION [1]

This body includes a part of the Mennonites who came from Russia in 1873–74. They hold the same doctrine and have the same polity as the Mennonite Church. They have, however, a distinct ecclesiastical organization and are classed as a separate body. This body also cooperates somewhat with the other body of Defenseless Mennonites, which, however, is largely German.

This conference supports two missionaries in India in connection with the American Mennonite Mission, maintained by the Mennonite Board of Missions and Charities of the Mennonite Church.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

STAUFFER MENNONITE CHURCH

STATISTICS

The data given for 1926 represent 4 active organizations of the Stauffer Mennonite Church, all rural churches in the State of Pennsylvania. The total membership was 243, comprising 111 males and 132 females. The classification of membership by sex and by age was reported by all of the 4 churches, none of which, however, reported any members under 13 years of age.

The membership of the Stauffer Mennonite Church consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

Of the two churches reporting value of church edifices, both reported "no debt" on such property; no parsonages were reported; and the church maintains no Sunday schools.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: STAUFFER MENNONITE CHURCH

ITEM	1926	1916
Churches (local organizations)	4	5
Increase [1] over preceding census:		
Number	−1	
Per cent [2]		
Members	243	209
Increase over preceding census:		
Number	34	
Per cent	16.3	
Average membership per church	61	42
Church edifices:		
Number	3	3
Value—Churches reporting	2	3
Amount reported	$4,500	$3,000
Average per church	$2,250	$1,000
Expenditures during year:		
Churches reporting	1	
Amount reported	$180	
Current expenses and improvements	$180	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

About the decade 1840–1850, in the Groffdale Mennonite congregation, Lancaster County, Pa., certain questions arose with regard to the discipline of unruly members. The dispute became so sharp that the congregation divided, one wing adhering to the main body of the church and the other, the more strict

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. A. Ressler, editor of the Mennonite Year Book, Scottdale, Pa., and approved by him in its present form.

element in adhering to the discipline of the church, separating and continuing to the present time under the name of the Stauffer Mennonites, after Jacob Stauffer, leader of this party. Their principal house of worship is located on the Hinkletown and Blue Ball Pike, hence they have locally been called "Pikers."

The largest body of these people is still in the community where they originated, though there are some members in Lebanon, Snyder, and Union Counties, Pa.

This body has again divided because of personalities, each party claiming to be the right and true "Stauffer Mennonite Church." A third party split off within recent years and is locally known in Lancaster County, Pa., as the "Rissler Mennonites," after their leading bishop. There are only 11 members in the last-named division. The statistics given include the three branches.

In doctrine and polity they very closely resemble the Reformed Mennonites, have the same Confession of Faith as that used by the Mennonite Church (in the German language), and use the German language exclusively in their worship.

They have no Sunday schools, no evening meetings, and no continued evangelistic meetings.

UNAFFILIATED MENNONITE CONGREGATIONS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Unaffiliated Mennonite Congregations for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Unaffiliated Mennonite Congregations consists of communicant members of the local congregations, who have made confession of faith and have been baptized.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNAFFILIATED MENNONITE CONGREGATIONS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	5	1	4		
Members	348	32	316	9.2	90.8
Average per church	70	32	79		
Membership by sex:					
Male	168	20	148	11.9	88.1
Female	180	12	168	6.7	93.3
Males per 100 females	93.3	(3)	88.1		
Membership by age:					
Under 13 years	3		3		
13 years and over	345	32	313	9.3	90.7
Per cent under 13 years	0.9		0.9		
Church edifices:					
Number	3		3		
Value—Churches reporting	3		3		
Amount reported	$23,000		$23,000		100.0
Average per church	$7,667		$7,667		
Parsonages:					
Value—Churches reporting	1		1		
Amount reported	$2,060		$2,060		100.0
Expenditures during year:					
Churches reporting	4		4		
Amount reported	$5,150		$5,150		100.0
Current expenses and improvements	$2,695		$2,695		100.0
Benevolences, missions, etc	$2,455		$2,455		100.0
Average expenditure per church	$1,288		$1,288		
Sunday schools:					
Churches reporting	4	1	3		
Officers and teachers	50	12	38		
Scholars	370	70	300	18.9	81.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 5 active churches of the Unaffiliated Mennonite Congregations, with 348 members. The classification of membership by sex and by age was reported by all of the 5 churches, including, however, only 1 which reported any members under 13 years of age.

Of the 3 churches reporting the value of church edifices, all reported "no debt" on such property and there was no debt on the 1 parsonage reported.

As this body was reported for the first time in 1926, no comparative data are available.

State table.—Table 2 gives for each State the number and membership of the Unaffiliated Mennonite Congregations according to their location in urban or rural territory and the total membership classified by sex.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNAFFILIATED MENNONITE CONGREGATIONS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**5**	**1**	**4**	**348**	**32**	**316**	**168**	**180**	**93.3**
Middle Atlantic:									
Pennsylvania	2	1	1	75	32	43	39	36	
East North Central:									
Ohio	2		2	187		187	97	90	
Indiana	1		1	86		86	32	54	

[1] Ratio not shown where number of females is less than 100.

METHODIST BODIES

GENERAL STATEMENT

The Methodist churches of America, in common with those of England and other lands, trace their origin to a movement started in Oxford University in 1729, when John and Charles Wesley, George Whitefield, and a number of others began to meet for religious exercises. Finding as they read the Bible that, as John Wesley expressed it, they "could not be saved without holiness, they followed after it, and incited others so to do." During the succeeding years the little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc.; and this last term, intended to describe their methodical habits, seems to have been accepted by them almost immediately, as the movement they led soon became widely known as the "Methodist movement." The next step and its outcome are described by John Wesley as follows: "They saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people. * * * In the latter end of the year 1739, eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; this was the rise of the United Society."

About this time, the Wesleys came into intimate relations with the Moravians, first on a visit to America [1] and subsequently in London, and at their headquarters in Herrnhut, Saxony, and to the influence of these conferences may be traced much of the spiritual power of the new movement.

The three leaders, although ordained ministers of the Church of England, soon found themselves excluded from many of the pulpits of the Established Church on the ground that they were preachers of new doctrines, and they were obliged to hold their meetings in private houses, halls, barns, and in the fields. As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. Then the circuit system was established, by which several congregations were grouped under the care of one lay preacher; the itinerancy came into existence, as the lay preachers were transferred from one appointment to another for greater efficiency; and finally, in 1744, the annual conference was instituted, in which Mr. Wesley met all his workers. Thus the principal distinctive features of the Methodist organization grew out of the necessities of the work.

As was natural, the doctrinal position accorded in the main with that of the Church of England, and the Articles of Religion were largely formulated from the Thirty-nine Articles of that church, although no formal creed was accepted save the Apostles' Creed. The stricter doctrines of Calvinism, predestination, and reprobation were cast aside, and the milder emphasis of Arminianism on repentance, faith, and holiness was accepted. As John Wesley said: "The first of these we count as it were the porch of religion; the next, the door; the third, religion itself." This acceptance of Arminianism caused a divergence, though not a permanent breach, between the Wesleys and Whitefield. Whitefield was Calvinistic, though not of the extreme type, and became identified with the Calvinistic Methodists, both the Welsh body [2] and the Countess of Huntingdon's Connection. He afterwards withdrew from the leadership of the latter body, and gave himself to general revival work in England and America.

[1] See Methodist Episcopal Church, p. 926.

[2] See Presbyterian bodies, p. 1112.

Though the Wesleys lived and died in full ministerial relations with the Church of England, serious differences arose, as already noted, between that church and the Methodists. In 1745 John Wesley wrote that he was willing to make any concession which conscience would permit, in order to live in harmony with the clergy of the Established Church, but he could not give up the doctrines he was preaching, dissolve the societies, suppress lay preaching, or cease to preach in the open air. For many years he refused to sanction the administration of the sacraments by any except those who had been ordained by a bishop in the apostolic succession, and he himself hesitated to assume authority to ordain; but the Bishop of London having refused to ordain ministers for the Methodist societies in America, which were left by the Revolutionary War without the sacraments, Wesley, in 1784, by the laying on of hands, appointed or ordained men and gave them authority to ordain others. He thus ordained Thomas Coke, D. C. L., who was already a presbyter of the Church of England, to be superintendent of the Methodist societies in America, and set apart for a similar purpose in Great Britain Alexander Mather, who had not been episcopally ordained.

The development of church government, while following the general lines laid down by Wesley, was somewhat different in England and in America. In England the conference remained supreme, and the superintendency was not emphasized. In America the superintendency was in fact an episcopacy which, while not corresponding exactly to the episcopacy of the Church of England, became a very decided factor in church life. In each country, but especially in America, considerable opposition has developed at different times in connection with some features of the parent body, and divisions have resulted. In every case, however, the general principles of the founders have been preserved, and, notwithstanding the various separations, the Wesleyan Methodist Connection in England and the Methodist Episcopal Church in the United States remain the strongest representatives of the movement initiated in Oxford nearly two centuries ago.

It is to be noted that the influence of the Methodist doctrine and church organization has not been confined to those bodies which have adopted the name Methodist, but has been manifest in the development of a number of bodies which use modified forms of the episcopal, presbyterial, and congregational systems. In the United States several bodies, including the Evangelical Association and the United Evangelical Church (now one denomination), the United Brethren bodies, and particularly the large number of organizations emphasizing the doctrine of "holiness," or entire sanctification, claim to be true exponents of the doctrines of the Wesleys, while their polity is generally Methodist in type. On the other hand, the Welsh Calvinistic Methodists, with whom Whitefield identified himself, were Presbyterian in polity, though Methodist in every other respect, as are the Wesleyan Methodist and some other Methodist churches in England and America.

STATISTICS

The denominations grouped as Methodists in 1926, 1916, and 1906 are listed in the following table with the principal statistics as reported for the three periods. Since 1916 there have been some changes. The African American Methodist Episcopal Church has disbanded. Other bodies have been added—the Reformed Methodist Church, the Independent African Methodist Episcopal Church, and the Holiness Methodist Church, the last an organization listed in 1916 as the Lumber River Mission under the Evangelistic Associations. For general convenience of reference the Negro bodies have been grouped together in 1926, as in 1916. There were 15 independent churches reported at the 1890 census, with a membership of 2,569; these were not reported as a group, however, at the two succeeding censuses, probably having been absorbed by various denominations.

Summary of Statistics for the Methodist Bodies, 1926, 1916, and 1906

Denomination and census year	Total number of churches	Number of members	Value of church edifices: Churches reporting	Value of church edifices: Amount (dollars)	Expenditures during year: Churches reporting	Expenditures during year: Amount (dollars)	Sunday schools: Churches reporting	Sunday schools: Number of scholars
1926								
Total for the group	**60,644**	**8,070,619**	**56,493**	**654,736,975**	**59,483**	**152,151,978**	**54,804**	**6,567,654**
Methodist Episcopal Church	26,130	4,080,777	25,290	406,165,659	25,790	89,422,307	24,730	3,796,561
Methodist Protestant Church	2,239	192,171	2,094	16,817,278	2,160	3,137,211	1,917	173,438
Wesleyan Methodist Connection (or Church) of America	619	21,910	555	1,804,719	585	773,981	561	34,314
Primitive Methodist Church in the United States of America	80	11,990	79	1,676,800	80	326,598	78	15,190
Methodist Episcopal Church, South	18,096	2,487,694	16,443	161,986,430	17,798	41,651,150	15,525	1,802,464
Congregational Methodist Church	145	9,691	110	127,775	120	29,529	80	4,807
Free Methodist Church of North America	1,375	36,374	1,140	4,921,760	1,269	1,617,802	1,026	69,549
New Congregational Methodist Church	26	1,229	21	23,900	19	1,234	3	126
Holiness Methodist Church	7	459	7	18,500	7	2,073	7	531
Reformed Methodist Church	14	390	13	26,300	13	9,176	12	356
African Methodist Episcopal Church	6,708	545,814	5,829	32,092,549	6,492	7,600,161	5,884	288,247
African Methodist Episcopal Zion Church	2,466	456,813	2,370	18,515,723	2,464	4,757,066	2,429	267,141
Colored Methodist Protestant Church	3	533	3	36,000	3	6,685	3	98
Union American Methodist Episcopal Church	73	10,169	64	478,951	68	222,621	69	4,240
African Union Methodist Protestant Church	43	4,086	40	476,269	43	99,563	42	2,851
Colored Methodist Episcopal Church	2,518	202,713	2,341	9,211,437	2,477	2,428,234	2,351	103,523
Reformed Zion Union Apostolic Church	48	4,538	45	184,075	44	37,601	42	2,882
Reformed Methodist Union Episcopal Church	25	2,265	21	74,800	24	17,282	19	673
Independent African Methodist Episcopal Church	29	1,003	28	98,050	27	11,704	26	663
1916								
Total for the group	**65,686**	**7,166,451**	**60,982**	**317,916,402**	**64,139**	**70,887,406**	**59,191**	**6,473,500**
Methodist Episcopal Church	29,315	3,717,785	28,134	215,104,014	28,791	43,993,681	27,549	3,872,264
Methodist Protestant Church	2,473	186,908	2,266	7,944,467	2,393	1,509,243	2,081	177,918
Wesleyan Methodist Connection of America	579	20,778	514	787,731	525	329,294	500	29,850
Primitive Methodist Church in the United States of America	93	9,353	91	829,035	92	147,695	90	14,918
Methodist Episcopal Church, South	19,184	2,114,479	17,133	62,428,433	18,751	17,139,398	16,308	1,688,559
Congregational Methodist Church	197	12,503	195	166,932	139	13,806	147	8,034
Free Methodist Church of North America	1,598	35,291	1,205	2,236,325	1,426	772,038	1,150	58,553
New Congregational Methodist Church	24	1,256	18	14,450	16	1,372	6	302
African Methodist Episcopal Church	6,633	548,355	6,232	14,631,792	6,516	3,413,395	6,084	311,051
African Methodist Episcopal Zion Church	2,716	257,169	2,475	7,591,393	2,641	1,700,737	2,535	135,102
Colored Methodist Protestant Church	26	1,967	16	52,733	23	12,129	24	870
Union American Methodist Episcopal Church	67	3,624	59	182,305	65	40,664	54	1,982
African Union Methodist Protestant Church	58	3,751	53	205,825	53	47,231	49	2,813
Colored Methodist Episcopal Church	2,621	245,749	2,490	5,619,862	2,613	1,736,692	2,541	167,880
Reformed Zion Union Apostolic Church	47	3,977	47	79,325	41	13,156	42	2,505
African American Methodist Episcopal Church	28	1,310	27	6,280	28	13,455	6	200
Reformed Methodist Union Episcopal Church	27	2,196	27	35,500	26	3,420	25	699

SUMMARY OF STATISTICS FOR THE METHODIST BODIES, 1926, 1916, AND 1906—Con.

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Number of scholars
1906								
Total for the group	**64,255**	**5,749,838**	**59,077**	**229,450,996**			**55,227**	**4,472,930**
Methodist Episcopal Church	29,742	2,986,154	27,888	163,357,805			26,869	2,700,742
Union American Methodist Episcopal Church (Colored)	77	4,347	59	170,150			76	3,372
African Methodist Episcopal Church	6,608	494,777	6,299	11,303,489			6,056	292,689
African Union Methodist Protestant Church	69	5,592	68	183,697			66	5,266
African Methodist Episcopal Zion Church	2,197	184,542	2,104	4,833,207			2,060	107,692
Methodist Protestant Church	2,825	178,544	2,442	6,053,048			2,118	141,086
Wesleyan Methodist Connection of America	591	20,043	480	637,117			475	21,463
Methodist Episcopal Church, South	17,683	1,638,480	15,859	37,278,424			13,846	1,040,160
Congregational Methodist Church	324	14,729	250	194,275			181	8,785
New Congregational Methodist Church	35	1,782	33	27,650			27	1,298
Colored Methodist Episcopal Church	2,365	172,996	2,264	3,017,849			2,207	92,457
Reformed Zion Union Apostolic Church (Colored)	45	3,059	41	37,875			35	1,508
Primitive Methodist Church in the United States of America	96	7,558	93	630,700			91	13,177
Free Methodist Church of North America	1,541	32,838	1,140	1,688,745			1,066	41,443
Reformed Methodist Union Episcopal Church (Colored)	57	4,397	57	36,965			54	1,792

METHODIST EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Methodist Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Methodist Episcopal Church persons are received into full membership upon public profession of faith (usually after six months' probation) and a pledge to conform to the discipline and rules of the church. Baptism is required and those baptized in infancy must publicly renew their vows.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: METHODIST EPISCOPAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	26,130	5,489	20,641	21.0	79.0
Members	4,080,777	2,212,180	1,868,597	54.2	45.8
Average per church	156	403	91		
Membership by sex:					
Male	1,518,791	818,438	700,353	53.9	46.1
Female	2,274,615	1,228,612	1,046,003	54.0	46.0
Sex not reported	287,371	165,130	122,241	57.5	42.5
Males per 100 females	66.8	66.6	67.0		
Membership by age:					
Under 13 years	313,840	164,350	149,490	52.4	47.6
13 years and over	3,250,505	1,782,927	1,467,578	54.9	45.1
Age not reported	516,432	264,903	251,529	51.3	48.7
Per cent under 13 years [2]	8.8	9.1	9.2		
Church edifices:					
Number	25,570	5,516	20,054	21.6	78.4
Value—Churches reporting	25,290	5,358	19,932	21.2	78.8
Amount reported	$406,165,659	$274,162,895	$132,002,764	67.5	32.5
Average per church	$16,060	$51,169	$6,623		
Debt—Churches reporting	5,064	2,286	2,778	45.1	54.9
Amount reported	$42,749,854	$35,971,915	$6,777,939	84.1	15.9
Churches reporting "no debt" on church edifice	15,346	2,433	12,913	15.9	84.1
Parsonages:					
Value—Churches reporting	13,665	4,362	9,303	31.9	68.1
Amount reported	$60,724,434	$32,057,564	$28,666,870	52.8	47.2
Debt—Churches reporting	2,041	976	1,065	47.8	52.2
Amount reported	$4,547,967	$3,159,937	$1,388,030	69.5	30.5
Churches reporting "no debt" on parsonage	8,805	2,568	6,237	29.2	70.8
Expenditures during year:					
Churches reporting	25,790	5,466	20,324	21.2	78.8
Amount reported	$89,422,307	$57,411,370	$32,010,937	64.2	35.8
Current expenses and improvements	$68,949,285	$43,038,086	$25,911,199	62.4	37.6
Benevolences, missions, etc.	$20,462,262	$14,372,684	$6,089,578	70.2	29.8
Not classified	$10,760	$600	$10,160	5.6	94.4
Average expenditure per church	$3,467	$10,503	$1,575		
Sunday schools:					
Churches reporting	24,730	5,404	19,326	21.9	78.1
Officers and teachers	382,043	156,744	225,299	41.0	59.0
Scholars	3,796,561	1,910,259	1,886,302	50.3	49.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 26,130 active Methodist Episcopal churches, with 4,080,777 members. These figures are exclusive of 195 federated churches, each consisting of a Methodist Episcopal unit combined with a unit of some other denomination. These federated churches, which are more or less closely affiliated with the Methodist Episcopal Church, reported a total membership of 29,759, of whom about 14,000, or nearly one-half, were Methodists.

The classification of membership by sex was reported by 24,345 churches and the classification by age was reported by 21,967 churches, including 16,205 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: METHODIST EPISCOPAL CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	26,130	29,315	29,742	25,861
Increase [1] over preceding census:				
Number	−3,185	−427	3,881	
Per cent	−10.9	−1.4	15.0	
Members	4,080,777	3,717,785	2,986,154	2,240,354
Increase over preceding census:				
Number	362,992	731,631	745,800	
Per cent	9.8	24.5	33.3	
Average membership per church	156	127	100	87
Church edifices:				
Number	25,570	28,406	28,345	22,844
Value—Churches reporting	25,290	28,134	27,888	
Amount reported	$406,165,659	$215,104,014	$163,357,805	$96,723,408
Average per church	$16,060	$7,646	$5,858	
Debt—Churches reporting	5,064	6,332	4,662	
Amount reported	$42,749,854	$16,615,195	$8,640,273	
Parsonages:				
Value—Churches reporting	13,665	14,262	12,215	
Amount reported	$60,724,434	$34,751,557	$25,508,417	
Debt—Churches reporting	2,041			
Amount reported	$4,547,967			
Expenditures during year:				
Churches reporting	25,790	28,791		
Amount reported	$89,422,307	$43,993,681		
Current expenses and improvements	$68,949,285	$32,816,205		
Benevolences, missions, etc	$20,462,262	$11,099,675		
Not classified	$10,760	$77,801		
Average expenditure per church	$3,467	$1,528		
Sunday schools:				
Churches reporting	24,730	27,549	26,869	
Officers and teachers	382,043	391,949	351,312	
Scholars	3,796,561	3,872,264	2,700,742	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Methodist Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Methodist Episcopal Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: METHODIST EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**26,130**	**5,489**	**20,641**	**4,080,777**	**2,212,180**	**1,868,597**	**1,518,791**	**2,274,615**	**287,371**	**66.8**
New England:										
Maine	289	44	245	22,938	9,343	13,595	7,058	14,408	1,472	49.0
New Hampshire	132	41	91	14,018	8,874	5,144	4,553	8,045	1,420	56.6
Vermont	158	14	144	16,950	6,194	10,756	5,887	9,915	1,148	59.4
Massachusetts	363	284	79	84,929	80,061	4,868	30,770	49,086	5,073	62.7
Rhode Island	39	30	9	9,304	8,453	851	2,956	5,174	1,174	57.1
Connecticut	171	60	111	38,139	24,419	13,720	14,802	22,770	567	65.0
Middle Atlantic:										
New York	1,930	467	1,463	345,307	213,696	131,611	125,643	195,380	24,284	64.3
New Jersey	671	242	429	141,244	92,667	48,577	51,851	80,643	8,750	64.3
Pennsylvania	2,167	588	1,579	452,145	299,590	152,555	168,779	248,353	35,013	68.0
East North Central:										
Ohio	2,108	415	1,693	434,905	246,954	187,951	168,230	240,748	25,927	69.9
Indiana	1,449	255	1,194	288,181	141,678	146,503	111,054	162,189	14,938	68.5
Illinois	1,723	411	1,312	333,280	179,659	153,621	121,160	180,630	31,490	37.1
Michigan	1,093	229	864	165,064	101,135	63,929	56,633	90,175	18,256	62.8
Wisconsin	618	140	478	73,143	41,292	31,851	26,581	41,618	4,944	63.9
West North Central:										
Minnesota	503	120	383	71,897	42,249	29,648	28,517	41,593	1,787	68.6
Iowa	1,102	156	946	206,689	85,126	121,563	78,443	114,854	13,392	68.3
Missouri	690	132	558	93,772	46,538	47,234	31,510	46,663	15,599	67.5
North Dakota	211	16	195	14,706	5,309	9,397	5,763	8,549	394	67.4
South Dakota	239	15	224	29,514	10,749	18,765	10,542	16,045	2,927	65.7
Nebraska	569	74	495	92,820	31,782	61,038	34,776	51,177	6,867	68.0
Kansas	1,028	128	900	177,165	72,502	104,663	68,134	101,602	7,429	67.1
South Atlantic:										
Delaware	192	29	163	29,351	10,844	18,507	11,362	16,208	1,781	70.1
Maryland	936	118	818	118,426	49,651	68,775	44,695	64,578	9,153	69.2
Dist. Columbia	40	40	------	16,910	16,910	------	6,337	10,573	------	59.9
Virginia	306	34	272	22,841	6,505	16,336	8,519	12,593	1,729	67.6
West Virginia	1,039	86	953	94,161	38,313	55,848	37,077	50,978	6,106	72.7
North Carolina	372	54	318	26,895	7,091	19,804	10,050	15,170	1,675	66.2
South Carolina	398	35	363	47,749	8,508	39,241	17,984	27,471	2,294	65.5
Georgia	348	53	295	26,126	7,696	18,430	8,618	14,015	3,493	61.5
Florida	223	56	167	19,748	12,215	7,533	7,428	11,525	795	64.5
East South Central:										
Kentucky	350	55	295	31,003	12,705	18,298	11,628	17,968	1,407	64.7
Tennessee	693	91	602	60,651	19,872	40,779	22,553	30,754	7,344	73.3
Alabama	349	34	315	24,283	4,366	19,917	8,747	13,135	2,401	66.6
Mississippi	528	44	484	41,254	8,313	32,941	15,860	24,990	404	63.5
West South Central:										
Arkansas	170	36	134	10,452	4,290	6,162	3,665	5,894	893	62.2
Louisiana	244	66	178	19,515	9,479	10,036	6,041	12,366	1,108	48.9
Oklahoma	348	70	278	51,304	25,399	25,905	19,753	29,091	2,460	67.9
Texas	550	128	422	42,959	21,705	21,254	15,954	25,788	1,217	61.9
Mountain:										
Montana	168	28	140	14,972	8,647	6,325	5,473	8,696	803	62.9
Idaho	93	20	73	12,788	6,577	6,211	4,024	6,327	2,437	63.6
Wyoming	53	9	44	6,923	3,413	3,510	2,681	4,088	154	65.6
Colorado	217	65	152	46,974	30,819	16,155	18,580	25,207	3,187	73.7
New Mexico	45	9	36	3,914	2,450	1,464	1,584	2,330	------	68.0
Arizona	34	20	14	4,937	3,996	941	1,977	2,925	35	67.6
Utah	16	10	6	2,198	1,789	409	809	1,389	------	58.2
Nevada	20	2	18	1,084	318	766	327	679	78	48.2
Pacific:										
Washington	332	101	231	48,140	31,588	16,552	17,920	27,945	2,275	64.1
Oregon	220	58	162	32,135	20,667	11,468	12,208	18,545	1,382	65.8
California	593	277	316	116,974	89,784	27,190	43,295	63,770	9,909	67.9

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: METHODIST EPISCOPAL CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**26,130**	**29,315**	**29,742**	**4,080,777**	**3,717,785**	**2,986,154**	**313,840**	**3,250,505**	**516,432**	**8.8**
Maine	289	338	311	22,938	22,551	20,087	955	19,482	2,501	4.7
New Hampshire	132	152	142	14,018	13,574	12,529	405	11,052	2,561	3.5
Vermont	158	200	215	16,950	16,808	17,471	1,338	14,048	1,564	8.7
Massachusetts	363	396	412	84,929	75,965	61,626	3,570	71,298	10,061	4.8
Rhode Island	39	42	43	9,304	7,801	6,536	328	6,621	2,355	4.7
Connecticut	171	198	206	38,139	36,181	32,878	1,112	34,023	3,004	3.2
New York	1,930	2,126	2,193	345,307	328,250	291,919	16,406	284,968	43,933	5.4
New Jersey	671	672	633	141,244	131,211	106,505	7,365	119,405	14,474	5.8
Pennsylvania	2,167	2,327	2,369	452,145	427,509	318,911	27,542	373,060	51,543	6.9
Ohio	2,108	2,334	2,398	434,905	399,045	317,584	38,824	349,275	46,806	10.0
Indiana	1,449	1,636	1,724	288,181	261,228	210,593	28,329	230,943	28,909	10.9
Illinois	1,723	1,944	2,021	333,280	287,931	235,092	24,601	264,563	44,116	8.5
Michigan	1,093	1,279	1,308	165,064	144,094	114,326	11,845	126,279	26,940	8.6
Wisconsin	618	796	829	73,143	63,331	54,817	4,152	61,980	7,011	6.3
Minnesota	503	638	634	71,897	59,576	46,351	5,035	59,191	7,671	7.8
Iowa	1,102	1,376	1,576	206,689	199,036	156,576	15,329	168,312	23,048	8.3
Missouri	690	854	1,001	93,772	94,379	80,334	6,935	65,029	21,808	9.6
North Dakota	211	278	233	14,706	13,479	10,033	1,423	11,899	1,384	10.7
South Dakota	239	292	291	29,514	21,429	15,485	2,684	23,908	2,922	10.1
Nebraska	569	712	744	92,820	81,879	62,586	7,767	74,985	10,068	9.4
Kansas	1,028	1,200	1,295	177,165	151,348	108,097	18,182	138,864	20,119	11.6
Delaware	192	209	207	29,351	28,004	24,269	2,316	23,610	3,425	8.9
Maryland	936	973	963	118,426	112,853	95,207	8,814	91,768	17,844	8.8
Dist. of Columbia	40	40	37	16,910	13,085	11,019	1,546	14,377	987	9.7
Virginia	306	321	314	22,841	22,526	18,578	1,620	17,960	3,261	8.3
West Virginia	1,039	1,002	968	94,161	82,551	61,641	8,838	71,937	13,386	10.9
North Carolina	372	387	357	26,895	26,384	20,805	2,549	18,806	5,540	11.9
South Carolina	398	407	393	47,749	52,568	54,097	7,091	35,827	4,831	16.5
Georgia	348	348	348	26,126	28,749	28,579	3,237	18,397	4,492	15.0
Florida	223	203	152	19,748	12,418	8,287	1,453	15,669	2,626	8.5
Kentucky	350	394	423	31,003	30,147	30,158	2,676	24,093	4,234	10.0
Tennessee	693	729	781	60,651	56,484	46,180	5,514	43,155	11,982	11.3
Alabama	349	361	368	24,283	26,933	20,450	2,640	16,334	5,309	13.9
Mississippi	528	553	559	41,254	45,482	50,695	4,537	23,498	13,219	16.2
Arkansas	170	213	246	10,452	12,419	12,569	1,217	8,136	1,099	13.0
Louisiana	244	256	264	19,515	18,311	19,763	1,709	14,770	3,036	10.4
Oklahoma	348	420	476	51,304	40,148	23,309	5,632	39,648	6,024	12.4
Texas	550	557	561	42,959	42,003	36,223	4,561	32,973	5,425	12.2
Montana	168	227	126	14,972	12,615	5,819	1,513	12,055	1,404	11.2
Idaho	93	121	81	12,788	11,373	5,313	805	9,480	2,503	7.8
Wyoming	53	50	28	6,923	4,293	1,612	603	5,995	325	9.1
Colorado	217	236	220	46,974	38,584	24,830	4,990	38,239	3,745	11.5
New Mexico	45	77	61	3,914	4,385	3,513	422	3,327	165	11.3
Arizona	34	39	34	4,937	3,712	1,734	450	4,208	279	9.7
Utah	16	29	30	2,198	1,848	1,537	114	1,328	756	7.9
Nevada	20	20	18	1,084	777	618	75	931	78	7.5
Washington	332	406	394	48,140	40,020	29,347	3,066	37,085	7,989	7.6
Oregon	220	296	260	32,135	27,866	18,681	2,583	26,889	2,663	8.8
California	593	651	495	116,974	84,642	50,985	9,142	90,825	17,007	9.1

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: METHODIST EPISCOPAL CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**26,130**	**25,570**	**25,290**	**$406,165,659**	**5,064**	**$42,749,854**	**13,665**	**$60,724,434**	**2,041**	**$4,547,967**
Maine	289	287	284	2,221,900	27	64,265	175	567,450	21	29,573
New Hampshire	132	129	128	1,436,100	22	78,623	92	307,050	10	13,175
Vermont	158	153	150	1,452,260	13	62,725	109	355,250	9	5,106
Massachusetts	363	359	354	13,615,350	95	1,516,051	272	1,735,989	62	192,848
Rhode Island	39	37	37	1,082,600	12	55,200	28	169,400	2	5,700
Connecticut	171	175	171	5,585,900	37	391,889	143	924,400	19	53,425
New York	1,930	1,917	1,887	48,590,055	345	4,713,016	1,248	7,117,061	137	450,367
New Jersey	671	670	658	19,723,600	213	1,918,274	452	3,373,200	93	335,908
Pennsylvania	2,167	2,138	2,122	57,017,107	496	5,554,244	1,098	7,286,860	160	584,426
Ohio	2,108	2,100	2,086	40,257,250	306	4,555,809	967	5,010,410	139	358,809
Indiana	1,449	1,451	1,434	22,899,550	274	2,475,607	708	2,792,180	90	171,744
Illinois	1,723	1,704	1,694	32,894,980	312	3,370,826	997	5,164,350	145	366,953
Michigan	1,093	1,069	1,057	20,741,100	221	2,657,385	595	2,520,882	79	199,041
Wisconsin	618	611	598	7,236,135	94	623,182	353	1,473,855	52	63,958
Minnesota	503	496	488	7,689,675	96	708,645	274	1,170,100	61	112,591
Iowa	1,102	1,099	1,084	14,235,757	155	776,998	720	2,933,850	91	155,030
Missouri	690	676	671	7,385,648	110	929,303	331	998,025	46	68,551
North Dakota	211	199	194	1,459,450	28	111,485	120	368,600	16	24,350
South Dakota	239	230	228	2,305,950	41	173,925	150	558,800	18	22,385
Nebraska	569	549	546	6,228,802	89	335,437	420	1,550,775	56	101,655
Kansas	1,028	999	987	12,868,162	166	1,783,365	630	2,058,830	78	155,172
Delaware	192	192	192	2,691,330	54	200,875	105	450,056	14	22,978
Maryland	936	935	929	10,924,497	252	1,489,848	437	1,843,920	82	156,445
District of Columbia	40	39	38	2,175,200	16	464,295	32	302,500	13	70,500
Virginia	306	301	300	1,507,362	47	139,396	96	266,950	24	23,851
West Virginia	1,039	969	966	7,091,250	117	415,898	269	1,346,040	46	98,797
North Carolina	372	364	362	1,574,145	68	63,813	85	205,750	19	9,480
South Carolina	398	394	390	1,269,970	102	49,528	97	188,195	11	2,620
Georgia	348	334	333	1,244,023	69	52,258	106	172,250	15	10,615
Florida	223	197	196	3,780,030	50	409,131	96	552,675	24	82,554
Kentucky	350	344	341	2,420,950	48	184,119	144	453,231	26	37,524
Tennessee	693	656	651	3,415,990	95	381,893	169	488,675	30	40,009
Alabama	349	328	328	947,000	65	88,395	97	151,900	12	6,259
Mississippi	528	512	510	1,329,793	111	75,546	154	219,825	27	5,592
Arkansas	170	156	156	626,980	37	50,076	69	101,360	9	6,562
Louisiana	244	235	231	1,152,025	75	96,063	141	222,385	21	17,635
Oklahoma	348	335	324	4,508,350	76	922,946	220	606,550	35	66,510
Texas	550	519	515	2,527,100	168	316,711	232	446,080	45	32,278
Montana	168	155	153	1,221,500	30	63,058	98	266,950	14	21,000
Idaho	93	87	87	944,900	21	63,221	68	181,950	10	17,320
Wyoming	53	46	44	523,500	10	61,080	36	126,300	6	7,900
Colorado	217	207	199	3,291,300	52	550,751	159	515,650	38	86,843
New Mexico	45	30	30	344,350	9	42,520	21	48,350	2	1,040
Arizona	34	32	32	485,600	10	59,850	24	94,750	2	1,500
Utah	16	17	16	318,700	4	20,500	13	69,400	3	9,900
Nevada	20	14	14	242,950	3	82,300	11	42,000	-	-
Washington	332	327	319	3,862,250	82	656,048	234	590,550	31	40,759
Oregon	220	217	212	2,699,180	47	226,465	164	472,800	28	38,379
California	593	580	564	16,118,103	194	2,667,016	406	1,860,075	70	162,350

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: METHODIST EPISCOPAL CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benovolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**26,130**	**25,790**	**$89,422,307**	**$68,949,285**	**$20,462,262**	**$10,760**	**24,730**	**382,043**	**3,796,561**
Maine	289	283	556,807	464,268	92,539	-------	265	3,143	29,360
New Hampshire	132	132	346,715	286,863	59,752	100	118	1,504	13,425
Vermont	158	157	385,037	321,306	63,731	-------	149	1,787	14,780
Massachusetts	363	361	2,626,588	2,193,923	432,065	600	358	7,849	78,316
Rhode Island	39	39	213,316	160,967	52,349	-------	38	781	7,217
Connecticut	171	171	1,127,823	946,145	181,678	-------	160	3,103	29,508
New York	1,930	1,918	10,532,331	7,898,546	2,631,813	1,972	1,777	30,292	298,647
New Jersey	671	665	3,665,295	2,895,237	768,558	1,500	652	13,272	130,439
Pennsylvania	2,167	2,154	11,016,626	8,322,371	2,693,035	1,220	2,077	41,640	441,428
Ohio	2,108	2,095	7,853,729	5,817,352	2,035,256	1,121	2,055	35,692	388,325
Indiana	1,449	1,440	4,820,271	3,731,717	1,088,554	-------	1,399	23,935	238,599
Illinois	1,723	1,703	7,386,881	5,860,455	1,526,426	-------	1,665	30,741	300,199
Michigan	1,093	1,087	4,442,414	3,391,224	1,051,140	50	1,044	16,506	183,437
Wisconsin	618	615	1,702,244	1,330,244	371,996	4	571	7,775	71,534
Minnesota	503	492	1,609,603	1,283,157	326,446	-------	458	7,068	69,180
Iowa	1,102	1,092	3,810,118	2,794,195	1,015,529	394	1,073	18,733	195,810
Missouri	690	672	1,644,795	1,297,850	346,945	-------	638	9,097	82,224
North Dakota	211	211	368,051	299,554	68,497	-------	196	2,206	17,372
South Dakota	239	235	606,681	504,441	102,240	-------	226	3,270	32,367
Nebraska	569	561	1,902,166	1,373,675	528,491	-------	549	9,521	94,516
Kansas	1,028	1,019	3,599,329	2,599,981	999,348	-------	1,014	19,708	179,451
Delaware	192	191	568,734	450,388	118,346	-------	190	3,203	30,132
Maryland	936	934	2,295,472	1,743,765	551,707	-------	911	11,974	107,711
Dist. Columbia	40	40	829,277	665,590	163,687	-------	40	1,251	15,272
Virginia	306	298	245,302	209,895	35,407	-------	281	2,236	20,327
West Virginia	1,039	1,024	1,329,388	1,072,617	255,293	1,478	962	9,943	93,277
North Carolina	372	361	231,150	204,967	26,183	-------	329	2,553	24,005
South Carolina	398	398	292,465	247,837	44,628	-------	391	2,790	24,266
Georgia	348	342	188,342	151,323	37,019	-------	311	2,214	15,171
Florida	223	203	823,505	710,684	112,821	-------	197	1,998	20,234
Kentucky	350	330	485,739	391,058	94,681	-------	300	2,521	24,635
Tennessee	693	684	621,089	519,555	101,534	-------	603	4,695	48,099
Alabama	349	341	214,380	186,774	25,285	2,321	302	1,940	14,596
Mississippi	528	524	318,666	260,357	58,309	-------	510	3,624	25,272
Arkansas	170	162	148,557	129,313	19,244	-------	153	1,175	8,522
Louisiana	244	230	252,966	216,492	36,474	-------	218	1,546	12,536
Oklahoma	348	328	1,275,684	1,061,296	214,388	-------	332	5,074	53,563
Texas	550	543	542,664	452,129	90,535	-------	511	4,237	28,015
Montana	168	161	351,997	266,183	85,814	-------	150	1,863	19,019
Idaho	93	90	254,923	211,403	43,520	-------	92	1,494	15,485
Wyoming	53	51	128,032	101,175	26,857	-------	49	702	7,257
Colorado	217	213	934,869	737,266	197,603	-------	209	4,268	46,614
New Mexico	45	39	63,385	52,632	10,753	-------	36	427	4,130
Arizona	34	34	150,298	126,866	23,432	-------	33	566	6,983
Utah	16	16	49,008	39,282	9,726	-------	15	265	2,358
Nevada	20	20	120,031	115,496	4,535	-------	20	185	2,122
Washington	332	328	1,243,833	974,959	268,874	-------	320	5,605	57,515
Oregon	220	214	727,383	518,164	209,219	-------	207	3,399	34,157
California	593	589	4,518,348	3,358,348	1,160,000	-------	576	12,672	139,154

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: METHODIST EPISCOPAL CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Number of scholars
Total	**26,130**	**4,080,777**	**25,290**	**406,165,659**	**5,064**	**42,749,854**	**25,790**	**89,422,307**	**24,730**	**3,796,561**
Alabama	190	12,337	176	449,100	9	44,927	182	106,688	141	8,022
Atlanta	143	13,671	136	543,873	39	19,506	142	87,221	138	7,298
Baltimore	437	76,338	432	8,967,600	111	1,472,032	435	2,239,286	428	77,192
Blue Ridge Atlantic	204	13,729	198	611,345	25	25,280	197	83,340	166	14,382
California	247	31,033	230	4,188,850	60	557,281	247	1,164,346	239	37,133
California German	17	1,139	17	227,000	2	8,500	17	70,521	17	1,047
Central Alabama	174	12,825	167	577,100	57	44,968	173	115,230	171	7,026
Central German	109	15,415	107	2,007,650	15	191,100	109	443,955	106	17,747
Central Illinois	291	55,016	290	5,518,950	44	450,372	287	1,136,080	287	51,656
Central Missouri	120	9,988	111	620,018	34	73,166	119	117,375	102	4,543
Central New York	318	53,805	313	5,718,523	52	616,873	314	1,348,605	305	47,400
Central Pennsylvania	624	98,665	605	8,673,930	121	761,818	620	1,976,349	587	108,835
Central Swedish	44	6,301	42	922,600	7	53,500	43	213,815	41	6,406
Central Tennessee	133	7,715	122	230,260	7	7,785	128	40,996	96	5,003
Chicago Northwest	116	12,059	113	1,250,000	10	17,950	114	314,062	108	10,415
Colorado	207	46,131	192	3,236,300	51	548,251	203	911,992	200	45,949
Columbia River	147	21,131	139	1,675,650	37	268,528	141	443,735	144	24,422
Dakota	229	29,001	219	2,280,450	39	173,425	226	593,211	217	31,855
Delaware	290	34,495	285	2,593,540	141	494,807	290	548,332	285	26,063
Des Moines	340	68,677	333	4,064,850	41	295,940	339	1,080,909	335	61,888
Detroit	505	93,272	492	12,971,900	131	1,909,537	502	2,699,097	482	97,285
Eastern Swedish	29	4,558	26	1,006,100	13	137,450	29	152,209	27	3,568
East German	39	4,651	38	1,126,500	3	29,250	39	181,648	37	4,434
East Tennessee	102	6,493	96	474,100	22	16,655	100	93,361	90	4,925
Erie	408	71,319	407	7,621,850	71	782,524	403	1,643,923	392	69,199
Florida	94	5,007	83	429,680	14	7,171	82	73,513	84	3,613
Genesee	340	61,998	336	8,529,300	76	1,276,407	340	1,739,840	324	58,454
Georgia	79	4,921	77	315,750	3	8,400	75	34,708	54	3,775
Gulf	57	4,773	52	340,100	7	41,650	54	89,856	49	4,468
Holston	496	49,489	473	2,849,800	62	370,413	492	498,346	451	44,681
Illinois	490	105,433	485	7,782,000	60	578,104	483	1,713,616	476	86,672
Indiana	670	117,305	661	8,605,325	122	1,348,379	663	1,861,262	631	91,197
Inter-Mountain	85	11,385	81	819,500	18	42,465	84	230,976	85	13,927
Iowa	242	41,050	241	3,169,607	30	177,593	235	733,918	230	40,936
Kansas	480	90,444	470	6,134,700	66	966,878	477	1,611,026	474	82,911
Kentucky	261	22,888	257	1,699,600	24	116,285	244	340,838	221	19,482
Latin-American Mission	38	2,219	32	234,800	5	18,300	37	20,476	33	2,782
Lexington	182	26,596	166	2,137,600	67	288,630	179	366,851	168	13,664
Lincoln	85	4,260	71	298,700	27	39,953	80	62,694	75	2,296
Little Rock	118	6,176	110	375,280	33	47,576	116	89,834	109	4,257
Louisiana	220	16,738	209	907,625	71	66,063	207	194,156	195	9,686
Maine	296	23,477	291	2,277,900	28	64,765	290	569,103	271	29,921
Michigan	540	66,336	521	7,254,900	75	689,748	537	1,601,993	518	73,517
Minnesota	211	33,507	209	3,220,200	33	303,400	205	698,216	188	29,679
Mississippi	267	20,881	260	650,840	61	25,099	266	159,978	260	12,541
Missouri	237	32,195	231	1,963,350	21	87,382	232	424,119	221	28,633
Montana State	164	14,896	149	1,206,300	30	63,058	157	348,849	148	18,965
Nebraska	533	89,630	511	5,968,602	83	330,277	525	1,818,778	516	91,191
Newark	309	69,403	302	10,150,050	99	1,058,952	307	1,925,229	296	60,499
New England	225	62,484	222	10,580,300	69	1,174,009	224	2,033,312	224	57,101
New England Southern	181	28,744	178	4,116,250	37	412,081	181	927,082	171	26,755
New Hampshire	134	16,091	128	1,686,000	23	82,723	134	394,306	121	15,191
New Jersey	367	74,258	362	9,534,650	101	796,534	363	1,788,728	359	72,944
New Mexico	25	3,503	20	408,900	7	38,250	25	69,322	24	3,885
New York	385	60,590	372	9,696,000	48	958,581	381	1,795,469	328	38,909

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: METHODIST EPISCOPAL CHURCH—Continued

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Number of scholars
New York East	269	83,246	265	15,690,800	62	987,900	269	2,918,791	263	69,526
North Carolina	180	13,959	175	1,016,900	46	56,671	176	158,139	175	10,309
North Dakota	202	14,420	186	1,427,650	26	109,185	202	360,127	190	17,147
North-East Ohio	780	182,327	770	17,207,250	129	2,074,490	779	3,548,228	762	165,680
Northern Minnesota	239	34,877	232	4,028,475	54	377,445	237	827,173	231	36,524
Northern New York	283	34,120	270	3,571,850	46	190,580	281	927,611	252	33,951
Northern Swedish	53	2,969	50	296,600	10	16,400	53	71,650	39	2,633
North Indiana	431	95,089	430	6,891,175	77	577,283	430	1,531,259	429	80,356
Northwest Indiana	290	67,515	288	6,524,150	59	495,545	290	1,257,621	286	60,560
Northwest Iowa	225	42,529	222	3,015,850	44	232,423	225	914,052	221	44,008
Northwest Kansas	200	27,301	190	2,169,126	33	275,477	195	702,663	197	30,957
Norwegian and Danish	77	4,812	69	701,700	19	52,600	72	156,640	59	4,193
Norwegian-Danish Mission	11	1,276	11	325,000	7	60,500	11	63,598	11	1,321
Ohio	548	97,246	546	8,262,700	51	800,304	537	1,433,783	529	81,992
Oklahoma	290	50,250	279	4,776,000	69	949,041	275	1,277,622	279	52,630
Oregon	179	29,087	173	2,438,880	42	215,540	174	654,938	167	30,128
Pacific Chinese Mission	8	431	5	80,300	----	----------	8	7,822	8	498
Pacific German	18	1,171	18	71,050	----	----------	18	29,626	17	1,048
Pacific Japanese Mission	23	1,859	15	202,200	2	6,150	23	56,054	21	2,251
Pacific Swedish Mission	17	1,309	16	242,500	4	24,600	17	48,298	13	1,138
Philadelphia	391	107,527	388	19,925,000	127	1,436,200	391	3,392,815	385	110,395
Pittsburgh	413	117,231	407	14,922,752	114	1,950,129	412	2,670,844	404	120,371
Puget Sound	186	28,781	181	2,229,200	46	406,705	185	802,895	182	35,765
Rock River	372	95,275	358	13,415,530	111	1,837,604	370	3,234,825	367	88,970
St. Johns River	66	10,339	61	2,942,300	18	368,484	62	670,183	62	14,199
St. Louis	381	54,985	370	5,009,480	64	776,730	363	1,123,311	355	51,794
Savannah	127	7,279	121	351,400	26	22,852	126	64,155	118	3,995
South Carolina	395	47,638	388	1,268,470	101	49,480	395	292,334	388	24,177
Southern	52	4,933	47	363,300	6	26,400	51	88,218	49	5,801
Southern California	306	85,235	298	11,622,853	130	2,168,585	303	3,420,825	301	103,749
Southern Illinois	491	63,028	486	4,706,900	77	406,668	484	938,763	458	61,865
Southern Swedish Mission	13	1,895	12	107,200	1	1,500	13	23,162	13	1,487
South Florida	48	3,817	37	362,450	18	33,476	45	74,579	42	2,073
Southwest Kansas	313	56,642	294	4,319,375	55	524,462	312	1,227,048	312	63,609
Southwest Spanish Mission	28	1,535	17	103,700	5	11,370	22	21,874	20	1,258
Tennessee	125	8,913	116	420,630	22	18,520	124	83,408	117	4,859
Texas	242	16,892	229	621,100	87	76,291	239	177,366	224	8,812
Troy	318	56,346	317	5,568,910	46	504,981	315	1,450,591	290	43,012
Upper Iowa	249	50,522	244	3,630,150	34	67,907	248	986,092	245	45,121
Upper Mississippi	259	20,284	248	677,753	50	50,447	256	158,421	249	12,696
Utah Mission	16	2,198	16	318,700	4	20,500	16	49,008	15	2,358
Vermont	124	11,972	116	944,200	8	15,650	123	236,522	117	10,906
Washington	364	36,925	352	2,776,587	110	449,674	362	508,563	340	23,134
Western Norwegian-Danish	25	1,160	24	295,150	8	33,246	25	59,603	22	1,242
Western Swedish	31	2,831	30	219,800	2	2,650	31	68,607	28	3,165
West German	53	5,637	53	391,111	2	2,110	53	149,492	53	6,619
West Ohio	672	139,437	666	12,806,800	99	1,389,247	671	2,522,581	659	126,555
West Texas	199	14,312	186	784,600	65	152,170	198	164,854	188	7,813
West Virginia	967	87,588	901	6,553,550	96	401,756	948	1,168,467	897	87,608
West Wisconsin	306	30,251	292	2,835,700	49	280,162	305	669,373	277	29,038
Wilmington	346	49,013	346	4,491,662	49	267,801	345	938,947	339	50,794
Wisconsin	220	34,990	218	3,575,735	35	327,780	220	840,168	216	31,561
Wyoming	382	66,209	371	7,238,307	67	624,552	380	2,047,706	355	61,428
Wyoming State	53	6,923	44	523,500	10	61,080	51	128,032	49	7,257

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATONAL HISTORY

The first interest of the Wesleys in America was connected with a philanthropic movement started by Governor Oglethorpe in Georgia in 1733. They had apparently attracted his attention by their manner of life at Oxford, and in 1735 he invited them to come as spiritual advisers to his colony. Both accepted the invitation, and John Wesley remained until 1738, though Charles Wesley returned earlier. It was at this time that they first came into relations with the Moravians, through the colony established in the same vicinity by Count Zinzendorf.[2]

In 1760 Philip Embury, a Wesleyan local preacher from Ireland, landed in New York with members of his Irish class, and six years later he gathered for regular worship a company of Methodists, who in 1768 erected and dedicated a chapel, since known as the "John Street Church." About the same time Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company in Frederick County, Md. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual conference was held in Philadelphia. During the Revolutionary War, notwithstanding the general adverse circumstances and the fact that Asbury alone of all the preachers sent over by Wesley remained in the country, the membership increased from 1,160 to 14,988. The declaration of peace found the societies still connected with the Church of England, though without leaders or church privileges, as many of the clergy had left their parishes, and consequently neither baptism nor the Lord's Supper was administered. On representation being made to Wesley, he set apart Dr. Thomas Coke, a presbyter of the Church of England, as superintendent and commissioned him to ordain Francis Asbury as joint superintendent with himself. Richard Whatcoat and Thomas Vasey were also ordained as presbyters (or elders) for America. They arrived in America in the latter part of 1784, and on December 24 what has been known as the "Christmas conference" began in Baltimore, Md., 60 preachers meeting with Doctor Coke and his companions. A letter from Wesley was read announcing the preparation of a liturgy to be used by the traveling preachers, and the appointment of "Doctor Coke and Mr. Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper." It was also stated that as "our American brethen are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church."

The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops. The Order of Worship and Articles of Religion prepared by Wesley were adopted, one article being added, recognizing allegiance to the United States Government; the rules and discipline were revised and accepted; and a number of preachers were ordained.

The first General Conference was held in 1792, and after that it was held quadrennially. At the conference of 1800 Richard Whatcoat was elected bishop, and in 1808, William McKendree, the first native American to occupy that office. Until 1808 all the ministers were members of the conference, but in that year a plan was adopted providing for a membership of delegates elected by the annual

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Oliver S. Baketel, editor of the Methodist Yearbook and General Minutes, and approved by him in its present form.

[2] See Methodist bodies, p. 914, and Moravian Church in America, p. 1052.

conferences. By 1872 the sentiment within the church in favor of lay representation had grown so strong that a new rule was adopted by which lay delegates were admitted into the General Conference. Later the question arose as to what was meant by the term "lay," and it was interpreted to include women as well as men.

From the beginning the growth of the church has been remarkable. In 1799 there were 272 itinerant ministers, who constitute the clergy in the ordinary acceptation of the term, and 61,351 communicants. In 1812 the number of ministers had increased to 688, and the membership to 195,357; and in 1831 the ministers numbered 2,010, and the membership, 513,114. In 1845, when the denomination was divided into two parts by the withdrawal of the churches in the slaveholding States, the number of members who withdrew to form the southern wing of American Methodism approximated 460,000, of whom about 1,500 were itinerant ministers. Notwithstanding this loss the parent body reported in 1852 a membership of 728,700, with 4,513 itinerant ministers. In 1867 the membership had increased to 1,146,081; in 1890, to 2,240,354, with 15,423 ministers. In 1920 the denominational records showed a large increase by reason of the addition of 286,753 nonresident members. These had been carried on the records of the local churches, but by action of the General Conference of 1912 they have been reported in the minutes of the conferences in a separate column. This gave a total for 1920 of 4,680,741 members and 20,439 ministers. By the year 1926, with the above three classes of members included, the aggregate church membership in the United States and foreign mission fields was 5,177,467. The 1926 figures for membership shown in the preceding tables are limited to churches in continental United States and, in the case of many of the individual church reports, are probably exclusive of the nonresident and inactive members.

The church has not been free from disagreements. In 1792 James O'Kelley, of Virginia, with a considerable body of sympathizers, withdrew because of objection to the episcopal power in appointing the preachers to their fields of labor, and organized the "Republican Methodists," who later joined with others in what has become known as the "Christian Church." Between 1813 and 1817 many of the Negro members in various sections of the Middle Atlantic States, believing that they were not treated fairly by their white brethren, withdrew and formed separate denominations of Negro Methodists, such as the African Methodist Episcopal Church, the Union Church of Africans (now the Union American Methodist Episcopal Church), and the African Methodist Episcopal Zion Church.

In 1830 the Methodist Protestant Church was organized as the outcome of a movement against episcopal power and for lay representation in church government. In 1843 the Wesleyan Methodist Connection was organized in the interests of a more emphatic protest against slavery and in objection to the episcopacy. Two years later the Methodist Episcopal Church, South, withdrew because of the antislavery agitation. The latest division was that of the Free Methodists, in 1860, on differences concerning secret societies, discipline, and certain doctrines, particularly sanctification. The other Methodist denominations in the United States arose otherwise than as secessions from the parent Methodist body.

The first Methodist Sunday school in America was established by Bishop Asbury in 1786, in Hanover County, Va. The denominational publishing interests are as old as the Methodist Episcopal Church itself, but the first definite organization, which later became known as the "Book Concern," was established in 1789. The Missionary Society, for home and foreign missions, was formed in 1819; the Sunday School Union, in 1827; the Tract Society, in 1852; the Board of Church Extension, in 1865; the Freedmen's Aid and Southern Education Society, in 1866; the Board of Education, in 1868; the Woman's Foreign Missionary Society, in 1869; the Woman's Home Missionary Society, in 1880; and the Epworth League, in 1889.

The following changes have occurred in the various church organizations: The Missionary Society was placed under two separate boards, known as the Board of Foreign Missions and the Board of Home Missions and Church Extension; the Sunday School Union is now known as the Department of Church Schools; the Tract Society was consolidated with several other boards and later these boards were directed to transfer the tract funds in their possession to the two missionary boards; the Board of Church Extension was united with the Missionary Society, for home missions; the Freedmen's Aid and Southern Education Society is now known as the Department of Education for Negroes.

The constitution of the Methodist Episcopal Church, as adopted at the General Conference of 1900 and approved by the annual conferences, has three divisions: Articles of Religion, General Rules, and Articles of Organization and Government. The Articles of Religion are those drawn up by John Wesley, based upon the Thirty-nine Articles of the Church of England, with the exception of the twenty-third, which has reference to allegiance to the Government of the United States. The General Rules deal specifically with the conduct of church members and the duties of certain church officers, particularly the class leaders. The Articles of Organization and Government lay down the general principles of the organization and conduct of churches and conferences.

The question of union between the different branches of Methodism in the United States has been much discussed, and commissions have been appointed by the Methodist Episcopal Church General Conferences to confer with similar bodies from the Methodist Episcopal Church, South. The relations with the Methodist Protestant Church have also been under consideration. As yet, however, there has been no action that has resulted in the union of these bodies. The church has entered cordially into all general movements for church unity, is a constituent member of the Federal Council of the Churches of Christ in America, is represented in the Commission for a World Conference on Questions of Faith and Order, initiated by the Protestant Episcopal Church, and is identified with the work of the Y. M. C. A. and the Y. W. C. A.

DOCTRINE

In theology the Methodist Episcopal Church is Arminian, and its doctrines are set forth in the Articles of Religion, Wesley's published sermons, and his Notes on the New Testament. These emphasize belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the Scriptures for salvation. The doctrine of sanctification or Christian perfection, as held by Methodists, and which is regarded as distinctively a Methodistic doctrine, does not imply an absolute and sinless perfection, but "a freedom from sin, from evil desires and evil tempers, and from pride." It is regarded as not usually, if ever, attained at the moment of conversion, but as being attainable by faith and that only, and members are exhorted to seek it in this life.

Two sacraments are recognized: Baptism and the Lord's Supper. The first is administered both to infants and adults; as to the mode, sprinkling is preferred, though in the case of adult converts, choice of sprinkling, pouring, or immersion is given. The one condition required of those who seek admission to church membership is "a desire to flee from the wrath to come and to be saved from their sins." Each applicant is expected to evidence this desire by a variety of proofs, indicating the purpose to lead an honorable, peaceful, modest life, abstaining from anything that "is not for the glory of God." There are certain special advices to church members in regard to temperance, marriage and divorce, amusements, etc.

ORGANIZATION

The ecclesiastical organization of the Methodist Episcopal Church includes the local church, the ministry, and the system of conferences.

The local church is ordinarily a single congregation with its own pastor (a separate pastor). To meet the needs of small congregations, unable to support a separate pastor, two or more congregations may be united in a circuit, all being under the care of one pastor. Each pastorate, whether it be a single congregation or a circuit, is termed a "charge," and appointments by the annual conferences are to charges, not to churches.

The membership of the local church is distinctly a lay membership; ministers are members of the annual conferences (see below). Lay members are of two classes—full members and preparatory members. Full members are those who have been formally received into membership on recommendation of the official board, or the leaders' and stewards' meeting, and with the approval of the pastor. Preparatory members (formerly called probationers) are those who, after they have been instructed so as to be "wise unto salvation,"may, on recommendation of the boards of the church, and with the approval of the pastor, be received into full membership. They include all applicants for church membership, and under a recent revision of the rules, all baptized children. The preparatory relation is obligatory upon all candidates for full membership, the length of time, formerly six months, now being indefinite. Preparatory members are entitled to all church privileges, but may not vote or be voted for, and are included in all statistics of church membership, except that in the case of baptized children only those are included who have been enrolled in the classes for instruction. Full lay members, both males and female, have a vote in all church matters, and are eligible to local church offices and to membership in the quarterly and district conferences and in the General Conference, but not in the annual conferences. Women are now eligible for the ministry as local preachers, but not for conference membership.

For instruction and spiritual help probationers and members are assigned to classes, over which leaders are appointed. The business of the local church is generally conducted by an official board, while the property is held by trustees. The charges also have Sunday schools, Epworth Leagues, aid societies, and such other organizations as may be desired.

The church officers include the pastor, class leaders, stewards, trustees, superintendents of Sunday schools, and presidents of other societies. The pastor is appointed by the bishop in annual conference; the class leader, by the pastor; local preachers and exhorters are licensed by the quarterly conference; and other officers are elected or nominated by the various departments or by the pastor, but are confirmed by the quarterly conference. The official board, consisting of practically the same members as the quarterly conference, meets monthly under the presidency of the pastor.

The regular ministry of the Methodist Episcopal Church includes two orders—deacons and elders. Under certain conditions, however, it has been the policy of the church to use laymen as exhorters and local preachers. A local preacher is usually a layman adjudged to have "gifts, grace, and usefulness," who is licensed to preach by the district conference or the quarterly conference in whose jurisdiction he resides, but is not expected to give up his ordinary business He becomes a member of the quarterly conference, is under its supervision, and his license must be renewed annually, or he may be ordained as deacon, or elder, or both. The term "local preacher" is applied also to unordained men "on trial" in the annual conferences, to ordained deacons, and to traveling ministers who have been located by their conferences.

The regular ministry, generally spoken of as traveling preachers or itinerant ministers, is presented in the official minutes of the church under two heads—on trial and members of annual conferences.

Under the first head are included candidates for the ministry who have the status of local preachers. Candidates are certified by a district or quarterly conference, and are received into an annual conference "on trial." After two years, on passing an examination in a prescribed course of study, they are eligible to ordination as deacons and to election to full membership in the conference. They have authority to solemnize matrimony, administer baptism, and assist in the administration of the Lord's Supper. After serving as deacons for two years and having completed the four years' course of study, they are eligible to election by conferences and to ordination by a bishop as elders. Some qualifications or allowances are made in the case of candidates for the ministry who come from theological seminaries under the auspices of the church or from other ecclesiastical bodies.

Deacons and elders are members of annual conferences and are classed as effective, supernumerary, or retired. Elders have power to consecrate the elements of the Lord's Supper and are eligible to appointment as district superintendents, to a pastoral charge, or to some other church office, or for election as bishops. Originally, pastors, or "itinerants," as they were termed, moved every six months, and then every year. In 1804 the maximum length of a pastorate was fixed at two years; in 1864, at three; in 1888, at five, and in 1900 the time limit was removed entirely. The usual length of a pastorate, however, continues to be two or three years. Supernumeraries and retired ministers are elders or traveling ministers, who, temporarily or permanently, are classed as incapacitated for effective service. A "located" traveling minister is one whose membership in the annual conferences is discontinued, although he retains his ordination and holds the position of a local elder or deacon in a quarterly conference.

District superintendents, or presiding elders, as they were formerly termed, are elders appointed by the bishops for limited terms, to represent them in the care of the interests of the church in particular districts. They visit the churches, preside at quarterly and district conferences, and supervise traveling and local preachers.

Bishops, also called general superintendents, are elders elected by the General Conference and consecrated by three bishops, or by one bishop and two elders. They preside at general conferences and at annual conferences, according to special assignments by the board of bishops, make annual appointments to pastoral charges, ordain deacons and elders, and have general oversight of the religious work of the church.

The system of conferences includes quarterly, district, mission, annual, and general conferences.

The quarterly conference, identical in membership with the official board in each pastoral charge, is the highest authority in the station or circuit for the purpose of local administration.

The district conference, a convenience rather than an integral part of the conference system, is made up of the traveling and local preachers of a district, the district stewards, and other representatives. It meets once or twice a year, under the presidency of a bishop or a district superintendent, and its duties are nearly identical with those of the quarterly conference, though it reviews the mutual relations of charges as well as their internal affairs.

The annual conference is an administrative and not a legislative body. Its membership is confined to traveling ministers, whether effective, supernumerary, or retired; and all members, together with those on trial, are required to attend. It receives reports from pastors, district superintendents, and statisticians; the bishop ordains candidates for deacon's and elder's orders, and appoints the

ministers to their charges; ministerial delegates are elected to the General Conference; and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual conference just preceding the General Conference, in order to elect lay delegates to that conference.

The General Conference is the highest body in the church and is the general legislative and judicial body. First held in 1792, it was established as a delegated body in 1812, pursuant to legislation enacted at the conference in 1808. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers. It is presided over by the bishops, who, however, are not delegated members thereof, but are members ex officio, with limited privileges. It authorizes the organization of annual and mission conferences, and fixes their boundaries; it elects the bishops, official editors, publishing agents, book committee, the corresponding secretaries and boards of managers of the administrative societies of the church, the members of the different boards of trustees, and local book committees at New York and Cincinnati.

A mission, home or foreign, is constituted on the basis of a district conference, the bishop in charge appointing a superintendent. If a mission consists of more than one district, a district superintendent for each district is usually appointed, the superintendent exercising general supervision. The ministers in the mission retain their membership in their annual conferences. As missions develop, they are organized into mission conferences with the powers of annual conferences, except that they do not elect delegates to the General Conference, nor vote on constitutional changes.

Each church is practically independent in the conduct of its own financial affairs, though subject to the general ecclesiastical system. The salary of a pastor is fixed by an estimating committee of the quarterly conference of the charge he serves; that of a district superintendent, by the stewards of his district; that of a bishop, by the Book Committee of the church. The Book Committee divides the total amount necessary for episcopal salaries and expenses and for the expenses of general and judicial conferences among the annual conferences, they in turn informing each church of its share.

The support of retired ministers or bishops, their wives, widows, and children, and the assistance of ministers who may be in financial straits are provided for from the dividends of the Book Concern, which can be applied to no other purpose, and from special contributions and invested funds.

The General Conference and the annual conferences are incorporated, with boards of trustees which have charge of these funds.

The Methodist Episcopal Church has a liturgy based on the English prayer book, though abridged and changed materially, but large liberty is allowed in its use. Characteristic services are the love feast, regarded as reviving the *Agape* of the Primitive Church, at which all present partake of bread and water, while engaged in religious conference and testimony, and the watch-night service at the close of the old and the beginning of the new year.

WORK

The denominational work of the Methodist Episcopal Church is carried on by two classes of organizations—those whose managers are appointed directly by the General Conference and are answerable immediately to it, and those responsible to the General Conference only indirectly or through their individual members. To the first class belong the administrative boards and societies of the church, namely, the Book Committee; the Board of Foreign Missions; the Board of Home Missions and Church Extension; the Board of Education, including the Department of Educational Institutions, the Department of Edu-

cation for Negroes, the Department of Church Schools, and the Department of the Epworth League; the University Senate; the Board of Pensions and Relief; the American Bible Society; the Board of Temperance, Prohibition, and Public Morals; the Board of Hospitals, Homes, and Deaconess Work; the World Service Commission; the Trustees of Chartered Fund; the Trustees of the Methodist Episcopal Church; the Trustees of John Street Church, New York; and the General Conference Commissions, such as the Commission on Unification, the Commission on Courses of Study, the Commission on World Peace, etc. These are all directly answerable to, and under the control of, the General Conference, the members of the boards and, in nearly all cases, the executive officers being selected by the General Conference.

To the second class belong the women's societies for home and foreign missions, many local city missionary and church extension societies, the various annual conference preachers' aid societies, the hospitals, orphanages, homes for the aged, deaconess homes, ladies' aid societies in local churches, and a great variety of organizations for the conduct of institutional and general work. They generally have independent charters, and are subject only to the general ecclesiastical control of the church. They elect their own officers and raise and expend their own funds, it being always understood that in the conduct of their work they shall conform to the ecclesiastical rules and act in harmony with the General Conference boards.

The chief agencies through which the home missionary work of the Methodist Episcopal Church was conducted, until January 1, 1907, were the Missionary Society, the Board of Church Extension, the Woman's Home Missionary Society, and the National City Evangelization Union, formed by the alliance of the various local city missionary and church extension societies. Beginning with January 1, 1907, the home mission work of the Missionary Society was transferred to the Board of Church Extension, which then became the Board of Home Missions and Church Extension. From its organization in 1819 until the close of 1906, the Missionary Society had included both home and foreign work.

The Missionary Society from 1819 to 1907 had charge of all the missionary work of the church, both at home and abroad. January 1 of this later date, they began to function as two boards, the Board of Foreign Missions and the Board of Home Missions and Church Extension. The Board of Foreign Missions is what its name indicates, and has the oversight of all the missionary work outside of the United States, except Hawaii, Porto Rico, and Alaska, these being under the home board. The fields of foreign work are Europe, Asia, Africa, Mexico, and South America.

By the returns of June 1, 1926, there were 1,887 missionaries in the field, 520 men and 605 women, including 705 of the Woman's Foreign Missionary Society and 57 other workers. There were 3,995 national (native) ordained conference members and local preachers, 8,256 unordained national preachers and exhorters, and 7,409 other workers, making a total of 19,660 national workers.

At the same time, there are 672,436 reported as preparatory and full members, 197,126 baptized children under instruction, 10,002 Sunday schools, 52,783 scholars, 96,400 Epworth League members, and 3,281 churches. The total value of churches, chapels, parsonages and homes, missionary residences, schools, hospitals, and printing plants was $32,429,785. Contributions in the foreign field for all purposes were $2,146,481. Total contributions, excluding Europe, amounted to $852,542.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church is authorized to carry on missionary work in the United States and its possessions, exclusive of the Philippine Islands. The report for 1926 shows 526

churches aided by donation and loan. Disbursements for church building purposes during the year were $654,865 and for the maintenance of missionary work, $1,690,707. There were 5,500 missionaries under the direction of the board, exclusive of those under the Woman's Home Missionary Society. The total amount raised and expended for the work for the seven years—1920 to 1926, inclusive—was $29,048,289.

During the year work was carried on among English-speaking people in every State in the Union and among 23 foreign-language groups, as follows: Arabic, Armenian, Chinese, Czech, Dano-Norwegian, Filipino, Finnish, French, German, Greek, Italian, Japanese, Korean, Lithuanian, Magyar, Persian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, and Welsh. An extensive work is also carried on in Porto Rico, with work in Alaska and the Hawaiian Islands.

The home mission work has been carried on as a nationally organized enterprise since 1819. The church extension work was organized on a national basis in 1864. In 1907 the home mission work and the work of church extension were united in one agency. Since the beginning of the church extension work more than 20,000 church and parsonage building enterprises have been aided either by donations or loans, or both. The board has a permanent fund of more than $5,000,000. Outstanding loans to churches were $1,165,639 on October 31, 1926.

The Woman's Home Missionary Society held its first annual meeting in 1882, at which time Mrs. Rutherford B. Hayes, wife of President Hayes, was elected president. It reported that year as its receipts $17,875. The work has grown from that time to the present, and in 1926 they reported 13,697 varied organizations with a total membership of 459,970. The receipts from all sources for 1926 were $3,239,475.

The purpose of this organization is to do missionary work in the bounds of the United States and its outlying possessions. It maintains schools and homes for the mountaineers of the southern country, and devotes much time and money to New Mexico and southern California, and also in Porto Rico, Hawaii, and Alaska. It has hospitals, homes, and schools.

The deaconess work of the church has played a large part in this organization. Their immigrant work, the task of looking after young women coming from the foreign countries, has headquarters in New York City, Boston, and Angel Island in the harbor of San Francisco. They do considerable work among the Indians of the western country, among the Chinese, Japanese, and Mexicans, and with white people and colored people. Thus their hand is out to render help to the needy, the distressed, the ignorant, the sick, and all classes who can be brought under their care throughout the homeland.

The National City Evangelization Union, which had for its special field the foreign population of the cities, has been merged into the Department of Cities of the Board of Home Missions and Church Extension. The Commission on Evangelism has likewise been merged into the Department of Evangelism of the Board of Home Missions and Church Extension. Its particular mode of operation has been to hold institutes in the leading cities for the purpose of arousing the churches to a sense of their responsibility.

At the General Conference of 1916, at Saratoga Springs, N. Y., fundamental changes were made in the organization of the Board of Home Missions and Church Extension. With the respect to its work, it has now established five different departments—the department of Church Extension, to encourage the erection of new churches in communities not already adequately supplied, to assist in the building of churches and parsonages, and to give special attention to church architecture; the Department of City Work, to promote religious and social work through the city societies, with special reference to the religious condition of the

foreign speaking peoples; the Department of Rural Work, to promote the interests of the rural church and to encourage the organization of rural societies, etc.; the Department of Frontier Work, to encourage the organization of new churches wherever desirable, and to cooperate with the Board of Sunday Schools and other denominational boards in preventing overlapping and in making effectual the work on the frontier; and the Department of Evangelism, to cooperate with the district superintendents and pastors in evangelistic campaigns, and to cooperate with the Board of Education in promoting evangelistic work in schools, colleges, and universities.

The General Conference of 1924 authorized the organization of a mission to be known as the "Bilingual Mission" to supervise all foreign-language work being carried on in connection with English-speaking conferences in the United States. This has been carried out and the work organized under the direction of the Board of Home Missions. The report in 1926 shows that there are 15 nationalities represented, that they have a church membership of 6,781, served by 101 ministers, and 92 Sunday schools with an enrollment of 12,575. It is expected that eventually all these will be brought into the English-speaking churches. In all probability none of these missions are included in the summary tables of 1926 because of their very recent organization.

The Woman's Foreign Missionary Society was organized in 1869 for the purpose of sending missionaries to the women of those countries to which the Methodist Episcopal Church sends the Christian message. Two women were sent to India the first year—a teacher and a doctor. The work begun by Dr. Clara A. Swain has extended to 20 hospitals and 10 dispensaries—in India, China, Korea, and Africa—with a total staff in 1926 of 567. The educational work started by Isabella Thoburn in a small room in Lucknow with 6 pupils reported, in 1926, 1,203 schools with 51,880 students. Though there are a few boys, most of these students are girls in the grades; but there are more than 400 Methodist young women in the 11 Christian colleges in the Orient in which this organization cooperates.

Since the last census report in 1916 the number of missionaries has increased from about 500 to more than 700. During the World War, when building costs were high everywhere, little was done to meet the increasing needs for adequate housing and equipment. For this reason there was the necessity during the last few years of extensive building operations in every country where this society has work. To meet these two largely increased items for workers and buildings and the increased cost of living in every country, the receipts of the organization, raised in the United States, have been increased from $1,033,771 in 1916 to $2,389,805 in 1926. In addition to this increase there has been constantly growing self-support until, in 1926, in Burma, Malaya, Japan, and Latin America, the receipts in educational institutions are more than double the amount given these institutions by the society. Several schools are self-supporting except for the salaries of the missionaries. Among the gifts last year was one of $7,500 from Japanese in Fukuoka, one-half the total required for a chapel for the girls' school, the other half being given by the society. The total receipts outside the United States reported for the work of this society in 1926 amounted to $755,170.

The missionaries of this organization during nearly 60 years have been establishing Christian ideals and building up Christian communities in 19 countries. The possibility and desirability of educating women has frequently been demonstrated in the schools of the society to those who doubted both the possibility and the desirability of such education. Besides educational and medical work, other methods have been used—evangelistic, social, industrial—to convey the message of Jesus to the women of the Orient, of Africa, and of Latin America.

In order to carry on this work abroad, it has been necessary to educate the women in this country to an interest in the women and children in other lands. Study books, magazines, and missionaries bring correct information direct from the 19 countries where the missionaries are at work. In 1926 there were 154,300 subscriptions to the magazines published in the United States by the society. The broadening of the interests of women here is perhaps as valuable as the work done abroad. The society organized in Boston in 1869 with 8 women present, in 1926 had 18,992 organizations throughout the United States with a total membership—women, young women, and children—of 588,560, an increase since 1916 of 231,294.

It will be noticed that there are almost no missionaries employed in European countries; nearly all the pastors or other helpers are native to the land, in charge of what is practically home mission work of the same type as that carried on in this country, but classed as foreign missionary work because outside of the limits of the United States and under the care of the Foreign Mission Board.

As churches in the mission fields are organized, they are gathered in missions and mission conferences, and their membership, amounting to more than 672,000 members, is reported in the denominational publications with the membership in the United States, and includes more than 7½ per cent of the entire membership claimed by the denomination. An indication of the extent and diversified character of the work is furnished by the fact that it is carried on in more than 100 different languages and dialects.

The educational work of the Methodist Episcopal Church in the United States now covers the responsibility for all of its educational institutions, including Wesley Foundations, institutions for Negroes, deaconess training schools, and religious education and training in the local church through the Sunday school and the Epworth League.

A summary of the educational institutions under the auspices of the Methodist Episcopal Church, classified according to standards fixed by the University Senate of the Church, together with the number of their teachers and students, and the value of their property at the close of 1926, is as follows:

SCHOOLS OF THE CHURCH	Number of schools	Number of teachers and students	Value of property and endowments
Colleges and universities	45	59,744	$93,795,321
Professional and graduate schools	40	18,858	16,515,367
Secondary schools	32	7,087	22,326,716
Schools for Negroes	17	7,054	5,777,377
Total	134	92,743	138,414,781

The total income from all sources for current expenses of these institutions amounted to more than $14,000,000.

Originally the Board of Education was the agency charged by the General Conference with the promotion and supervision of the educational interests of the Methodist Episcopal Church. The board was organized in 1868 and its first large responsibility was the administration of the Student Loan Fund. This fund, formed by the annual Children's Day offerings of Methodist Episcopal Sunday schools, now aggregates $2,887,500. Since 1873 about 38,000 young people have been aided to secure an education through loans from the board. When repaid, the money is again loaned for the same purpose to successive generations of students. Beneficiaries must be members of the Methodist Episcopal Church and, except in a few special cases, must be in attendance at one of the schools of the church, by which they are recommended to the board.

The General Conference of 1924 provided for a united Board of Education to which was committed the work formerly under the care of the Board of Education, the Board of Education for Negroes, the Board of Sunday Schools, and the Board of Epworth League.

The work of the former Board of Education is now administered through the Department of Educational Institutions of the consolidated board. The board was charged by the General Conference of 1908 with special responsibility for a group of schools for white people in the mountains of the South. The mistake had been made of founding too many schools, but a few years ago the Board of Education adopted a new policy. Wherever possible, the institutions that gave little promise of being more than local schools were turned over to the public school authorities. Elsewhere, the board gave ample notice that in the near future it would withdraw from elementary education and support only the college preparatory and special courses. Nine of the schools are likely to be maintained. Five of the best of them, where permanence is reasonably sure, were selected for enlarged appropriations sufficient to develop suitable plants and adequate teaching forces. Within a short time, unless the work is halted by the lack of funds, these five schools will undoubtedly be equal to any denominational schools in the South.

Two funds are administered for educational purposes; one, the offering from the Sunday schools for the Student Loan Fund, which in 1926 amounted to $157,970; the other, devoted to the support of schools and colleges, and other educational enterprises, represents the share allotted to education from the general fund made up of contributions by the church to all benevolences. The receipts from this source in 1926 were $631,479.

The Board of Education was prominent in the organization and maintenance of the Interdenominational Council of Church Boards of Education, with headquarters in New York City, which aids all its constituent denominations in vigorous publicity campaigns for men and money, and acts as a general clearing house for information on all phases of Christian education.

The Department of Education for Negroes, formerly the Freedmen's Aid Society of the Methodist Episcopal Church, now has its headquarters at 740 Rush Street, Chicago, where all the units of the Board of Education are located. This society was organized in 1866 for the purpose of aiding the recently emancipated slaves and their children to establish schools and churches, so that they might be able to secure such an education as would fit them for citizenship in a Christian republic. This educational work has been carried on at many centers in the Southern States. During the 60 years of its existence the society has contributed to the education of more than 200,000 young people of the Negro race. At the present time it has 13 institutions of learning. One of these, Gammon Theological Seminary at Atlanta, Ga., provides a theological training school for the Christian ministry in the Negro churches. At Nashville, Tenn., is located Meharry Medical College, from which over 2,000 physicians have been graduated, and in which in 1926 there were 500 young men and women in training for medicine, dentistry, pharmacy, and professional nursing. Besides these, there are a few other schools whose principal work is to give a normal training that will prepare young men and women of the Negro race to become public school teachers among their own people. In addition to this, industrial training, including agriculture and domestic science, is given in nearly all of the schools. The number of teachers and students in these schools in 1926 was 6,495.

The society has raised and used for buildings, equipment, and running expenses $10,000,000 since the time of its foundation. Its buildings, grounds, and equipment are worth $4,712,000.

The University Senate of the Methodist Episcopal Church was established in 1892. Its function is to fix standards, scholastic and financial, on the basis of which the Board of Education, after careful investigation, shall report and classify the schools and colleges of the church. During the quarter of a century of its existence it has effected a marked improvement in academic instruction, scholastic method, and material equipment, with a steadily increasing influence for good in all sections of the country.

The hospitals, homes for children, the aged, and deaconesses are under the supervision of the Board of Hospitals, Homes, and Deaconess Work. The statistics for 1926 show 79 hospitals, 46 children's homes, 44 deaconess homes, 45 homes for aged, 17 homes for young women and men, and 7 rest homes for deaconesses and missionaries. The Methodist Episcopal Church through its hospitals treated 233,214 patients, cared for 3,000 children through the children's homes, and 1,885 aged people were guests in the homes for the aged. The property value of all the institutions in the United States is $40,233,520 and the endowment $6,550,720.

The Deaconess Movement of the Methodist Episcopal Church had its origin in 1887 in connection with the Chicago Training School for City, Home, and Foreign Missions. All the deaconesses are under the control and supervision of the Board of Hospitals, Homes, and Deaconess Work. The 1,050 deaconesses in the United States and Mexico who are in active service are working under the direction of the church as teachers, pastors' assistants, directors of religious education, pastors, nurses in hospitals and other institutions, and as welfare and social service workers in settlements, children's homes, and in other types of work. The deaconess is distinguished from other women workers of the church because of her official relationship, not by the type of work she is doing.

The Department of Church Schools of the Methodist Episcopal Church (formerly known as the Board of Sunday Schools) is responsible for the promotion of Sunday schools, week-day schools of religious education, and daily vacation church schools, also for the training of workers for these schools throughout the denomination at home and abroad. It supports Sunday-school missionaries and directors of religious education in the field, who devote themselves to the work of organizing new schools and improving those already established both in the United States and in foreign countries. The department aids needy schools by free grants of lesson materials, literature, and supplies. It conducts an intensive educational program in all the schools of the denomination in the interest of raising their educational, missionary, and evangelistic efficiency. The work of the department is supported by a designated percentage of the receipts of the Board of Education (of which it is a part), and is further aided by the annual Rally Day offerings of the Sunday schools. Besides the offerings of the schools for Sunday-school work, they annually contribute large sums for missions and other benevolences, the average for the last seven years having reached the sum of $1,672,702 per annum.

Among the organizations reported in 1906 was the Tract Society, one of the oldest societies in the church. That, however, was consolidated in 1907 with the Board of Education, the Freedmen's Aid Society, and the Board of Sunday Schools of the church, and in 1908 the General Conference directed that these three boards should transfer the tract funds in their possession to the Board of Foreign Missions, and the Board of Home Missions and Church Extension, share and share alike; said funds to be administered by the said mission boards in harmony with the purposes of the donors. These two boards were directed to solicit and receive funds for the publication and distribution of tract literature, and under the direction of their board of managers to make distribution of said funds in their respective fields. The book editor of the Methodist Episcopal Church is editor of all tracts issued by the Book Concern.

The Epworth League, organized at Cleveland, Ohio, May 15, 1889, is the official young people's society of the church, and takes the place in the Methodist Episcopal Church of the Christian Endeavor Society in other denominations. A senior chapter is found in nearly every church of the denomination, and junior chapters in many of them. The membership of the league in 1926, including juniors, was about 797,000. The features of the league are the departments of spiritual work, world evangelism, mercy and help, and literary and social work.

The Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church (formerly known as the Temperance Society of the Methodist Episcopal Church) is one of the official benevolent boards of the church. It was organized by the General Conference to teach the young people and children of the church the principles of true temperance, to pledge them to lines of total abstinence, and to enlist her voters to stand for complete prohibition. The board publishes and circulates temperance leaflets, pamphlets, and books by the millions of copies, supplies speakers to aid in temperance campaigns, and conducts a press service which gives the most up-to-date prohibition news and argument to all the important newspapers and magazines in the United States.

The publishing house of the Methodist Episcopal Church, now the Methodist Book Concern, was established in 1789 in Philadelphia and later removed to New York City. In 1820 a branch house was located in Cincinnati, Ohio, which in 1840 became a separate corporation. These two houses were united by the General Conference in 1912; it is now the Methodist Book Concern, with headquarters at both New York and Cincinnati. According to its charter, the profits, after the demands for capital are supplied, are devoted to the support of retired preachers and their widows and orphans. The publication and sale of books and Sunday-school supplies are very large, and about $250,000 a year is contributed to the fund for conference claimants, called in the early days of the church the "worn-out preachers."

The Book Committee, elected by the General Conference, is a most important factor in the organization of the church. In the intervals between the annual meeting of the conference, it may be said to exercise authority over the temporal affairs of the church in the following particulars: It has supervision of the publishing interests, and examines carefully into their condition; fixes the salaries of the bishops, publishing agents, and official editors not otherwise provided for; has power, under certain limitations, to discontinue any depository or periodical; and estimates the amount of money necessary to meet the expenses of the General Conferences and the judiciary conferences, and makes apportionment of the different amounts to be raised by the annual conferences.

The official periodical literature of the Methodist Episcopal Church includes the Methodist Review, 10 Christian Advocates (including 1 in German), published weekly in various sections of the country, the Epworth Herald, and 17 church school periodicals. There are also various semiofficial and unofficial publications which are identified with the church, but are not under control of the General Conference. The church school periodicals, under the supervision of an editor elected by the General Conference, include 5 monthly magazines of religious education, 7 Bible study quarterlies, 4 story papers with a combined paid circulation of over 4,000,000 copies per issue. In addition, study courses in textbook form are used by children and young people to the extent of 1,200,000 copies annually.

The Chartered Fund of the Methodist Episcopal Church was organized in Pennsylvania in 1794. Its object is the relief of the itinerant and retired ministers and their dependents, and it is the oldest chartered organization connected with the church.

The Board of Pensions and Relief, successor to the Board of Conference Claimants, was organized in 1908 "to minister to retired ministers and the widows and orphans of deceased ministers." The General Conference of 1912 authorized this board to inaugurate a campaign to raise $5,000,000 for this purpose. Later the objective was raised to $10,000,000, and still later to $20,000,000. On January 1, 1926, the investments and cash on hand amounted to over $7,000,000, with additional subscriptions and miscellaneous holdings of almost $2,000,000.

The American Bible Society has been one of the official agencies of the Methodist Episcopal Church for two generations. In 1836 it was incorporated into the church program and has had its sympathy and support ever since. It translates and distributes the Bible in 175 languages in our own country and in 50 foreign lands.

The World Service Commission was established in 1924, and is the successor and outcome of certain earlier organizations and movements within the church, such as the Commission of Finance, the Centenary, and the Council of Boards of Benevolences and its Committee on Conservation and Advance. It examines and determines the budgets of the constituent boards each year, authorizes the total world service askings, and fixes the ratio of distribution to the boards. It provides for the distribution of the world service responsibility to the various areas of the church and supervises the methods of the world service promotion.

With the outbreak of the World War, the church entered heartily into all activities for the welfare of the Army and Navy, and a war council was organized. An extensive and carefully considered program was adopted, having for its purpose, as stated, "to mobilize the entire denomination, through its departmental and other activities, to act as a unit in a comprehensive war program, and to place the church, thus mobilized, at the service of the United States authorities for active cooperation with the several departments of the Government." After the war the church inaugurated a new forward movement of all its religious forces in various parts of the world.

METHODIST PROTESTANT CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Methodist Protestant Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Methodist Protestant Church comprises those persons who have been received into the local churches by vote of the congregations, upon profession of faith. Persons received on probation and children enrolled for instruction are not included.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: METHODIST PROTESTANT CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	2,239	252	1,987	11.3	88.7
Members	192,171	55,652	136,519	29.0	71.0
Average per church	86	221	69		
Membership by sex:					
Male	75,408	22,167	53,241	29.4	70.6
Female	106,952	32,248	74,704	30.2	69.8
Sex not reported	9,811	1,237	8,574	12.6	87.4
Males per 100 females	70.5	68.7	71.3		
Membership by age:					
Under 13 years	11,551	3,680	7,871	31.9	68.1
13 years and over	150,373	47,913	102,460	31.9	68.1
Age not reported	30,247	4,059	26,188	13.4	86.6
Per cent under 13 years [2]	7.1	7.1	7.1		
Church edifices:					
Number	2,109	250	1,859	11.9	88.1
Value—Churches reporting	2,094	246	1,848	11.7	88.3
Amount reported	$16,817,278	$9,763,034	$7,054,244	58.1	41.9
Average per church	$8,031	$39,687	$3,817		
Debt—Churches reporting	249	104	145	41.8	58.2
Amount reported	$1,496,175	$1,239,139	$257,036	82.8	17.2
Churches reporting "no debt" on church edifice	1,339	116	1,223	8.7	91.3
Parsonages:					
Value—Churches reporting	737	167	570	22.7	77.3
Amount reported	$2,951,550	$1,375,950	$1,575,600	46.6	53.4
Debt—Churches reporting	109	45	64	41.3	58.7
Amount reported	$204,888	$161,350	$43,538	78.8	21.2
Churches reporting "no debt" on parsonage	477	99	378	20.8	79.2
Expenditures during year:					
Churches reporting	2,160	248	1,912	11.5	88.5
Amount reported	$3,137,211	$1,536,361	$1,600,850	49.0	51.0
Current expenses and improvements	$2,581,210	$1,277,997	$1,303,213	49.5	50.5
Benevolences, missions, etc	$547,120	$256,758	$290,362	46.9	53.1
Not classified	$8,881	$1,606	$7,275	18.1	81.9
Average expenditure per church	$1,452	$6,195	$837		
Sunday schools:					
Churches reporting	1,917	243	1,674	12.7	87.3
Officers and teachers	19,171	4,785	14,386	25.0	75.0
Scholars	173,438	57,224	116,214	33.0	67.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 2,239 active Methodist Protestant churches, with 192,171 members. These figures are exclusive of three federated churches, each consisting of a Methodist Protestant unit combined with a unit of some other denomination. These federated churches, which are more or less closely affiliated with the Methodist Protestant Church, reported a total membership of 326, of whom about one-third were Methodists.

The classification of membership by sex was reported by 2,086 churches and the classification by age was reported by 1,762 churches, including, however, only 1,044 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: METHODIST PROTESTANT CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	2,239	2,473	2,825	2,529
Increase[1] over preceding census:				
Number	−234	−352	296	
Per cent	−9.5	−12.5	11.7	
Members	192,171	186,908	178,544	141,989
Increase over preceding census:				
Number	5,263	8,364	36,555	
Per cent	2.8	4.7	25.7	
Average membership per church	86	76	63	56
Church edifices:				
Number	2,109	2,266	2,457	1,924
Value—Churches reporting	2,094	2,266	2,442	
Amount reported	$16,817,278	$7,944,467	$6,053,048	$3,683,337
Average per church	$8,031	$3,506	$2,479	
Debt—Churches reporting	249	250	244	
Amount reported	$1,496,175	$484,679	$247,524	
Parsonages:				
Value—Churches reporting	737	679	661	
Amount reported	$2,951,550	$1,385,160	$910,645	
Debt—Churches reporting	109			
Amount reported	$204,888			
Expenditures during year:				
Churches reporting	2,160	2,393		
Amount reported	$3,137,211	$1,509,243		
Current expenses and improvements	$2,581,210	$1,352,530		
Benevolences, missions, etc.	$547,120	$156,713		
Not classified	$8,881			
Average expenditure per church	$1,452	$631		
Sunday schools:				
Churches reporting	1,917	2,081	2,118	
Officers and teachers	19,171	20,778	18,970	
Scholars	173,438	177,918	141,086	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Methodist Protestant Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Methodist Protestant Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: METHODIST PROTESTANT CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**2,239**	**252**	**1,987**	**192,171**	**55,652**	**136,519**	**75,408**	**106,952**	**9,811**	**70.5**
New England:										
Connecticut	3	2	1	90	69	21	29	61	------	------
Middle Atlantic:										
New York	62	8	54	3,804	906	2,898	1,377	2,335	92	59.0
New Jersey	45	17	28	4,755	2,610	2,145	1,822	2,921	12	62.4
Pennsylvania	117	27	90	16,336	9,616	6,720	6,052	8,909	1,375	67.9
East North Central:										
Ohio	192	19	173	23,326	7,702	15,624	9,181	13,360	785	68.7
Indiana	108	17	91	8,838	2,794	6,044	3,586	5,098	154	70.3
Illinois	77	6	71	4,645	862	3,783	1,740	2,722	183	63.9
Michigan	108	12	96	4,945	1,442	3,503	1,924	2,936	85	65.5
West North Central:										
Iowa	31	2	29	2,484	443	2,041	990	1,494	------	66.3
Missouri	61	3	58	3,547	286	3,261	1,425	1,997	125	71.4
Kansas	14	3	11	1,304	452	852	466	625	213	74.6
South Atlantic:										
Delaware	44	5	39	4,466	1,104	3,362	1,715	2,721	30	63.0
Maryland	172	37	135	22,014	10,624	11,390	9,199	12,815	------	71.8
District of Columbia	5	5	------	1,383	1,383	--------	497	886	------	56.1
Virginia	58	2	56	5,004	459	4,545	1,965	2,828	211	69.5
West Virginia	300	9	291	21,702	4,464	17,238	8,849	12,164	689	72.7
North Carolina	223	45	178	26,922	7,057	19,865	11,332	14,413	1,177	78.6
South Carolina	23	------	23	1,987	--------	1,987	899	1,088	------	82.6
Georgia	51	11	40	3,115	681	2,434	775	1,134	1,206	68.3
Florida	8	------	8	374	--------	374	152	222	------	68.5
East South Central:										
Kentucky	28	------	28	1,407	--------	1,407	575	767	65	75.0
Tennessee	32	------	32	1,570	--------	1,570	505	784	281	64.4
Alabama	96	2	94	7,392	815	6,577	2,911	3,761	720	77.4
Mississippi	90	1	89	4,668	37	4,631	1,821	2,447	400	74.4
West South Central:										
Arkansas	92	1	91	5,439	21	5,418	2,074	2,932	433	70.7
Louisiana	59	2	57	3,160	109	3,051	726	1,181	1,253	61.5
Oklahoma	45	2	43	1,966	267	1,699	749	1,217	------	61.5
Texas	92	11	81	4,852	773	4,079	1,841	2,689	322	68.5
Pacific:										
Washington	3	3	------	676	676	--------	231	445	------	51.9

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The general revolt against ecclesiastical rule which characterized the earlier years of the last century was the occasion for the organization of the Methodist Protestant Church. The Methodist Episcopal Church at that time vested an unlimited legislative, executive, and judicial power in the ministry, to the exclusion of all the lay members. In 1821, after years of desultory discussion, the Wesleyan Repository was established as a medium for the special consideration of what came to be called the "mutual rights" of the ministry and laity. Later

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. T. H. Lewis, D. D., LL. D., president, General Conference of the Methodist Protestant Church, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: METHODIST PROTESTANT CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**2,239**	**2,473**	**2,825**	**192,171**	**186,908**	**178,544**	**11,551**	**150,373**	**30,247**	**7.1**
Connecticut	3	5	4	90	128	161	----	90	----	----
New York	62	75	67	3,804	4,376	3,890	94	3,410	300	2.7
New Jersey	45	46	50	4,755	6,076	5,248	129	4,513	113	2.8
Pennsylvania	117	130	122	16,336	15,015	12,317	849	13,821	1,666	5.8
Ohio	192	233	246	23,326	25,629	23,494	1,151	18,313	3,862	5.9
Indiana	108	130	128	8,838	10,367	10,408	541	7,529	768	6.7
Illinois	77	86	104	4,645	4,948	5,512	309	3,462	874	8.2
Michigan	108	134	154	4,945	5,797	5,077	360	3,723	862	8.8
Iowa	31	49	57	2,484	3,426	2,994	128	1,484	872	7.9
Missouri	61	73	97	3,547	4,216	4,712	149	2,757	641	5.1
Kansas	14	26	41	1,304	1,490	2,050	67	1,024	213	6.1
Delaware	44	40	39	4,466	4,598	3,463	302	4,057	107	6.9
Maryland	172	189	181	22,014	22,174	16,373	1,108	18,995	1,911	5.5
District of Columbia	5	6	5	1,383	1,486	1,415	34	1,349	----	2.5
Virginia	58	44	61	5,004	4,028	4,480	283	3,580	1,141	7.3
West Virginia	300	316	281	21,702	18,948	16,004	1,437	16,442	3,823	8.0
North Carolina	223	187	227	26,922	18,033	18,271	2,255	21,567	3,100	9.5
South Carolina	23	25	33	1,987	2,324	1,840	89	1,022	876	8.0
Georgia	51	50	77	3,115	2,884	4,970	86	1,142	1,887	7.0
Florida	8	3	8	374	141	168	27	347	----	7.2
Kentucky	28	37	43	1,407	1,836	2,341	85	1,122	200	7.0
Tennessee	32	30	43	1,570	1,759	2,716	90	1,059	421	7.8
Alabama	96	100	95	7,392	7,088	5,403	794	5,852	746	11.9
Mississippi	90	102	93	4,668	4,531	4,517	491	3,388	789	12.7
Arkansas	92	77	166	5,439	4,087	6,658	155	3,368	1,916	4.4
Louisiana	59	84	91	3,160	3,010	3,513	111	1,679	1,370	6.2
Oklahoma	45	30	85	1,966	1,113	2,054	153	1,668	145	8.4
Texas	92	164	227	4,852	7,002	8,495	235	2,973	1,644	7.3
Washington	3	2	----	676	398	----	39	637	----	5.8

[1] Based on membership with age classification reported.

it was superseded by a paper called "Mutual Rights," which vigorously discussed and earnestly advocated the right of the laity to an equal representation with the ministers in the lawmaking bodies of the church.

Union societies were formed in order to develop sentiment in favor of the movement, and in 1827 a convention was called which formally petitioned the General Conference of 1828 to concede the principle of lay representation in all the conferences of the church. The reply was unfavorable, and the petitioners were charged with being disturbers of the peace of the church. The result was an increase of agitation and of intensity of feeling. The union societies became more active, and their organ, Mutual Rights, more pronounced than ever. Then followed citations for trial before church courts on the charge of "speaking evil of magistrates and ministers," the expelling of some and the withdrawal of many who sympathized with them. A number of local independent societies were organized, and a convention was held in Baltimore in November, 1828, where a provisional organization was formed under the name of The Associated Methodist Churches. Two years later another convention was held at the same place, and the Methodist Protestant Church was formed, enrolling 83 ministers and about

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: METHODIST PROTESTANT CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**2,239**	**2,109**	**2,094**	**$16,817,278**	**249**	**$1,496,175**	**737**	**$2,951,550**	**109**	**$204,888**
Connecticut	3	3	3	27,500			[1] 50	[1] 176,000	4	[1] 7,300
New York	62	62	60	517,700	5	17,910				
New Jersey	45	44	44	976,800	10	71,435	34	246,000	10	20,330
Pennsylvania	117	117	117	2,115,533	24	200,009	50	358,600	12	48,553
Ohio	192	189	188	2,390,100	20	278,431	72	345,300	8	16,584
Indiana	108	108	107	646,450	10	32,100	55	143,700	7	8,469
Illinois	77	74	74	475,700	7	104,400	33	73,200	1	140
Michigan	108	103	102	867,800	6	25,075	52	164,300	5	10,800
Iowa	31	32	31	181,300	1	180	16	40,700	1	900
Missouri	61	54	54	122,000	1	200	15	15,150		
Kansas	14	13	13	102,700	2	7,600	10	31,500	2	4,350
Delaware	44	44	44	500,100	6	44,500	19	90,700	6	18,208
Maryland	172	173	172	2,943,900	34	355,987	85	460,200	8	25,300
District of Columbia	5	5	5	273,000	3	10,200	5	53,000	1	5,500
Virginia	58	49	49	445,930	11	36,950	20	73,600	5	5,750
West Virginia	300	284	283	1,460,050	15	65,681	68	283,450	12	11,061
North Carolina	223	222	218	1,576,150	27	195,528	57	216,100	9	14,575
South Carolina	23	22	22	44,400	3	765	4	16,000	2	1,805
Georgia	51	49	49	99,450	13	1,582				
Florida	8	6	6	14,700	2	3,750	4	[1] 6,300	1	[1] 500
Kentucky	28	27	27	27,350	2	69				
Tennessee	32	26	26	38,100	2	350	5	[1] 3,950		
Alabama	96	90	90	180,025	5	10,685	20	40,250	4	1,153
Mississippi	90	82	82	62,800	4	890	10	8,200	1	700
Arkansas	92	80	79	124,600	15	9,386	8	10,900	3	585
Louisiana	59	51	51	108,340	4	550	12	18,900	4	425
Oklahoma	45	24	22	35,100	7	882	5	7,300	1	700
Texas	92	73	73	214,700	8	5,080	25	45,250	2	1,200
Washington	3	3	3	245,000	2	16,000	3	23,000		

[1] Figures for Connecticut and New York, for Georgia and Florida, and for Kentucky and Tennessee are combined, to avoid disclosing the statistics of individual churches.

5,000 members. During the succeeding quadrennium the membership increased rapidly, new annual conferences were formed, the territorial limits of the church were considerably extended, and one or two schools were established.

DOCTRINE AND ORGANIZATION

In doctrine the Methodist Protestant Church stands on the same basis as the Methodist Episcopal Church. In polity, however, there are certain radical differences. The Methodist Protestant Church has no bishops or presiding elders and no life officers of any kind. It makes ministers and laymen equal in number and in power in the legislative bodies of the church, and grants to ministers the right to appeal from the stationing authority of the conference. With these exceptions, the general organization, including the system of quarterly, annual, and general conferences, is similar to that of the Methodist Episcopal Church.

TABLE 6.—CHURCH EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES, 1926: METHODIST PROTESTANT CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**2,239**	**2,160**	**$3,137,211**	**$2,581,210**	**$547,120**	**$8,881**	**1,917**	**19,171**	**173,438**
Connecticut	3	3	6,118	4,807	1,311		3	26	214
New York	62	59	126,300	101,310	24,990		54	632	4,312
New Jersey	45	43	206,730	174,080	32,650		42	757	6,298
Pennsylvania	117	106	411,990	343,822	67,258	910	106	1,337	13,517
Ohio	192	190	390,365	321,351	69,014		188	2,440	22,080
Indiana	108	105	158,601	130,597	28,004		103	1,197	8,552
Illinois	77	74	90,191	77,726	12,465		66	816	5,727
Michigan	108	108	143,235	117,540	25,695		104	879	7,462
Iowa	31	31	40,088	34,800	5,238	50	31	343	2,414
Missouri	61	60	33,908	27,627	3,950	2,331	55	430	2,971
Kansas	14	14	32,880	25,075	7,805		13	198	1,963
Delaware	44	44	95,966	81,430	14,536		43	553	4,967
Maryland	172	171	506,107	409,617	96,490		163	2,353	22,729
District of Columbia	5	5	35,189	22,978	12,211		5	109	1,178
Virginia	58	53	96,095	81,465	14,630		47	548	4,604
West Virginia	300	291	238,742	204,603	34,139		258	2,169	19,585
North Carolina	223	219	273,616	212,253	60,655	708	204	1,892	23,487
South Carolina	23	22	8,151	6,637	964	550	22	136	1,132
Georgia	51	51	16,117	13,417	2,700		40	212	1,735
Florida	8	7	8,281	8,032	249		5	31	238
Kentucky	28	21	3,742	3,066	676		20	109	905
Tennessee	32	23	6,847	5,851	746	250	19	118	1,088
Alabama	96	93	40,186	34,878	5,308		65	376	3,250
Mississippi	90	88	16,162	12,604	3,550	8	50	275	2,235
Arkansas	92	88	40,656	36,625	4,031		63	318	2,977
Louisiana	59	58	26,295	22,681	3,398	216	37	189	1,488
Oklahoma	45	42	13,697	11,248	1,649	800	41	201	2,031
Texas	92	88	52,816	39,183	10,575	3,058	67	441	3,499
Washington	3	3	18,140	15,907	2,233		3	86	800

WORK

The denominational boards of the church, which have charge of its activities, are appointed by and are responsible to the General Conference.

The home missionary work is under the care of a board of seven members, with official headquarters at Pittsburgh. It has so far been limited chiefly to denominational extension, but work is now being done among the immigrants and mountaineers. A Woman's Board of Home Missions, with headquarters at Baltimore, Md., is doing good work.

The foreign missionary work, under the direction of the Board of Foreign Missions and the Woman's Foreign Missionary Society, is carried on in Japan, China, and India. The latest report shows 83 stations, occupied by 26 American missionaries and 150 native helpers; 30 churches and chapels, with 4,710 members and 1,035 probationers; 14 schools, with 2,253 pupils; 76 Sunday schools, with 3,958 Sunday school scholars; 1 hospital and 1 dispensary treating 11,537 patients; and 11 homes and orphanages, including 1 asylum and school for the blind, reporting in all 31 inmates. The amount contributed in the United States for the foreign work during the year was $108,014. The value of property is estimated at $565,000 and the amount of endowment is $30,000.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS, 1926: METHODIST PROTESTANT CHURCH

CONFERENCE OR MISSION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**2,239**	**192,171**	**2,094**	**$16,817,278**	**249**	**$1,496,175**	**2,160**	**$3,137,211**	**1,917**	**173,438**
Alabama	86	6,934	82	169,475	3	10,000	83	38,541	58	3,078
Alabama Mission	6	322	6	9,850	2	685	6	966	6	147
Arkansas	80	5,233	75	168,840	14	8,736	77	42,589	51	2,483
Colorado-Texas	14	531	7	18,000	----	----	13	1,930	5	191
Colorado - Texas Mission	14	684	13	31,900	3	3,630	12	4,130	13	337
Eastern	82	6,317	81	1,206,600	15	95,295	78	282,279	73	8,404
Florida Mission	8	374	6	14,700	2	3,750	7	8,281	5	238
Fort Smith-Oklahoma	65	2,662	35	47,450	8	1,532	61	17,978	57	2,775
Georgia	34	2,500	32	66,950	9	1,399	34	13,360	26	1,290
Georgia Mission	17	615	17	32,500	4	183	17	2,757	14	445
Illinois	77	4,645	74	475,700	7	104,400	74	90,191	66	5,727
Indiana	110	9,008	109	652,450	10	32,100	107	160,399	105	8,752
Iowa-Missouri	44	3,390	44	225,800	1	180	44	51,677	43	3,060
Kansas	14	1,304	13	102,700	2	7,600	14	32,880	13	1,963
Kentucky	21	1,050	20	19,750	2	69	17	2,988	17	830
Louisiana	56	3,038	46	55,550	4	550	55	21,211	34	1,288
Maryland	278	34,959	277	4,665,900	57	467,815	277	819,325	266	36,452
Michigan	108	4,945	102	867,800	6	25,075	108	143,235	104	7,462
Mississippi	79	3,864	70	55,900	4	890	78	15,750	46	2,003
Missouri	47	2,582	40	76,500	1	200	46	22,019	43	2,325
North Carolina	234	28,142	229	1,601,650	27	195,528	229	278,706	214	24,245
North Mississippi	19	1,154	18	10,400	----	----	18	2,486	7	385
Ohio	188	22,294	184	2,164,100	18	240,931	186	364,016	184	21,105
Onondaga	49	2,313	47	226,700	2	2,150	46	53,133	42	2,591
Pittsburgh	77	14,329	77	2,161,733	20	221,431	68	374,066	71	10,696
South Carolina	9	520	9	12,000	2	265	9	2,009	8	363
South Carolina Mission	9	908	8	17,400	1	500	9	3,642	9	354
Tennessee	23	1,209	19	18,400	----	----	16	1,946	11	337
Texas	60	3,328	50	162,000	5	1,450	59	45,926	48	2,921
Virginia	31	1,469	21	42,030	3	1,350	21	11,323	20	1,311
Washington Mission	3	676	3	245,000	2	16,000	3	18,140	3	800
West Virginia	297	20,872	280	1,191,550	15	52,481	288	209,332	255	19,080

The educational work of the church is represented by five institutions, four colleges, and a theological seminary. They are located in Maryland, Michigan, North Carolina, and Texas.

There are two homes for the aged and one orphanage, having a combined capacity for 150 inmates. The amount contributed for this work during the year was about $27,000, and the value of property is estimated at $313,000.

The young people's work is represented by 994 societies of Christian Endeavor, with 29,512 members.

WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Wesleyan Methodist Connection (or Church) of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Wesleyan Methodist Connection (or Church) of America consists of those persons who have been publicly received by a majority vote of the local church, after having declared their experience of salvation, belief in the doctrines of the church, and willingness to submit to its form of government as outlined in its Book of Discipline.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	619	139	480	22.5	77.5
Members	21,910	6,958	14,952	31.8	68.2
Average per church	35	50	31		
Membership by sex:					
Male	8,117	2,491	5,626	30.7	69.3
Female	13,300	4,383	8,917	33.0	67.0
Sex not reported	493	84	409	17.0	83.0
Males per 100 females	61.0	56.8	63.1		
Membership by age:					
Under 13 years	1,096	404	692	36.9	63.1
13 years and over	19,115	6,140	12,975	32.1	67.9
Age not reported	1,699	414	1,285	24.4	75.6
Per cent under 13 years [3]	5.4	6.2	5.1		
Church edifices:					
Number	572	131	441	22.9	77.1
Value—Churches reporting	555	125	430	22.5	77.5
Amount reported	$1,804,719	$881,800	$922,919	48.9	51.1
Average per church	$3,252	$7,054	$2,146		
Debt—Churches reporting	108	57	51	52.8	47.2
Amount reported	$201,660	$169,409	$32,251	84.0	16.0
Churches reporting "no debt" on church edifice	316	56	260	17.7	82.3
Parsonages:					
Value—Churches reporting	262	72	190	27.5	72.5
Amount reported	$538,394	$228,234	$310,160	42.4	57.6
Debt—Churches reporting	58	34	24		
Amount reported	$62,592	$51,262	$11,330	81.9	18.1
Churches reporting "no debt" on parsonage	144	32	112	22.1	77.8
Expenditures during year:					
Churches reporting	585	136	449	23.2	76.8
Amount reported	$773,981	$325,498	$448,483	42.1	57.9
Current expenses and improvements	$578,681	$252,345	$326,336	43.6	56.4
Benevolences, missions, etc	$193,725	$73,153	$120,572	37.8	62.2
Not classified	$1,575		$1,575		100.0
Average expenditure per church	$1,323	$2,393	$999		
Sunday schools:					
Churches reporting	561	134	427	23.9	76.1
Officers and teachers	4,739	1,475	3,264	31.1	68.9
Scholars	34,314	12,304	22,010	35.9	64.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 619 active Wesleyan Methodist churches with 21,910 members. The classification of membership by sex was reported by 601 churches and the classification by age was reported by 562 churches, including, however, only 208 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	619	579	591	565
Increase [1] over preceding census:				
Number	40	−12	26	----------
Per cent	6.9	−2.0	4.6	----------
Members	21,910	20,778	20,043	16,492
Increase over preceding census:				
Number	1,132	735	3,551	----------
Per cent	5.4	3.7	21.5	----------
Average membership per church	35	36	34	29
Church edifices:				
Number	572	529	489	342
Value—Churches reporting	555	514	480	----------
Amount reported	$1,804,719	$787,731	$637,117	$393,250
Average per church	$3,252	$1,533	$1,327	----------
Debt—Churches reporting	108	84	49	----------
Amount reported	$201,660	$37,060	$18,914	----------
Parsonages:				
Value—Churches reporting	262	217	176	----------
Amount reported	$538,394	$243,650	$159,175	----------
Debt—Churches reporting	58	----------	----------	----------
Amount reported	$62,592	----------	----------	----------
Expenditures during year:				
Churches reporting	585	525	----------	----------
Amount reported	$773,981	$329,294	----------	----------
Current expenses and improvements	$578,681	$230,666	----------	----------
Benevolences, missions, etc	$193,725	$94,237	----------	----------
Not classified	$1,575	$4,391	----------	----------
Average expenditure per church	$1,323	$627	----------	----------
Sunday schools:				
Churches reporting	561	500	475	----------
Officers and teachers	4,739	3,912	3,442	----------
Scholars	34,314	29,850	21,463	----------

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Wesleyan Methodist Connection by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 6 is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Wesleyan Methodist Connection, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**619**	**139**	**480**	**21,910**	**6,958**	**14,952**	**8,117**	**13,300**	**493**	**61.0**
New England:										
Vermont	2	------	2	60	--------	60	20	40	-------	--------
Middle Atlantic:										
New York	81	16	65	2,360	644	1,716	864	1,404	92	61.5
New Jersey	3	2	1	111	95	16	40	71	-------	--------
Pennsylvania	45	7	38	1,266	328	938	450	794	22	56.7
East North Central:										
Ohio	39	14	25	1,783	875	908	622	1,121	40	55.5
Indiana	93	29	64	4,320	1,663	2,657	1,585	2,486	249	63.8
Illinois	6	1	5	232	40	192	96	136	-------	70.6
Michigan	63	12	51	2,180	666	1,514	797	1,383	-------	57.6
Wisconsin	18	2	16	484	82	402	211	273	-------	77.3
West North Central:										
Minnesota	3	------	3	106	--------	106	40	66	-------	--------
Iowa	17	2	15	535	82	453	219	316	-------	69.3
North Dakota	3	------	3	73	--------	73	6	8	59	--------
South Dakota	12	2	10	526	191	335	229	297	-------	77.1
Kansas	25	3	22	978	165	813	367	580	31	63.3
South Atlantic:										
Virginia	4	1	3	230	135	95	71	159	-------	44.7
West Virginia	9	2	7	204	100	104	78	126	-------	61.9
North Carolina	64	13	51	2,285	591	1,694	844	1,441	-------	58.6
South Carolina	48	9	39	1,797	313	1,484	637	1,160	-------	54.9
Georgia	31	6	25	788	189	599	305	483	-------	63.1
Florida	5	1	4	92	12	80	48	44	-------	--------
East South Central:										
Kentucky	3	2	1	147	117	30	52	95	-------	--------
Tennessee	9	4	5	340	175	165	135	205	-------	65.9
Alabama	16	5	11	565	267	298	222	343	-------	64.7
West South Central:										
Oklahoma	9	2	7	233	115	118	90	143	-------	62.9
Mountain:										
Montana	3	------	3	72	--------	72	33	39	-------	--------
Pacific:										
Oregon	4	2	2	73	63	10	27	46	-------	--------
California	4	2	2	70	50	20	29	41	-------	--------

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The various divisions of Methodism have separated from the parent body on questions of ethics, polity, and nationality, and not for doctrinal reasons; and the Wesleyan Methodist Connection (or Church) of America shares with the other Methodist bodies the inheritance of its history and literature from the period of John Wesley's conversion to the date of its own organization as a separate denomination in 1843.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. E. D. Carpenter, secretary of the Wesleyan Methodist Connection (or Church) of America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**619**	**579**	**591**	**21,910**	**20,778**	**20,043**	**1,096**	**19,115**	**1,699**	**5.4**
Vermont	2	3	3	60	96	146	-------	60	-------	-------
New York	81	73	93	2,360	2,365	3,097	57	2,149	154	2.6
New Jersey	3	-------	-------	111	-------	-------	4	107	-------	3.6
Pennsylvania	45	46	47	1,266	1,386	1,239	12	1,235	19	1.0
Ohio	39	40	51	1,783	1,803	2,443	69	1,463	251	4.5
Indiana	93	96	88	4,320	4,511	3,459	270	3,538	512	7.1
Illinois	6	7	5	232	248	308	16	216	-------	6.9
Michigan	63	72	92	2,180	2,411	2,354	73	2,017	90	3.5
Wisconsin	18	10	14	484	256	288	15	449	20	3.2
Minnesota	3	2	2	106	54	80	6	100	-------	5.7
Iowa	17	19	25	535	556	712	14	448	73	3.0
North Dakota	3	-------	-------	73	-------	-------	-------	14	59	-------
South Dakota	12	7	5	526	294	176	24	442	60	5.2
Nebraska	-------	-------	5	-------	-------	67	-------	-------	-------	-------
Kansas	25	28	36	978	1,004	1,077	33	743	202	4.3
Virginia	4	1	-------	230	73	-------	31	199	-------	13.5
West Virginia	9	8	11	204	216	238	2	202	-------	1.0
North Carolina	64	48	24	2,285	1,477	886	157	2,072	56	7.0
South Carolina	48	35	32	1,797	1,613	1,603	116	1,625	56	6.7
Georgia	31	39	37	788	1,005	1,096	68	701	19	8.8
Florida	5	8	8	92	91	195	25	55	12	-------
Kentucky	3	-------	-------	147	-------	-------	10	137	-------	6.8
Tennessee	9	11	6	340	354	422	37	303	-------	10.9
Alabama	16	11	-------	565	642	-------	38	451	76	7.8
Oklahoma	9	15	7	233	323	157	4	221	8	1.8
Montana	3	-------	-------	72	-------	-------	3	47	22	-------
Oregon	4	-------	-------	73	-------	-------	8	55	10	-------
California	4	-------	-------	70	-------	-------	4	66	-------	-------

[1] Based on membership with age classification reported; not shown where base is less than 100.

As the question of the enslaving of the colored race in America began to compel attention not only in political life, but in church life, there arose within the Methodist Episcopal Church many earnest opposers of slavery. Their activities were opposed by some of the ecclesiastical authorities of the church, resulting in the expulsion of a number of persons and the withdrawal of others. The stand taken by these persons was that the Bible and early Methodist authorities united in declaring slavery to be wrong, and the church should not condemn liberty of testimony and free discussion. These persons joined forces, and in 1841 a conference was formed in Michigan which took the name of Wesleyan Methodist. The next year a paper was issued in Massachusetts called "The True Wesleyan," with the Rev. Orange Scott as editor. In November, 1842, the Rev. J. Horton and the Rev. L. R. Sunderland became identified with this movement and in December were joined by the Rev. Luther Lee and the Rev. L. C. Matlock. The result was the formation, on May 31, 1843, in Utica, N. Y., of the Wesleyan Methodist Connection (or Church) of America. About 6,000 members united in this organization. At the first these churches were all located in the northeastern States, but missionary and evangelistic activities have since built up churches throughout the United States and in eastern Canada.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**619**	**572**	**555**	**$1,804,719**	**108**	**$201,660**	**262**	**$538,394**	**58**	**$62,592**
New York	81	77	76	263,250	9	37,455	49	103,950	7	5,522
Pennsylvania	45	43	42	130,927	5	25,815	19	40,675	4	4,400
Ohio	39	38	37	132,575	7	7,344	17	46,884	4	3,575
Indiana	93	90	89	266,425	22	15,220	41	77,485	12	10,950
Illinois	6	6	6	17,600	2	1,165	4	10,100	------	------
Michigan	63	58	56	165,100	7	11,164	38	77,650	4	6,455
Wisconsin	18	15	14	26,950	3	6,747	7	12,375	3	2,574
Iowa	17	16	16	30,500	1	500	13	21,000	1	492
South Dakota	12	10	10	46,400	3	1,810	6	13,200	------	------
Kansas	25	22	20	46,200	3	6,825	17	27,625	1	1,000
Virginia	4	4	4	29,750	2	2,350	------	(1)	------	(1)
West Virginia	9	6	6	27,500	1	3,600	------	(1)	------	(1)
North Carolina	64	58	56	201,300	14	22,740	16	39,800	7	9,000
South Carolina	48	45	42	132,042	10	6,701	9	17,100	6	4,961
Georgia	31	29	29	26,000	1	10	4	7,800	------	------
Florida	5	5	5	4,600	1	200	------	(1)	------	(1)
Kentucky	3	3	3	10,000	3	1,460	------	------	------	------
Tennessee	9	11	9	30,300	2	4,950	------	(1)	------	(1)
Alabama	16	15	14	96,950	5	7,022	6	5,700	1	40
Oklahoma	9	7	7	20,300	2	750	5	6,900	2	1,500
California	4	4	4	17,000	3	3,615	------	------	------	------
Other States [2]	18	10	10	83,050	2	34,217	11	30,150	6	12,123

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in Virginia, West Virginia, Florida, and Tennessee.

With the passing of slavery in the Civil War, one of the issues that called the church into existence ceased to exist. Numerical losses were sustained in this period, but the conviction prevailed that other important issues of a spiritual and reform character should continue to be maintained, chief of which were the advocacy of the experience of entire sanctification and the prohibition of the liquor traffic.

DOCTRINE

In doctrine the church is in accord with historic Methodism. It holds that man is not only justified by faith in Christ, but also sanctified by faith. Special emphasis is placed upon this experience and it is defined in the Discipline in the following manner:

Article of Religion XIV. ENTIRE SANCTIFICATION

Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration, and is wrought when the believer presents himself a living sacrifice, holy, and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in His holy commandments blameless.

Entire sanctification as a separate Article of Religion, distinct from that of regeneration, appeared in the Book of Discipline in 1849.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	619	585	$773,981	$578,681	$193,725	$1,575	561	4,739	34,314
Vermont	2	2	2,801	2,281	520		2	18	82
New York	81	78	104,300	78,547	25,753		76	602	3,922
New Jersey	3	3	9,054	8,161	893		3	31	164
Pennsylvania	45	42	56,976	43,289	13,687		41	381	2,723
Ohio	39	37	49,078	36,542	12,536		31	337	2,242
Indiana	93	90	131,062	97,684	32,803	575	90	887	6,135
Illinois	6	4	7,540	4,291	3,249		4	44	233
Michigan	63	63	85,418	63,029	21,389	1,000	60	587	3,352
Wisconsin	18	15	17,270	13,015	4,255		16	131	746
Minnesota	3	3	4,125	2,559	1,566		3	29	198
Iowa	17	17	15,682	11,393	4,289		14	112	570
North Dakota	3	3	3,622	2,673	949		2	20	138
South Dakota	12	11	22,021	14,113	7,908		12	107	793
Kansas	25	24	31,337	20,765	10,572		25	237	1,646
Virginia	4	4	12,057	9,725	2,332		4	41	546
West Virginia	9	8	4,764	4,361	403		9	57	297
North Carolina	64	58	86,249	67,618	18,631		52	357	3,932
South Carolina	48	47	54,988	41,727	13,261		42	281	2,942
Georgia	31	26	15,415	5,660	9,755		25	140	914
Florida	5	5	2,084	1,512	572		3	26	106
Kentucky	3	3	5,082	4,621	461		3	31	210
Tennessee	9	9	10,367	9,230	1,137		9	51	455
Alabama	16	14	18,245	16,388	1,857		14	98	1,004
Oklahoma	9	8	8,103	6,770	1,333		8	74	609
Montana	3	3	2,609	1,907	702		3	20	90
Oregon	4	4	6,398	4,498	1,900		3	13	80
California	4	4	7,334	6,322	1,012		4	27	185

The great cardinal doctrines of Christianity as interpreted in the general standards of Methodism are received by this church. Briefly stated, the Wesleyan Methodist Connection (or Church) of America believes: (1) In one God revealed in the Holy Trinity, the Father, Son, and Holy Spirit; (2) in the divine inspiration of the authority of the Old and New Testament Scriptures, and that they contain all things necessary to salvation; (3) that man is born with a fallen nature, and is therefore inclined to sin and that continually; (4) that the atonement through Christ is for the whole human race, and that whosoever repents and believes on the Lord Jesus Christ as his Saviour is justified and regenerated and saved from the dominion of sin; (5) that believers are sanctified wholly subsequent to conversion through faith in Christ; (6) in the bodily resurrection of Christ, and His return, in the resurrection of the dead, and in the final judgment.

ORGANIZATION

Though it is not an episcopal body, this church conforms in its general features to the polity of the Methodist Episcopal Church, with a quarterly conference, annual conferences, and a general conference as the essential units of organization. Lay representation is provided for in all these bodies. The General Conference, which meets every four years, is the lawmaking body of the connection, limited by a constitution. The limitations are as follows:

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: WESLEYAN METHODIST CONNECTION (OR CHURCH) OF AMERICA

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**619**	**21,910**	**555**	**$1,804,719**	**108**	**$201,660**	**585**	**$773,981**	**561**	**34,314**
Alabama	15	527	14	96,950	5	7,022	13	18,098	13	964
Allegheny	47	1,423	46	173,202	8	35,765	43	71,950	41	2,980
California	4	70	4	17,000	3	3,615	4	7,334	4	185
Champlain	30	760	30	70,500	1	550	30	30,378	29	996
Dakota	18	671	13	50,850	4	2,060	17	28,252	17	1,021
Georgia	28	627	26	20,900	2	210	23	14,050	20	757
Illinois	6	232	6	17,600	2	1,165	4	7,540	4	233
Indiana	84	4,086	81	243,725	17	12,320	81	122,903	81	5,876
Iowa	20	641	18	32,600	1	500	20	19,807	17	768
Kansas	25	978	20	46,200	3	6,825	24	31,337	25	1,646
Kentucky	12	348	11	26,200	8	4,360	12	13,627	12	459
Lockport	25	972	23	115,500	6	29,155	23	47,182	22	1,636
Michigan	37	1,398	34	117,600	3	8,900	37	57,904	36	2,195
Middle Atlantic	4	143	3	70,500	1	33,967	4	11,298	4	199
North Carolina	70	2,668	62	259,450	18	29,848	65	120,802	60	4,844
North Georgia	8	253	8	9,700	----	----	8	3,449	8	263
North Michigan	26	782	22	47,500	4	2,264	26	27,514	24	1,157
Ohio	16	632	16	42,400	3	3,294	16	19,211	14	887
Oklahoma	9	233	7	20,300	2	750	8	8,103	8	609
Rochester	39	925	33	87,750	3	1,850	37	33,338	37	1,921
South Carolina	50	1,819	44	119,142	10	6,893	48	41,591	42	2,942
South Ohio	18	962	14	73,400	1	3,600	17	13,230	18	821
Tennessee	6	203	5	14,800	----	----	6	1,415	6	129
Willamette	4	73	1	4,000	----	----	4	6,398	3	80
Wisconsin	18	484	14	26,950	3	6,747	15	17,270	16	746

The articles of faith can not be changed except by the consent of the annual conferences, churches, and members. While the church has an itinerant ministry, yet it is by agreement between the ministry and the churches, and this can not be abolished except by vote of the annual conferences, churches, and members. No new conditions of membership can be instituted except by vote of the general and annual conferences, and a majority of the membership. No change in the above can be made except by a two-thirds vote of the three bodies, the General Conference, annual conferences, and local churches.

Admission to full membership in the Wesleyan Methodist Connection (or Church) of America requires a profession of saving faith in Christ, compliance with the rules, articles of faith, and polity of the church, and baptism by one of the three modes of Christian baptism, and (1) no connection with slavery in any form; (2) the nonuse or manufacture of intoxicants, or aiding or abetting the sale, either directly or indirectly; (3) withdrawal from all secret societies on the ground that the God-ordained relations with "home, state, and church" are sufficient to meet the obligations and duties of mankind toward God and man; and (4) the use, sale, or manufacture of tobacco in any form must be abandoned. The above are the conditions of full membership. Persons may be received as associate members on professing saving faith in Christ, and endeavoring to govern their lives by the general rules of the church. The Wesleyan Methodist Connection (or Church) of America also recognizes and encourages the baptism of infants.

WORK

The missionary activities of the church are carried on through the Missionary Society of the Wesleyan Methodist Connection. All pastors are regarded as home missionary workers and agents, but there are in addition 14 special missionaries in the home field. No help is given to specific churches, but the work is general evangelism. It extends through different parts of the United States and Canada. In Canada work is developing in Ottawa and Quebec. In the United States missionary territory is being developed as follows: Onondaga Indian Mission, N. Y.; Alabama Mission School (colored); Blue Ridge Mountain Work in North Carolina. Mission conferences are as follows: Middle Atlantic States, California, Tennessee, South Georgia, North Georgia, Alabama, Oklahoma, Kentucky, North Michigan, and Oregon. The receipts for this work in 1927 were $10,000. In addition, the various annual conferences have funds of their own which they expend as they deem best, without reference to the Missionary Society and without making any report to the General Conference.

The foreign missionary work is carried on in Africa, with headquarters at Kamabai, near Freetown, Sierra Leone, and they have strong mission stations in the Surat and Sanjan districts in India, and also in Japan. The appropriations by the Missionary Society are, for the most part, merely supplementary to amounts raised in the mission churches or appropriated by the annual conferences. In addition to the mission station at Kamabai, there are three outstations where missionaries reside. In 1927 there were 20 American missionaries in Africa and India; 18 native workers; 3 church organizations, including several congregations and reporting 100 members; 4 church schools, with about 65 students; and 3 general schools open to all. Medical work is now organized with a well-equipped hospital that cares for and treats a large number of patients. All the workers have received more or less private instructions, so as to be able to use simple remedies. The total amount received for the foreign work during the year 1926 was $53,279, and the property is valued at $46,583.

The home educational work of the church includes 4 institutions of higher grade in New York, Indiana, Kansas, and South Carolina, with a total of 1,000 students. The property is valued at $587,400 and there is an endowment of $196,900. During the year 1926 the contributions for education were $178,766, part of which was used in erecting buildings.

Young people's work is represented by the young missionary workers' bands, with a membership of 16,336 and an offering in 1926 of $30,514.

PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Primitive Methodist Church in the United States of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Primitive Methodist Church persons are received into full membership upon public profession of faith and a pledge to conform to the discipline and rules of the church. Baptism is administered to infants.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	80	54	26		
Members	11,990	10,348	1,642	86.3	13.7
Average per church	150	192	63		
Membership by sex:					
Male	4,539	3,948	591	87.0	13.0
Female	7,451	6,400	1,051	85.9	14.1
Males per 100 females	60.9	61.7	56.2		
Membership by age:					
Under 13 years	1,286	1,164	122	90.5	9.5
13 years and over	10,567	9,164	1,403	86.7	13.3
Age not reported	137	20	117	14.6	85.4
Per cent under 13 years [3]	10.8	11.3	8.0		
Church edifices:					
Number	83	55	28		
Value—Churches reporting	79	54	25		
Amount reported	$1,676,800	$1,524,700	$152,100	90.9	9.1
Average per church	$21,225	$28,235	$6,084		
Debt—Churches reporting	27	26	1		
Amount reported	$121,049	$119,249	$1,800	98.5	1.5
Churches reporting "no debt" on church edifice	48	26	22		
Parsonages:					
Value—Churches reporting	63	47	16		
Amount reported	$406,300	$358,500	$47,800	88.2	11.8
Debt—Churches reporting	13	12	1		
Amount reported	$29,800	$29,000	$800	97.3	2.7
Churches reporting "no debt" on parsonage	47	33	14		
Expenditures during year:					
Churches reporting	80	54	26		
Amount reported	$326,598	$283,430	$43,168	86.8	13.2
Current expenses and improvements	$270,508	$236,375	$34,133	87.4	12.6
Benevolences, missions, etc	$56,090	$47,055	$9,035	83.9	16.1
Average expenditure per church	$4,082	$5,249	$1,660		
Sunday schools:					
Churches reporting	78	54	24		
Officers and teachers	1,571	1,249	322	79.5	20.5
Scholars	15,190	12,591	2,599	82.9	17.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 80 active Primitive Methodist churches, with 11,990 members. The classification of membership by sex was reported by all of the 80 churches and the classification by age was reported by 76 churches, including 55 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	80	93	96	84
Increase [1] over preceding census:				
Number	−13	−3	12	----
Per cent [2]	----	----	----	----
Members	11,990	9,353	7,558	4,764
Increase over preceding census:				
Number	2,637	1,795	2,794	----
Per cent	28.2	23.7	58.6	----
Average membership per church	150	101	79	57
Church edifices:				
Number	83	93	101	78
Value—Churches reporting	79	91	93	----
Amount reported	$1,676,800	$829,035	$630,700	$291,993
Average per church	$21,225	$9,110	$6,782	----
Debt—Churches reporting	27	36	45	----
Amount reported	$121,049	$85,869	$90,965	----
Parsonages:				
Value—Churches reporting	63	51	49	----
Amount reported	$406,300	$164,300	$103,600	----
Debt—Churches reporting	13	----	----	----
Amount reported	$29,800	----	----	----
Expenditures during year:				
Churches reporting	80	92	----	----
Amount reported	$326,598	$147,695	----	----
Current expenses and improvements	$270,508	$124,166	----	----
Benevolences, missions, etc	$56,090	$20,554	----	----
Not classified	----	$2,975	----	----
Average expenditure per church	$4,082	$1,605	----	----
Sunday schools:				
Churches reporting	78	90	91	----
Officers and teachers	1,571	1,557	1,563	----
Scholars	15,190	14,918	13,177	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Primitive Methodist Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown

(values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Primitive Methodist Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**80**	**54**	**26**	**11,990**	**10,348**	**1,642**	**4,539**	**7,451**	**60.9**
New England:									
Massachusetts	10	10	------	2,415	2,415	--------	876	1,539	56.9
Rhode Island	8	7	1	787	703	84	306	481	63.6
Middle Atlantic:									
New York	3	3	------	432	432	--------	161	271	59.4
Pennsylvania	41	29	12	7,137	6,142	995	2,782	4,355	63.9
East North Central:									
Ohio	2	2	------	328	328	--------	103	225	45.8
Illinois	2	2	------	285	285	--------	116	169	68.6
Wisconsin	11	------	11	543	--------	543	171	372	46.0
West North Central:									
Iowa	3	1	2	63	43	20	24	39	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not ported	Per cent under 13 [1]
United States	**80**	**93**	**96**	**11,990**	**9,353**	**7,558**	**1,286**	**10,567**	**137**	**10.8**
Massachusetts	10	11	9	2,415	1,599	1,264	161	2,254	--------	6.7
Rhode Island	8	8	8	787	500	532	61	622	104	8.9
New York	3	2	3	432	205	298	8	424	--------	1.9
Pennsylvania	41	42	43	7,137	5,793	3,807	969	6,168	--------	13.6
Ohio	2	4	3	328	232	138	44	284	--------	13.4
Illinois	2	2	3	285	259	331	5	280	--------	1.8
Wisconsin	11	22	25	543	725	1,158	38	472	33	7.5
Iowa	3	2	2	63	40	30	--------	63	--------	--------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**80**	**83**	**79**	**$1,676,800**	**27**	**$121,049**	**63**	**$406,300**	**13**	**$29,800**
Massachusetts	10	10	10	361,200	6	30,275	8	68,000	3	6,400
Rhode Island	8	8	8	98,500	2	4,900	5	24,800	2	2,800
New York	3	3	3	87,000	2	8,500	3	21,500	1	6,000
Pennsylvania	41	41	40	999,500	15	75,799	34	253,500	5	9,400
Wisconsin	11	14	11	50,600	----	----------	8	17,500	----	----------
Iowa	3	3	3	6,500	----	----------	----	(1)	----	(1)
Other States [2]	4	4	4	73,500	2	1,575	5	21,000	2	5,200

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for parsonages (value and debt) include data for 2 churches in Iowa.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**80**	**80**	**$326,598**	**$270,508**	**$56,090**	**78**	**1,571**	**15,190**
Massachusetts	10	10	60,049	54,627	5,422	10	250	2,604
Rhode Island	8	8	27,321	24,480	2,841	8	122	995
New York	3	3	16,800	14,600	2,200	3	42	457
Pennsylvania	41	41	190,047	151,989	38,058	41	945	9,438
Wisconsin	11	11	15,484	11,795	3,689	9	109	774
Iowa	3	3	1,746	1,280	466	3	20	165
Other States	4	4	15,151	11,737	3,414	4	83	757

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**80**	**11,990**	**79**	**$1,676,800**	**27**	**$121,049**	**80**	**$326,598**	**78**	**15,190**
Eastern	20	3,384	20	511,700	10	43,675	20	96,170	20	3,731
Pennsylvania	60	8,606	59	1,165,100	17	77,374	60	230,428	58	11,459

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Among the features of the evangelistic movement in this country during the first decade of the nineteenth century was one that was distinctively American—the camp meeting. The first one appears to have been conducted in eastern Kentucky in 1800 by a union of Methodists and Presbyterians. Subsequently the Presbyterians withdrew to a considerable degree, and the camp meeting became a special feature of Methodist revival work, particularly throughout the West and the South. So much attention was attracted to this institution that several accounts were printed in the Methodist magazines of England, and early in the nineteenth century an American named Lorenzo Dow went over to England and aroused in the hearts of several members of the Wesleyan Connection a strong desire to have one in that country. Accordingly arrangements were made and one was held at Mow Cop, Staffordshire, on Sunday, May 31, 1807. So successful was this that other meetings followed, and a large number of converts were organized into societies or classes. When they sought admission into the Wesleyan Connection, however, they were refused unless they would break off all connection with the camp meeting Methodists, the conference declaring the meetings highly improper and likely to be productive of considerable mischief. A few persisted in holding them, and the immediate result was the expulsion from the Methodist body in June, 1808, of Hugh Bourne, and in September, 1810, of William Clowes, two of the leaders, who have always been considered the founders of the Primitive Methodist Church.

The meeting at Mow Cop is regarded as the real beginning of Primitive Methodism, although the first society or church was organized in March, 1810, at Standley, and was composed of 10 converts, none of whom belonged to any other church. The name "Primitive" was officially assumed at a meeting held at Tunstall, England, in February, 1812, in order to distinguish the new societies which, up to that time, had been known as Camp Meeting Methodists, from the original Methodist body, which later adopted the name Wesleyan. The subsequent emigration of considerable numbers of members to America led to the formation of societies in various parts of the United States and Canada, the first missionaries arriving in July, 1829, while Bourne himself visited America in 1844. As the work extended, three conferences were formed—the Western, the Pennsylvania, and the Eastern.

At the meeting of the General Conference in Kewanee, Ill., in September, 1925, a proposal was made to unite the three conferences into one annual conference. This resulted in the union of the Pennsylvania and Western Conferences, they having already voted in favor of the union; but the Eastern Conference deferred action on the question until the General Conference meeting in September, 1929.

DOCTRINE AND ORGANIZATION

The doctrine of the Primitive Methodist Church is essentially that of other branches of Methodism. It lays special emphasis on one triune God; the deity of Jesus Christ; the deity and personality of the Holy Spirit; the innocence, fall, and redemption of mankind; the necessity of repentance, justification by faith, regeneration, and sanctification producing holiness of heart and life; the resurrection of the dead and the conscious future existence of all men; the general judgment and eternal rewards and punishments.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Alfred Humphries, Ph. D., president of the General Conference, and approved by him in its present form.

In polity the church is very democratic. There is no centralization of authority. The General Conference is the legislative body and is composed of an equal number of ministerial and lay delegates elected by the several annual conferences on the basis of 1 each for every 300 members or fractional part thereof over 150. There is no distinction in this respect between male and female. Women are eligible to every office, including the regular ordained ministry.

The annual conferences have general and district committees which attend to necessary business in the interim of the annual meetings.

There are no bishops or district superintendents and there is no time limit for the pastorate. Each church is supplied with a pastor by the annual conference, usually by its "invitation." A society meeting is called the first week in March, at which three ministers are designated as first, second, and third choice for pastor for the ensuing year beginning in May. If the first declines, the second is invited; if he declines, the third is invited; if he declines, another society meeting is called, and the same course pursued. When an invitation is accepted by a minister, the annual conference simply ratifies the agreement, "except for grave reasons." The invitation is for one year, but may be renewed indefinitely. All uninvited ministers are stationed by the annual conference, and no candidates for the ministry are received unless there are churches for them.

WORK

The general activities of the Primitive Methodist Church are under the care of committees elected by the conference. The home mission work is under the direction of conference missionary boards, the members of which are elected annually by the two conferences of the denomination. Each board has jurisdiction within the bounds of its own conference and reports to it annually. During the year 1926 there were 14 missionaries employed, serving 14 churches, and contributions were reported to the amount of $13,000.

The foreign mission work is under the care of a General Conference foreign missionary committee, composed of two representatives from each annual conference, one minister and one layman, elected by the General Conference and holding office for four years.

In 1921 the General Conference began to centralize its foreign missionary activities in Guatemala, Central America. A missionary was sent to open the work and it has grown with unexpected rapidity. The headquarters on the field are at Totonicapan, Quiche, Chichicastenango, and San Cristobal. There are 17 outstations, with 7 paid missionaries, 8 paid native workers, and 12 volunteer native workers. Since the opening of this field, January 12, 1922, approximately $50,000 has been contributed to the work.

The board of education is elected quadrennially by the General Conference.

The official denominational organ is the Primitive Methodist Journal, published monthly.

METHODIST EPISCOPAL CHURCH, SOUTH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Methodist Episcopal Church, South, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Methodist Episcopal Church, South, is conditional upon an acceptance of the Apostles' Creed as the statement of faith, a promise of obedience to God's will and commandments, and support of the church services and institutions.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: METHODIST EPISCOPAL CHURCH, SOUTH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	18,096	1,680	16,416	9.3	90.7
Members	2,487,694	886,765	1,600,929	35.6	64.4
Average per church	137	528	98		
Membership by sex:					
Male	962,356	337,655	624,701	35.1	64.9
Female	1,270,526	459,793	810,733	36.2	63.8
Sex not reported	254,812	89,317	165,495	35.1	64.9
Males per 100 females	75.7	73.4	77.1		
Membership by age:					
Under 13 years	239,647	89,018	150,629	37.1	62.9
13 years and over	1,820,330	657,413	1,162,917	36.1	63.9
Age not reported	427,717	140,334	287,383	32.8	67.2
Per cent under 13 years [2]	11.6	11.9	11.5		
Church edifices:					
Number	16,582	1,686	14,896	10.2	89.8
Value—Churches reporting	16,443	1,626	14,817	9.9	90.1
Amount reported	$161,986,430	$94,481,204	$67,505,226	58.3	41.7
Average per church	$9,851	$58,107	$4,556		
Debt—Churches reporting	2,158	690	1,468	32.0	68.0
Amount reported	$16,072,816	$12,500,521	$3,572,295	77.8	22.2
Churches reporting "no debt" on church edifice	10,542	771	9,771	7.3	92.7
Parsonages:					
Value—Churches reporting	5,973	1,317	4,656	22.0	78.0
Amount reported	$24,914,300	$10,754,950	$14,159,350	43.2	56.8
Debt—Churches reporting	1,025	352	673	34.3	65.7
Amount reported	$1,891,168	$1,257,130	$634,038	66.5	33.5
Churches reporting "no debt" on parsonage	3,724	760	2,964	20.4	79.6
Expenditures during year:					
Churches reporting	17,798	1,671	16,127	9.4	90.6
Amount reported	$41,651,150	$22,323,410	$19,327,740	53.6	46.4
Current expenses and improvements	$29,809,625	$15,464,809	$14,344,816	51.9	48.1
Benevolences, missions, etc	$11,168,543	$6,480,468	$4,688,075	58.0	42.0
Not classified	$672,982	$378,133	$294,849	56.2	43.8
Average expenditure per church	$2,340	$13,359	$1,198		
Sunday schools:					
Churches reporting	15,525	1,638	13,887	10.6	89.4
Officers and teachers	166,752	51,322	115,430	30.8	69.2
Scholars	1,802,464	672,732	1,129,732	37.3	62.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 18,096 active organizations of the Methodist Episcopal Church, South, with 2,487,694 members. These figures are exclusive of 16 federated churches, each consisting of a Methodist Episcopal, South, unit combined with a unit of some other denomination. These federated churches, which are more or less closely affiliated with the Methodist Episcopal Church, South, reported a total membership of 3,248, of whom 1,312, or about two-fifths were Methodists.

The classification of membership by sex was reported by 16,128 churches and the classification by age was reported by 14,676 churches, including 12,263 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: METHODIST EPISCOPAL CHURCH, SOUTH

ITEM	1926	1916	1906	1890
Churches (local organizations)	18,096	19,184	17,683	15,017
Increase[1] over preceding census:				
Number	−1,088	1,501	2,666	----
Per cent	−5.7	8.5	17.8	----
Members	2,487,694	2,114,479	1,638,480	1,209,976
Increase over preceding census:				
Number	373,215	475,999	428,504	----
Per cent	17.7	29.1	35.4	----
Average membership per church	137	110	93	81
Church edifices:				
Number	16,582	17,251	15,933	12,688
Value—Churches reporting	16,443	17,133	15,859	----
Amount reported	$161,986,430	$62,428,433	$37,278,424	$18,775,362
Average per church	$9,851	$3,644	$2,351	----
Debt—Churches reporting	2,158	1,914	1,195	----
Amount reported	$16,072,816	$3,849,850	$1,256,093	----
Parsonages:				
Value—Churches reporting	5,973	5,327	4,566	----
Amount reported	$24,914,300	$11,777,753	$7,265,610	----
Debt—Churches reporting	1,025	----	----	----
Amount reported	$1,891,168	----	----	----
Expenditures during year:				
Churches reporting	17,798	18,751	----	----
Amount reported	$41,651,150	$17,139,398	----	----
Current expenses and improvements	$29,809,625	$11,995,816	----	----
Benevolences, missions, etc	$11,168,543	$5,134,562	----	----
Not classified	$672,982	$9,020	----	----
Average expenditure per church	$2,340	$914	----	----
Sunday schools:				
Churches reporting	15,525	16,308	13,846	----
Officers and teachers	166,752	152,177	113,328	----
Scholars	1,802,464	1,688,559	1,040,160	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Methodist Episcopal Church, South, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current ex-

penses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Methodist Episcopal Church, South, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: METHODIST EPISCOPAL CHURCH, SOUTH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**18,096**	**1,680**	**16,416**	**2,487,694**	**886,765**	**1,600,929**	**962,356**	**1,270,526**	**254,812**	**75.7**
Middle Atlantic:										
Pennsylvania	7	------	7	513	--------	513	225	288	--------	78.1
East North Central:										
Indiana	1	1	--------	395	395	--------	166	229	--------	72.5
Illinois	92	6	86	6,201	1,247	4,954	2,126	3,353	722	63.4
West North Central:										
Iowa	2	------	2	269	--------	269	120	149	--------	80.5
Missouri	953	99	854	126,334	47,395	78,939	48,066	71,589	6,679	67.1
Nebraska	2	------	2	181	--------	181	75	106	--------	70.8
Kansas	8	3	5	1,281	839	442	551	730	--------	75.5
South Atlantic:										
Maryland	146	25	121	17,616	7,166	10,450	6,518	9,550	1,548	68.3
Dist. Columbia	7	7	--------	6,306	6,306	--------	2,364	3,942	--------	60.0
Virginia	1,588	120	1,463	237,903	75,919	161,984	90,669	117,546	29,688	77.1
West Virginia	673	38	635	65,058	19,584	45,474	23,682	31,101	10,275	76.1
North Carolina	1,664	137	1,527	249,916	77,479	172,437	100,882	127,255	21,779	79.3
South Carolina	827	88	739	135,129	40,008	95,121	53,144	65,278	16,707	81.4
Georgia	1,620	144	1,476	249,722	90,214	159,508	97,414	126,882	25,426	76.8
Florida	565	85	480	74,242	35,139	39,103	28,320	38,138	7,784	74.3
East South Central:										
Kentucky	1,043	84	959	120,458	35,320	85,138	41,173	57,584	21,701	71.5
Tennessee	1,455	126	1,329	189,830	68,327	121,503	70,190	94,648	24,992	74.2
Alabama	1,422	109	1,313	197,219	66,932	130,287	84,419	96,796	16,004	87.2
Mississippi	1,150	53	1,097	134,573	32,995	101,578	51,864	65,294	17,415	79.4
West South Central:										
Arkansas	1,004	76	928	123,676	41,815	81,861	46,859	66,524	10,293	70.4
Louisiana	401	50	351	56,882	25,051	31,831	19,511	26,890	10,481	72.6
Oklahoma	578	62	516	75,771	34,369	41,402	28,913	40,995	5,863	70.5
Texas	2,569	276	2,293	380,453	157,967	222,486	151,063	203,424	25,966	74.3
Mountain:										
Montana	14	6	8	893	491	402	316	577	--------	54.8
Idaho	8	------	8	370	--------	370	138	201	31	68.7
Colorado	30	6	24	2,787	1,812	975	952	1,731	104	55.0
New Mexico	101	9	92	8,848	3,586	5,262	3,369	4,849	630	69.5
Arizona	38	14	24	4,290	2,690	1,600	1,710	2,580	--------	66.3
Pacific:										
Washington	4	2	2	564	480	84	253	311	--------	81.4
Oregon	23	6	17	2,493	968	1,525	997	1,496	--------	66.6
California	101	48	53	17,521	12,271	5,250	6,307	10,490	724	60.1

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: METHODIST EPISCOPAL CHURCH, SOUTH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**18,096**	**19,184**	**17,683**	**2,487,694**	**2,114,479**	**1,638,480**	**239,647**	**1,820,330**	**427,717**	**11.6**
Pennsylvania	7	15	14	513	811	806	28	485	-------	5.5
Indiana	1	2	8	395	428	818	20	375	-------	5.1
Illinois	92	104	114	6,201	7,328	7,198	397	4,302	1,502	8.4
Iowa	2	2	7	269	116	562	16	253	-------	5.9
Missouri	953	1,114	1,170	126,334	133,756	112,058	10,146	103,100	13,088	9.0
Nebraska	2	3	3	181	184	181	-------	181	-------	------
Kansas	8	23	43	1,281	1,795	2,332	100	1,137	44	8.1
Maryland	146	155	152	17,616	15,751	12,642	1,117	14,159	2,340	7.3
Dist. Columbia	7	7	7	6,306	2,666	1,922	489	5,292	525	8.5
Virginia	1,588	1,594	1,501	237,903	202,648	157,354	20,985	174,214	42,704	10.8
West Virginia	673	687	572	65,058	53,020	36,632	5,058	43,906	16,094	10.3
North Carolina	1,664	1,661	1,522	249,916	199,764	151,808	23,303	184,383	42,230	11.2
South Carolina	827	851	799	135,129	105,306	84,266	14,273	96,917	23,939	12.8
Georgia	1,620	1,665	1,544	249,722	219,755	178,307	26,625	182,855	40,242	12.7
Florida	565	590	474	74,242	51,505	32,330	7,105	51,864	15,273	12.0
Kentucky	1,043	1,084	1,038	120,458	114,795	99,355	8,754	82,734	28,970	9.6
Tennessee	1,455	1,518	1,465	189,830	167,270	140,308	16,720	141,696	31,414	10.6
Alabama	1,422	1,506	1,395	197,219	167,938	125,702	20,732	136,982	39,505	13.1
Mississippi	1,150	1,154	1,105	134,573	114,469	94,845	13,889	92,270	28,414	13.1
Arkansas	1,004	1,205	1,075	123,676	110,993	81,699	10,795	96,434	16,447	10.1
Louisiana	401	402	370	56,882	38,940	31,639	5,452	37,984	13,446	12.6
Oklahoma	578	716	673	75,771	60,263	40,473	7,867	52,599	15,305	13.0
Texas	2,569	2,785	2,341	380,453	316,812	225,431	42,327	285,435	52,691	12.9
Montana	14	16	23	893	1,258	1,068	120	773	-------	13.4
Idaho	8	16	12	370	680	503	15	324	31	4.4
Colorado	30	16	15	2,787	1,858	1,465	105	1,834	848	5.4
New Mexico	101	114	48	8,848	7,120	2,882	957	7,061	830	11.9
Arizona	38	22	10	4,290	1,939	682	461	3,776	53	10.9
Washington	4	9	14	564	620	718	23	541	-------	4.1
Oregon	23	30	42	2,493	2,515	2,272	165	2,106	222	7.3
California	101	118	127	17,521	12,176	10,222	1,603	14,358	1,560	10.0

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The early history of Methodism in America was closely identified with slaveholding sections. The southern colonies furnished the majority of the young men who entered the ministry of the church during the Revolutionary War, and out of approximately 15,000 members of the Methodist societies in 1783, only about 2,000 resided in what, in later years, were known as the "free States." All the conferences between 1776 and 1808 were held either in Baltimore or in that region, and 6 out of the 9 bishops elected previous to 1844 had been natives of slaveholding States. Nevertheless, the Methodist preachers of the time were, with practical unanimity, opposed to human bondage.

The "Christmas Conference" of 1784, which organized the scattered congregations into the Methodist Episcopal Church, enacted a specific rule which required all slaveholding members, under penalty of expulsion for noncompliance, to emancipate their slaves; but it stirred up so much strife, and proved to be so impractica-

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. Franklin N. Parker, dean, Candler School of Theology, Emory University, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: METHODIST EPISCOPAL CHURCH, SOUTH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**18,096**	**16,582**	**16,443**	**$161,986,430**	**2,158**	**$16,072,816**	**5,973**	**$24,914,300**	**1,025**	**$1,891,168**
Pennsylvania	7	7	7	21,757	------	------	------	(1)	------	------
Illinois	92	89	89	299,350	13	22,960	37	65,500	6	5,350
Missouri	953	916	910	8,933,466	104	602,377	363	1,209,165	58	81,409
Kansas	8	8	8	103,500	2	576	6	18,500	1	800
Maryland	146	143	141	1,870,270	19	316,600	57	329,400	10	19,545
Dist. Columbia	7	7	7	1,045,000	3	26,000	6	64,500	5	17,300
Virginia	1,588	1,500	1,491	16,359,000	214	2,115,471	441	2,483,875	79	187,938
West Virginia	673	553	548	5,118,250	75	457,641	152	863,700	35	88,317
North Carolina	1,664	1,603	1,591	18,686,377	248	1,893,888	470	2,834,500	107	288,481
South Carolina	827	791	782	6,801,150	91	537,430	256	1,276,650	52	110,874
Georgia	1,620	1,571	1,560	11,541,650	136	698,132	467	1,828,500	51	66,407
Florida	565	514	503	9,077,451	93	952,775	221	1,712,200	57	142,673
Kentucky	1,043	993	990	8,580,312	92	477,638	337	1,382,200	54	106,992
Tennessee	1,455	1,362	1,358	11,256,013	137	1,454,652	427	1,570,925	62	88,688
Alabama	1,422	1,323	1,301	10,271,891	142	1,039,162	413	1,568,820	70	136,720
Mississippi	1,150	1,062	1,055	5,934,143	109	486,091	332	1,190,435	54	65,952
Arkansas	1,004	904	892	6,858,945	125	785,500	350	924,700	67	85,336
Louisiana	401	347	344	4,358,350	53	316,011	140	610,350	24	81,467
Oklahoma	578	452	451	6,005,282	73	674,920	257	739,249	32	49,286
Texas	2,569	2,173	2,155	24,355,564	359	2,787,192	1,045	3,560,531	174	223,175
Montana	14	13	13	88,334	4	7,750	9	21,700	1	1,000
Idaho	8	8	8	23,000	------	------	6	9,000	1	200
Colorado	30	19	19	239,600	3	15,000	17	44,500	4	8,950
New Mexico	101	60	60	628,950	15	33,250	39	88,200	3	2,850
Arizona	38	33	33	490,325	13	55,661	26	70,350	5	2,590
Washington	4	4	4	48,500	1	2,000	3	9,500	------	------
Oregon	23	23	23	278,600	7	11,739	15	47,000	2	1,525
California	101	99	95	2,664,900	27	302,400	75	373,050	11	27,343
Other States [2]	5	5	5	46,500	------	------	6	17,300	------	------

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 2 churches in Pennsylvania.

ble of execution, that in less than six months it was suspended. After various and somewhat conflicting measures had been adopted, the General Conference of 1808 provided that thereafter each annual conference should deal with the whole matter according to its own judgment. In 1816 this provision was modified by another statute which remained in force until 1844, to the effect that no slaveholder should be appointed to any official position in the church, if the State in which he lived made it possible for him to liberate his slaves. This compromise proceeded upon the supposition that, while slavery was an evil to be mitigated in every possible way, it was not necessarily a sin.

In 1844 a new issue was raised. Bishop James O. Andrew, of Georgia, a man of high Christian character and "eminent beyond almost any living minister for the interest that he had taken in the welfare of the slaves," became by inheritance and by marriage a nominal slaveholder. Under the laws of Georgia it was not possible for him or his wife to free their slaves. He was therefore exempt, as scores of other southern ministers were, from the operation of the law of 1816. In the General Conference of 1844, held in New York, a preamble and resolution were

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: METHODIST EPISCOPAL CHURCH, SOUTH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**18,096**	**17,798**	**$41,651,150**	**$29,809,625**	**$11,168,543**	**$672,982**	**15,525**	**166,752**	**1,802,464**
Pennsylvania	7	7	14,291	3,044	11,247		7	61	398
Illinois	92	86	84,347	65,233	17,096	2,018	79	690	5,136
Missouri	953	928	1,964,386	1,509,206	451,172	4,008	808	9,450	92,969
Kansas	8	8	17,407	12,893	4,514		8	135	1,076
Maryland	146	145	445,532	349,252	85,405	10,875	137	1,733	16,291
Dist. Columbia	7	7	195,364	133,323	62,041		7	394	3,960
Virginia	1,588	1,575	3,753,503	2,432,903	1,258,266	62,334	1,470	17,286	187,943
West Virginia	673	655	1,104,391	829,592	273,216	1,583	569	5,877	63,876
North Carolina	1,664	1,648	4,067,709	2,801,242	1,005,629	260,838	1,537	16,350	205,996
South Carolina	827	826	1,740,826	1,154,704	574,735	11,387	760	8,567	99,600
Georgia	1,620	1,597	3,326,895	2,334,392	907,501	85,002	1,402	14,198	150,494
Florida	565	555	2,166,359	1,412,556	735,198	18,605	480	5,742	61,014
Kentucky	1,043	1,018	1,677,785	1,253,665	403,074	21,046	836	7,460	80,399
Tennessee	1,455	1,440	2,653,176	1,928,279	709,429	15,468	1,281	12,656	140,690
Alabama	1,422	1,404	3,333,694	2,451,718	869,348	12,628	1,158	11,103	119,863
Mississippi	1,150	1,139	2,048,681	1,458,323	589,328	1,030	880	7,595	76,488
Arkansas	1,004	985	1,937,934	1,419,284	451,754	66,896	849	9,218	90,934
Louisiana	401	390	1,176,998	798,286	354,676	24,036	347	3,568	38,340
Oklahoma	578	542	1,486,247	1,191,977	274,224	20,046	463	5,502	57,556
Texas	2,569	2,534	7,592,006	5,550,887	1,992,393	48,726	2,178	25,845	276,161
Montana	14	14	16,675	12,140	2,535	2,000	14	110	949
Idaho	8	8	5,589	4,298	1,291		8	54	441
Colorado	30	30	52,985	45,019	7,966		19	230	2,533
New Mexico	101	90	171,163	143,570	27,558	35	68	714	6,448
Arizona	38	37	115,607	101,468	14,139		34	427	4,632
Washington	4	4	8,705	7,529	1,176		4	64	714
Oregon	23	23	50,959	35,465	11,073	4,421	23	228	2,455
California	101	98	431,579	362,287	69,292		94	1,423	14,469
Other States	5	5	10,357	7,090	3,267		5	72	639

adopted calling attention to the embarrassment which would result from this connection with slavery in the bishop's exercise of his office as an itinerant general superintendent, and declaring it "the sense of this General Conference that he desist from the exercise of his office so long as this impediment remains." The southern delegates resented this action, which virtually deposed him from the episcopacy, and entered a protest against it. They said that if Bishop Andrew had violated any law of the church they did not object to his being put upon trial for the offense; but they did object to his deposition by mere majority vote, and without any specific allegation based upon the law of the church being brought against him. Such action they regarded as a flagrant violation of the constitution of the church, according to which, as they interpreted it, the episcopacy was not a mere office subject to the control of an omnipotent General Conference, but a coordinate and independent branch of the church government. The result was that after long debate, conducted for the most part in an admirably Christian spirit, a provisional plan of separation was adopted, to become effective whenever the southern conferences should deem it necessary. A convention of representatives from the southern conferences was held at Louisville, Ky., and on May 17, 1845, by an almost unanimous vote, the plan of separation was approved, and the annual conferences in the slaveholding States were erected into a distinct eccle-

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: METHODIST EPISCOPAL CHURCH, SOUTH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**18,096**	**2,487,694**	**16,443**	**$161,986,430**	**2,158**	**$16,072,816**	**17,798**	**$41,651,150**	**15,525**	**1,802,464**
Alabama	726	85,548	662	3,918,680	65	247,985	717	1,088,072	574	48,819
Arizona	31	3,929	26	458,000	13	55,661	30	109,856	28	4,212
Baltimore	672	88,286	633	7,351,027	87	762,820	668	1,587,028	619	75,312
California Oriental Mission	10	494	6	24,400	----	----	9	7,179	9	515
Central Texas	527	90,107	480	5,737,730	76	692,105	522	1,603,355	473	62,444
Denver	33	3,146	22	266,600	3	15,000	32	58,374	22	3,079
East Oklahoma	290	36,920	202	2,727,540	32	278,005	265	668,131	214	28,364
Florida	463	63,206	416	8,674,356	88	950,125	456	2,047,866	398	54,136
Holston	866	94,145	741	6,318,900	84	756,961	859	1,517,864	772	89,397
Illinois	92	6,201	89	299,350	13	22,960	86	84,347	79	5,136
Indian Mission	77	2,704	72	85,442	2	330	74	13,490	64	1,752
Kentucky	303	34,575	289	2,895,100	25	138,900	286	563,428	244	24,655
Little Rock	444	59,101	417	3,511,650	58	513,903	434	996,083	361	39,665
Louisiana	401	56,882	344	4,358,350	53	316,011	390	1,176,998	347	38,340
Louisville	553	62,911	531	4,361,712	33	305,748	547	824,410	421	39,070
Memphis	586	84,934	568	4,827,713	83	766,991	582	1,108,502	527	58,595
Mississippi	551	68,339	499	2,765,050	50	238,077	546	1,017,712	419	37,407
Missouri	380	48,509	370	2,969,116	23	100,986	378	600,580	326	34,088
New Mexico	120	12,638	72	864,150	21	47,000	111	275,650	84	9,266
North Alabama	799	122,817	727	6,757,806	82	793,827	787	2,365,365	667	77,982
North Arkansas	560	64,575	475	3,347,295	67	271,597	551	941,851	488	51,269
North Carolina	756	113,578	738	7,669,061	106	660,339	747	1,619,777	705	86,081
North Georgia	830	139,606	807	6,544,943	81	364,183	818	1,774,189	763	89,753
North Mississippi	598	66,134	555	3,167,593	59	248,014	592	1,029,619	460	39,026
North Texas	469	86,063	424	6,011,842	78	969,684	462	1,912,269	425	62,547
Northwest	49	4,320	48	438,434	12	21,489	49	82,028	49	4,559
Northwest Texas	423	57,543	292	3,346,150	56	333,960	415	1,115,129	345	43,211
Pacific	89	16,816	87	2,545,500	27	302,400	87	412,092	83	13,679
St. Louis	301	39,141	275	3,345,500	47	281,952	280	758,009	240	29,923
South Carolina	405	62,037	395	2,670,700	30	145,851	404	809,801	368	43,317
South Georgia	772	108,976	738	4,924,207	51	333,799	761	1,528,787	625	59,503
Southwest Missouri	284	40,415	277	2,743,850	36	220,015	282	630,161	254	30,349
Tennessee	646	81,371	598	3,855,400	33	180,219	638	948,881	560	54,261
Texas	684	88,392	586	5,044,925	74	324,575	680	1,542,242	553	63,161
Texas Mexican Mission	60	3,202	40	159,767	3	290	54	26,330	51	3,055
Upper South Carolina	422	73,092	387	4,130,450	61	391,579	422	931,025	392	56,283
Virginia	833	153,206	819	10,924,900	150	1,682,507	826	2,600,678	777	112,204
West Oklahoma	211	36,147	177	3,192,300	39	396,585	203	804,626	185	27,440
West Texas	373	50,546	308	3,797,850	66	452,828	369	1,281,499	302	37,996
Western Mexican Mission	20	1,014	19	147,625	----	----	18	19,365	18	1,078
Western North Carolina	910	136,647	854	11,008,116	142	1,233,549	903	2,447,110	834	120,123
Western Virginia	477	39,481	378	3,797,350	49	254,006	458	721,392	400	41,412

siastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church, the name chosen for the new body being the Methodist Episcopal Church, South. Its first General Conference was held at Petersburg, Va., in 1846.

Although the General Conference of 1844 had adopted the provisional plan of separation, many northern leaders in the church, including some of those who had voted for it, regretted the action taken, and declared the plan unconstitutional and void. Furthermore, the part of the plan relating to the division of

the property of the Book Concern, while receiving a majority of votes in the annual conferences, failed to obtain the requisite three-fourths required by the constitution of the church; and in the General Conference of 1848, held at Pittsburgh, Pa., the entire plan was repudiated and declared null and void. A fraternal delegate from the South was denied reception, the conference stating that it did "not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South." Suits were finally decided by the Supreme Court of the United States declaring the plan valid and binding in all its parts.

The Southern Church began with two bishops, Joshua Soule and James O. Andrew, and 16 annual conferences. In 1846 there were 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 Negro members, and 2,972 Indian members, or a total of 459,569. The growth was rapid, and when the Civil War began the membership had increased to 757,205, including 207,776 Negroes.

The Civil War of 1860–1865 wrought havoc. Hundreds of church buildings were burned or dismantled, college buildings were abandoned, and the endowments were swept away. During the war, the annual conferences met irregularly or in fragments; the General Conference of 1862 was not held; and the whole order of the itinerancy was interrupted. Many of the most liberal supporters of the church and its institutions were reduced to abject want; the publishing house was seized for a United States printing office, and the church press was silent. The missionaries in China were cut off from their home board and would have suffered much but for the fact that the treasurer of the Missionary Society of the Methodist Episcopal Church indorsed the drafts for their support. By 1866 the membership had been reduced to 511,161, showing a loss of 246,044. Three-fourths of the Negro members had joined either the African Methodist churches, or the Methodist Episcopal Church, whose representatives were to be found everywhere throughout the South. The remainder formed, in 1870, an independent organization, the Colored Methodist Episcopal Church, the Methodist Episcopal Church, South, cooperating in that organization.

In spite of these facts the work of reconstruction was begun at once. At the General Conference of 1866 changes were made in regard to lay representation in annual and general conferences, the probationary system, class meetings, and the itinerancy. In 1874 the first fraternal delegation from the Methodist Episcopal Church was received. Since the Civil War contributions to foreign missions have greatly advanced, and home mission work for Indians, Mexicans, and others has developed. Vanderbilt University was opened for the reception of students in 1875, and four years later reported 519 students. In 1884, the centennial year of Episcopal Methodism, a special contribution of $1,382,771 was made, mostly for local objects. By 1882 the membership had increased to 860,687, and at the General Conference in 1890 it was reported as 1,177,150.

The church has entered heartily into the various movements for church unity and fellowship, is a constituent member of the Federal Council of the Churches of Christ in America, is represented on the Committee on a World Conference on Questions of Faith and Order, and is closely identified with interdenominational movements, as the Y. M. C. A., American Bible Society, etc. It has participated with the Methodist Episcopal Church in the consideration of plans for the union of the two churches. As yet, however, there has been no action that has resulted in the union of these bodies.

DOCTRINE AND ORGANIZATION

In doctrine the Methodist Episcopal Church, South, is in agreement with other branches of Methodism throughout the world, putting special emphasis upon the universality of the atonement, the witness of the Spirit, and the possibility of holiness in heart and life.

In polity it is in close accord with the Methodist Episcopal Church and emphasizes the episcopate. The bishops hold office for life, unless removed by due process of law for personal or official misconduct, and have a limited veto on constitutional questions over the acts of the General Conference. There is equal clerical and lay representation in the General Conference and effective lay representation in the annual conferences. Attendance on class meeting ceased to be a condition of membership in 1866. The fixed probation of six months is not required of candidates for membership, nor are they required to subscribe to the 25 Articles of Religion, as in the northern branch of the church. The itinerancy is still maintained, the pastoral term being limited to four consecutive years, but is so modified that a bishop may reappoint a minister for a longer term when a majority of the presiding elders vote for the extension of the pastoral term. In other respects there is little difference from the polity of the Methodist Episcopal Church.

WORK

The general denominational work of the Methodist Episcopal Church, South, is under the care of the General Board of Missions, which includes the home and foreign missionary work of the women, a Board of Church Extension, a Sunday School Board, an Epworth League Board, a General Board of Education, a Board of Lay Activities, a General Board of Temperance and Social Service, a General Hospital Board, and a General Board of Finance, supplemented by special boards in the several annual conferences. The Board of Finance is charged with the work of providing funds for retired ministers, their widows, and orphans.

The home mission work is conducted by the Home Department of the General Board of Missions, by the annual conference boards, the Board of Church Extension, and women's boards of city missions in various cities, the last-named being auxiliary to the women's department of the general board. The general board gives particular attention to the work among immigrants, mountain people, miners, Negroes, and Indians, as well as to work in congested quarters of the cities. The various city mission boards deal chiefly with the last-named problem by means of social settlements and the like. The annual conference boards of missions are concerned chiefly in supplementing pastoral support in poor territory, where without their help preachers could not be maintained. During 1926 these various home mission agencies employed 284 missionaries, gave missionary support in whole or in part to about 2,380 mission workers and pastors, and aided 1,870 churches. The Board of Church Extension assisted in the building of 591 churches during the year, and has a loan fund of $2,741,854 which is used for this purpose. The church contributed to all of these home mission causes in 1926 the sum of $1,364,000.

The foreign missionary work of the church is carried on by the General Board of Missions, and the fields occupied are China, Japan, Korea, Brazil, Mexico, Cuba, Africa, Belgium, Poland, Czechoslovakia, and Siberia. The report for 1926 shows 442 stations, occupied by 476 missionaries, and 701 native preachers and other helpers; 761 churches, with 64,005 members; 323 schools, with 27,774 pupils; and 11 hospitals and dispensaries, treating 44,181 patients. There were 1,259 Sunday schools, which enrolled 57,170 scholars. The contributions of the church to foreign missions in 1926 were $1,564,879, an increase of more than $150,000 over the total for the previous year. The board has property in mission lands valued at approximately $10,000,000.

The educational institutions of the Methodist Episcopal Church, South, in the United States, include 28 senior colleges, 23 junior colleges, 21 academies, and 3 universities, with 1,856 teachers and 33,060 students. The total value of these institutions was $40,740,756, with an endowment of $21,547,282. The annual contribution of the churches to the current account of the institutions was $529,676.

The church has under its care 13 hospitals, with property valued at $6,250,000; and 19 orphanages, valued at $4,935,000 and caring for 2,708 orphans. It reports, also, endowment for these institutions amounting to $2,105,000, and about $2,625,000 contributed for their establishment and maintenance.

The young people of the church are organized in 8,683 Epworth Leagues, with a membership of 265,087; and there are 2,014,788 enrolled in the Sunday schools. In 1926 the Church Publishing House, in Nashville, Tenn., with branches at Dallas, Tex., Richmond, Va., and San Francisco, Calif., had assets of $2,859,932, and reported sales amounting to $2,550,016. The publishing house in Nashville publishes 19 periodicals, including Sunday-school literature, having an aggregate circulation of 1,800,000 copies. In addition there are 16 periodicals supported by the annual conferences, which have a circulation of about 175,000.

The Board of Lay Activities promotes the organization of Wesley Brotherhoods among the men and fosters church-wide programs of Christian stewardship. The various district boards also render valuable service in providing lay speakers and furnishing religious services for places otherwise neglected.

The General Board of Temperance and Social Service especially concerns itself with law enforcement in the case of the liquor traffic and with the development of better interracial relations and the substitution of law for lynching and mob rule.

CONGREGATIONAL METHODIST CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Congregational Methodist Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Congregational Methodist Church includes all adult communicant members and children under the care of the Church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CONGREGATIONAL METHODIST CHURCH

ITEM	Total	In urban territory[1]	In rural territory[1]	PER CENT OF TOTAL[2]	
				Urban	Rural
Churches (local organizations)	145	10	135	6.9	93.1
Members	9,691	930	8,761	9.6	90.4
Average per church	67	93	65		
Membership by sex:					
Male	4,020	352	3,668	8.8	91.2
Female	5,671	578	5,093	10.2	89.8
Males per 100 females	70.9	60.9	72.0		
Membership by age:					
Under 13 years	299	43	256	14.4	85.6
13 years and over	7,347	836	6,511	11.4	88.6
Age not reported	2,045	51	1,994	2.5	97.5
Per cent under 13 years[3]	3.9	4.9	3.8		
Church edifices:					
Number	110	8	102	7.3	92.7
Value—Churches reporting	110	8	102	7.3	92.7
Amount reported	$127,775	$15,000	$112,775	11.7	88.3
Average per church	$1,162	$1,875	$1,106		
Debt—Churches reporting	5	1	4		
Amount reported	$998	$264	$734	26.5	73.5
Churches reporting "no debt" on church edifice	81	6	75		
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$5,000	$5,000		100.0	
Debt—Churches reporting	1	1			
Amount reported	$1,000	$1,000		100.0	
Expenditures during year:					
Churches reporting	120	8	112	6.7	93.3
Amount reported	$29,529	$4,124	$25,405	14.0	86.0
Current expenses and improvements	$22,557	$3,473	$19,084	15.4	84.6
Benevolences, missions, etc	$6,662	$651	$6,011	9.8	90.2
Not classified	$310		$310		100.0
Average expenditure per church	$246	$516	$227		
Sunday schools:					
Churches reporting	80	7	73		
Officers and teachers	515	48	467	9.3	90.7
Scholars	4,807	667	4,140	13.9	86.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

[3] Based on membership with age classification reported.

The data given for 1926 represent 145 active Congregational Methodist churches, with 9,691 members. The classification of membership by sex was reported by 145 churches and the classification by age was reported by 117 churches, including, however, only 38 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. The figures for 1890 include nine organizations of the Congregational Methodist Church (Colored), not reported in 1906, probably having united with this body, with which it corresponded in all particulars of doctrine, polity, and usage.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CONGREGATIONAL METHODIST CHURCH

ITEM	1926	1916	1906	[1] 1890
Churches (local organizations)	145	197	324	223
Increase [2] over preceding census:				
Number	−52	−127	101	
Per cent	−26.4	−39.2	45.3	
Members	9,691	12,503	14,729	9,084
Increase [2] over preceding census:				
Number	−2,812	−2,226	5,645	
Per cent	−22.5	−15.1	62.1	
Average membership per church	67	63	45	41
Church edifices:				
Number	110	195	262	155
Value—Churches reporting	110	195	250	
Amount reported	$127,775	$166,932	$194,275	$42,205
Average per church	$1,162	$856	$777	
Debt—Churches reporting	5	10	19	
Amount reported	$998	$4,353	$9,477	
Parsonages:				
Value—Churches reporting	1		1	
Amount reported	$5,000		$1,500	
Debt—Churches reporting	1			
Amount reported	$1,000			
Expenditures during year:				
Churches reporting	120	139		
Amount reported	$29,529	$13,806		
Current expenses and improvements	$22,557	$10,442		
Benevolences, missions, etc	$6,662	$2,019		
Not classified	$310	$1,345		
Average expenditure per church	$246	$99		
Sunday schools:				
Churches reporting	80	147	181	
Officers and teachers	515	790	1,146	
Scholars	4,807	8,034	8,785	

[1] Statistics for 1890 include those for the Congregational Methodist Church (Colored), reported separately at that census.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Congregational Methodist Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CONGREGATIONAL METHODIST CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**145**	**10**	**135**	**9,691**	**930**	**8,761**	**4,020**	**5,671**	**70.9**
East North Central:									
Indiana	4	-------	4	214	--------	214	76	138	55.1
West North Central:									
Missouri	8	1	7	361	50	311	144	217	66.4
South Atlantic:									
North Carolina	3	-------	3	209	--------	209	101	108	93.5
Georgia	23	-------	23	1,839	--------	1,839	762	1,077	70.8
Florida	2	-------	2	97	--------	97	38	59	--------
East South Central:									
Tennessee	7	-------	7	490	--------	490	214	276	77.5
Alabama	31	2	29	2,664	351	2,313	1,046	1,618	64.6
Mississippi	20	2	18	1,362	258	1,104	568	794	71.5
West South Central:									
Arkansas	7	-------	7	287	--------	287	100	187	53.5
Louisiana	7	-------	7	407	--------	407	173	234	73.9
Texas	32	5	27	1,755	271	1,484	794	961	82.6
Mountain:									
New Mexico	1	-------	1	6	--------	6	4	2	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CONGREGATIONAL METHODIST CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**145**	**197**	**324**	**9,691**	**12,503**	**14,729**	**299**	**7,347**	**2,045**	**3.9**
New Jersey	-------	5	5	--------	201	403	-------	-------	--------	--------
Indiana	4	-------	-------	214	--------	--------	62	152	--------	29.0
Missouri	8	12	27	361	676	1,118	3	291	67	1.0
North Carolina	3	-------	-------	209	--------	--------	28	181	--------	13.4
Georgia	23	37	47	1,839	2,385	2,656	27	1,284	528	2.1
Florida	2	9	4	97	249	156	-------	97	-------	-------
Tennessee	7	12	21	490	508	977	5	250	235	2.0
Alabama	31	38	59	2,664	3,073	3,355	17	2,276	371	0.7
Mississippi	20	31	38	1,362	2,148	1,640	96	1,232	34	7.2
Arkansas	7	1	26	287	14	684	5	132	150	3.6
Louisiana	7	18	18	407	1,281	711	8	259	140	3.0
Oklahoma	-------	1	6	--------	26	107	-------	-------	--------	-------
Texas	32	30	71	1,755	1,896	2,759	48	1,187	520	3.9
Other States	1	3	2	6	46	163	-------	6	--------	-------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CONGREGATIONAL METHODIST CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**145**	**110**	**110**	**$127,775**	**5**	**$998**	**1**	**$5,000**	**1**	**$1,000**
Indiana	4	3	3	6,300						
Missouri	8	6	6	9,000	1	40				
North Carolina	3	3	3	6,900	1	600				
Georgia	23	21	21	20,200						
Tennessee	7	5	5	7,100						
Alabama	31	28	28	30,525	3	358				
Mississippi	20	18	18	17,350						
Arkansas	7	3	3	2,400						
Louisiana	7	5	5	4,250						
Texas	32	16	16	22,850						
Other States	3	2	2	900			1	5,000	1	1,000

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CONGREGATIONAL METHODIST CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**145**	**120**	**$29,529**	**$22,557**	**$6,662**	**$310**	**80**	**515**	**4,807**
Indiana	4	4	2,950	450	2,500		4	20	180
Missouri	8	8	1,395	1,295	100		6	42	238
North Carolina	3	3	2,711	2,461	250		3	20	239
Georgia	23	20	4,910	4,114	496	300	11	66	551
Tennessee	7	5	412	257	155		4	21	216
Alabama	31	27	6,104	5,223	881		23	172	1,660
Mississippi	20	18	3,027	2,102	915	10	10	55	494
Arkansas	7	4	470	375	95		3	11	135
Louisiana	7	6	765	420	345		5	31	221
Texas	32	22	6,704	5,804	900		10	71	817
Other States	3	3	81	56	25		1	6	56

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The same general influences that led to the organization of the Methodist Protestant Church in 1830, two decades later led to the establishment of the Congregational Methodist Church. Soon after the Methodist Episcopal Church, South, separated from the Methodist Episcopal Church, there arose in Georgia considerable objection to certain features of the episcopacy and itinerancy, and

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. D. M. Boozer, of Anniston, Ala., and approved by him in its present form.

a number of ministers and members withdrew in order to secure what they considered a more democratic form of church government. A conference was held in Forsyth, Monroe County, Ga., in May, 1852, and was presided over by a layman, the Hon. William L. Fambro, while its secretary was a clergyman, the Rev. Hiram Phinazee. This conference adhered strictly to the doctrine of Methodism, but adopted the congregational form of government, although modified to a certain degree of connectionalism, and the name chosen was Congregational Methodist Church.

In a few years the movement extended into the neighboring States of Alabama, Florida, and Mississippi, and at present churches are to be found in most of the Southern and some of the Northern States.

The denomination suffered a considerable loss in 1887–88, when nearly one-third of its churches joined the Congregationalists. Later a number of them returned and the church gained in strength for a time, but within the past two decades has suffered heavy losses, apparently through general disorganization.

DOCTRINE AND ORGANIZATION

The doctrinal position of the church is distinctly Methodistic and its polity, while congregational in some respects, coincides very closely with that of the Methodist Episcopal Church of to-day.

The local church has large powers, and calls its own pastor, while every minister is free to accept or reject any call that comes to him. Its internal affairs are controlled by the church conference, over which the pastor presides and which includes the other church officers—class leaders, stewards, deacons, and secretary. The action of the church conference, however, is reviewable by the district conference, which is subordinate to the annual conference, and that in turn to the General Conference. The district conference, which convenes once or twice a year, is composed of representatives from the local churches, who may be either ministers or laymen. Representatives are elected by the district conferences to the annual conferences, and by the annual conferences to the General Conference, which meets quadrennially. Each of these conferences constitutes a church court, and may condemn opinions and practices considered to be contrary to the Word of God, cite offending churches and ministers for trial, and admonish, rebuke, suspend, or expel from its membership.

The ministers are licensed and ordained by the district conference, on the recommendation of the church conferences and after proper examination.

WORK

The missionary work of the denomination is carried on through a general Missionary Union, composed of annual or State unions, which in turn are composed of local societies. The Missionary Union operates through a mission board which has immediate supervision of all work done. There is no foreign missionary work, and no record of the home missionary work was secured. The denomination has a church paper called The Messenger, published at Anniston, Ala.

FREE METHODIST CHURCH OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Free Methodist Church of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Free Methodist Church persons are received into full membership upon public profession of faith after six months of probation. Baptism is required and persons baptized in infancy must publicly assent to the baptismal covenant before being received into full membership.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FREE METHODIST CHURCH OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	1,375	492	883	35.8	64.2
Members	36,374	20,905	15,469	57.5	42.5
Average per church	26	42	18		
Membership by sex:					
Male	12,287	6,852	5,435	55.8	44.2
Female	23,602	13,685	9,917	58.0	42.0
Sex not reported	485	368	117	75.9	24.1
Males per 100 females	52.1	50.1	54.8		
Membership by age:					
Under 13 years	1,132	688	444	60.8	39.2
13 years and over	32,561	18,561	14,000	57.0	43.0
Age not reported	2,681	1,656	1,025	61.8	38.2
Per cent under 13 years [2]	3.4	3.6	3.1		
Church edifices:					
Number	1,207	463	744	38.4	61.6
Value—Churches reporting	1,140	435	705	38.2	61.8
Amount reported	$4,921,760	$3,382,005	$1,539,755	68.7	31.3
Average per church	$4,317	$7,775	$2,184		
Debt—Churches reporting	139	94	45	67.6	32.4
Amount reported	$292,817	$241,554	$51,263	82.5	17.5
Churches reporting "no debt" on church edifice	760	263	497	34.6	65.4
Parsonages:					
Value—Churches reporting	783	361	422	46.1	53.9
Amount reported	$2,144,535	$1,419,575	$724,960	66.2	33.8
Debt—Churches reporting	144	107	37	74.3	25.7
Amount reported	$157,108	$132,218	$24,890	84.2	15.8
Churches reporting "no debt" on parsonage	474	191	283	40.3	59.7
Expenditures during year:					
Churches reporting	1,269	468	801	36.9	63.1
Amount reported	$1,617,802	$1,027,993	$589,809	63.5	36.5
Current expenses and improvements	$1,241,701	$793,393	$448,308	63.9	36.1
Benevolences, missions, etc	$329,741	$212,790	$116,951	64.5	35.5
Not classified	$46,360	$21,810	$24,550	47.0	53.0
Average expenditure per church	$1,275	$2,197	$736		
Sunday schools:					
Churches reporting	1,026	437	589	42.6	57.4
Officers and teachers	9,458	4,946	4,512	52.3	47.7
Scholars	69,549	40,817	28,732	58.7	41.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 1,375 active Free Methodist churches, with 36,374 members. The classification of membership by sex was reported by 1,357 churches and the classification by age was reported by 1,175 churches, including, however, only 290 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: FREE METHODIST CHURCH OF NORTH AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,375	1,598	1,541	1,102
Increase [1] over preceding census:				
Number	−223	57	439	
Per cent	−14.0	3.7	39.8	
Members	36,374	35,291	32,838	22,110
Increase over preceding census:				
Number	1,083	2,453	10,728	
Per cent	3.1	7.5	48.5	
Average membership per church	26	22	21	20
Church edifices:				
Number	1,207	1,217	1,140	620
Value—Churches reporting	1,140	1,205	1,140	
Amount reported	$4,921,760	$2,236,325	$1,688,745	$805,085
Average per church	$4,317	$1,856	$1,481	
Debt—Churches reporting	139	171	112	
Amount reported	$292,817	$121,979	$61,124	
Parsonages:				
Value—Churches reporting	783	700	598	
Amount reported	$2,144,535	$946,618	$612,050	
Debt—Churches reporting	144			
Amount reported	$157,108			
Expenditures during year:				
Churches reporting	1,269	1,426		
Amount reported	$1,617,802	$772,038		
Current expenses and improvements	$1,241,701	$606,860		
Benevolences, missions, etc	$329,741	$162,298		
Not classified	$46,360	$2,880		
Average expenditure per church	$1,275	$541		
Sunday schools:				
Churches reporting	1,026	1,150	1,066	
Officers and teachers	9,458	8,763	7,493	
Scholars	69,549	58,553	41,443	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Free Methodists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents for each conference in the Free Methodist Church the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FREE METHODIST CHURCH OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**1,375**	**492**	**883**	**36,374**	**20,905**	**15,469**	**12,287**	**23,602**	**485**	**52.1**
New England:										
Vermont	1	1		48	48		14	34		
Massachusetts	7	4	3	96	76	20	20	37	39	
Middle Atlantic:										
New York	108	43	65	3,227	1,887	1,340	1,037	2,173	17	47.7
New Jersey	3	3		73	73		29	44		
Pennsylvania	179	63	116	5,142	2,984	2,158	1,597	3,379	166	47.3
East North Central:										
Ohio	63	28	35	1,955	1,426	529	666	1,289		51.7
Indiana	53	27	26	1,606	1,153	453	495	1,061	50	46.7
Illinois	128	53	75	3,784	2,255	1,529	1,245	2,519	20	49.4
Michigan	214	49	165	5,705	2,468	3,237	2,016	3,591	98	56.1
Wisconsin	37	12	25	672	301	371	239	433		55.2
West North Central:										
Minnesota	21	4	17	355	76	279	117	238		49.2
Iowa	67	26	41	1,296	821	475	394	833	69	47.3
Missouri	20	8	12	423	261	162	142	281		50.5
North Dakota	12	3	9	181	98	83	61	120		50.8
South Dakota	19	4	15	476	139	337	190	286		66.4
Nebraska	42	7	35	572	200	372	226	346		65.3
Kansas	65	19	46	1,711	892	819	580	1,131		51.3
South Atlantic:										
Maryland	7	1	6	184	40	144	65	119		54.6
District of Columbia	1	1		60	60		27	33		
Virginia	6	1	5	103	62	41	31	72		
West Virginia	19	9	10	266	187	79	91	175		52.0
Georgia	6	4	2	178	145	33	44	134		32.8
Florida	9	3	6	208	114	94	71	137		51.8
East South Central:										
Kentucky	10	2	8	144	50	94	37	81	26	
Tennessee	8	1	7	136	37	99	37	99		
Alabama	1		1	25		25	11	14		
Mississippi	3		3	11		11	4	7		
West South Central:										
Arkansas	2	2		23	23		9	14		
Louisiana	10		10	180		180	67	113		59.3
Oklahoma	43	10	33	938	321	617	339	599		56.6
Texas	22	8	14	400	205	195	124	276		44.9
Mountain:										
Montana	1	1		32	32		15	17		
Idaho	10	5	5	216	125	91	87	129		67.4
Wyoming	6		6	59		59	27	32		
Colorado	19	12	7	442	363	79	142	300		47.3
New Mexico	2		2	12		12	2	10		
Arizona	3	2	1	109	87	22	40	69		
Pacific:										
Washington	53	23	30	1,840	1,210	630	683	1,157		59.0
Oregon	37	14	23	842	471	371	324	518		62.5
California	58	39	19	2,644	2,215	429	942	1,702		55.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: FREE METHODIST CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,375**	**1,598**	**1,541**	**36,374**	**35,291**	**32,838**	**1,132**	**32,561**	**2,681**	**3.4**
Massachusetts	7	2	2	96	29	29	2	45	49	-------
New York	108	127	127	3,227	3,774	3,609	36	3,010	181	1.2
New Jersey	3	4	6	73	213	91	-------	64	9	-------
Pennsylvania	179	189	188	5,142	4,697	4,167	154	4,332	656	3.4
Ohio	63	73	76	1,955	1,717	1,376	58	1,760	137	3.2
Indiana	53	47	46	1,606	1,128	1,075	65	1,487	54	4.2
Illinois	128	137	146	3,784	3,690	3,597	146	3,335	303	4.2
Michigan	214	252	248	5,705	5,554	5,121	95	5,055	555	1.8
Wisconsin	37	37	49	672	689	960	14	658	-------	2.1
Minnesota	21	28	28	355	514	451	7	320	28	2.1
Iowa	67	85	99	1,296	1,614	1,838	70	1,143	83	5.8
Missouri	20	28	33	423	370	719	10	378	35	2.6
North Dakota	12	16	14	181	239	190	-------	141	40	-------
South Dakota	19	26	23	476	418	444	8	449	19	1.8
Nebraska	42	76	61	572	736	1,009	13	509	50	2.5
Kansas	65	78	98	1,711	1,794	1,795	66	1,632	13	3.9
Maryland	7	7	6	184	199	163	-------	165	19	-------
Virginia	6	1	1	103	45	38	3	90	10	-------
West Virginia	19	17	10	266	256	150	3	255	8	1.2
Georgia	6	9	4	178	212	102	1	177	-------	0.6
Florida	9	2	-------	208	30	--------	13	195	-------	6.3
Kentucky	10	13	13	144	145	196	7	105	32	6.3
Tennessee	8	13	7	136	178	131	-------	126	10	-------
Alabama	1	2	4	25	27	29	-------	25	-------	-------
Mississippi	3	8	6	11	59	73	-------	11	-------	-------
Arkansas	2	7	8	23	50	146	-------	23	-------	-------
Louisiana	10	12	10	180	171	109	3	142	35	2.1
Oklahoma	43	56	50	938	985	975	72	855	11	7.8
Texas	22	46	40	400	619	783	7	324	69	2.1
Montana	1	8	-------	32	101	--------	-------	32	-------	-------
Idaho	10	16	6	216	181	68	6	193	17	3.0
Wyoming	6	-------	-------	59	--------	--------	13	46	-------	-------
Colorado	19	35	20	442	520	433	9	373	60	2.4
New Mexico	2	4	-------	12	43	--------	-------	12	-------	-------
Arizona	3	3	2	109	108	43	5	104	-------	4.6
Washington	53	52	39	1,840	1,680	1,301	67	1,765	8	3.7
Oregon	37	40	38	842	850	664	42	756	44	5.3
California	58	38	29	2,644	1,585	886	136	2,362	146	5.4
Other States	2	4	4	108	71	77	1	107	-------	0.9

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FREE METHODIST CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**1,375**	**1,207**	**1,140**	**$4,921,760**	**139**	**$292,817**	**783**	**$2,144,535**	**144**	**$157,108**
Massachusetts	7	3	3	26,000	2	2,400	----	(1)	----	(1)
New York	108	106	103	522,100	14	24,000	79	277,400	15	20,920
Pennsylvania	179	159	148	926,925	29	83,905	93	346,475	20	39,825
Ohio	63	66	58	275,400	7	18,250	36	139,500	7	7,400
Indiana	53	48	43	206,100	6	20,900	26	73,900	5	3,900
Illinois	128	125	121	580,150	12	16,485	71	245,500	14	19,344
Michigan	214	198	189	634,200	22	22,792	134	301,860	23	18,163
Wisconsin	37	30	27	75,600	----	----------	13	29,500	----	----------
Minnesota	21	17	16	32,900	1	2,100	12	19,100	1	109
Iowa	67	61	57	170,330	5	5,500	36	86,150	6	4,613
Missouri	20	20	19	40,000	1	205	9	11,250	2	1,050
North Dakota	12	6	6	29,000	1	1,600	4	3,800	----	----------
South Dakota	19	14	13	41,700	2	2,800	11	23,200	1	1,200
Nebraska	42	26	26	54,700	2	650	24	37,600	3	2,400
Kansas	65	51	51	128,300	2	400	45	77,800	5	2,790
Maryland	7	7	7	26,500	----	----------	4	19,000	1	2,100
Virginia	6	5	5	24,000	----	----------	3	6,500	1	400
West Virginia	19	14	14	63,850	2	6,750	5	20,550	3	2,250
Georgia	6	6	6	17,500	----	----------	3	4,600	1	250
Florida	9	8	8	82,000	1	1,000	4	27,000	2	2,148
Kentucky	10	11	10	23,100	----	----------	7	7,950	1	90
Tennessee	8	7	6	10,500	----	----------	3	3,250	----	----------
Louisiana	10	10	8	8,725	----	----------	3	3,100	----	----------
Oklahoma	43	29	26	56,200	3	5,700	21	31,700	1	200
Texas	22	16	16	31,050	2	2,000	10	18,250	5	2,330
Idaho	10	6	6	17,500	----	----------	3	3,750	----	----------
Colorado	19	15	14	48,480	1	300	14	29,000	4	2,631
Arizona	3	3	3	18,200	----	----------	3	6,800	----	----------
Washington	53	48	41	144,500	8	12,975	34	68,050	3	2,100
Oregon	37	24	24	68,250	1	1,000	20	36,950	3	700
California	58	55	53	452,550	13	43,530	44	155,600	13	15,920
Other States [2]	20	13	13	85,450	2	17,575	9	29,450	4	4,275

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 1 church in Massachusetts.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Free Methodist Church had its origin in an agitation started about 1850 in the Genesee Conference of the Methodist Episcopal Church, in the State of New York. A number of ministers, prominent among whom was the Rev. Benjamin T. Roberts, felt very strongly that the Methodism of their time had come to be removed in no small degree from its primitive standards of faith, experience, and practice, especially in regard to the following points: "The evangelical conception of doctrine; noncomformity to the world; simplicity, spirituality, and freedom in worship; discrimination against the poor in connection with the system of pew renting; the subject of slavery; the employment of executive power and

[1] This statement, which is substantially the same as that published in Part II of the report on Religious Bodies, 1916, has been revised by Bishop Walter A. Sellew, president of the Board of Trustees of the Free Methodist Church of North America, and approved by him in its present form.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FREE METHODIST CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	1,375	1,269	$1,617,802	$1,241,701	$329,741	$46,360	1,026	9,458	69,549
Massachusetts	7	7	5,373	4,937	436		5	30	152
New York	108	101	156,393	120,308	33,061	3,024	86	727	4,918
New Jersey	3	3	3,977	2,924	1,053		3	20	96
Pennsylvania	179	171	284,166	215,420	52,757	15,989	139	1,361	11,488
Ohio	63	56	101,948	81,991	18,059	1,898	52	563	4,122
Indiana	53	49	71,096	59,791	11,255	50	41	378	3,194
Illinois	128	114	137,391	106,009	28,444	2,938	107	1,042	7,891
Michigan	214	200	248,216	187,953	55,912	4,351	169	1,480	10,672
Wisconsin	37	34	23,346	18,888	4,458		23	137	1,127
Minnesota	21	17	14,935	9,421	5,514		14	108	766
Iowa	67	63	48,292	39,179	9,113		42	356	2,013
Missouri	20	20	13,471	11,556	1,865	50	13	123	867
North Dakota	12	9	11,125	9,113	1,687	325	5	39	255
South Dakota	19	18	29,688	23,485	6,203		16	147	1,057
Nebraska	42	33	21,617	16,928	4,268	421	21	144	777
Kansas	65	57	60,197	46,848	10,899	2,450	48	472	3,156
Maryland	7	7	9,968	6,531	3,437		5	54	374
Virginia	6	6	7,351	6,629	722		2	27	120
West Virginia	19	19	17,352	14,080	2,336	936	11	110	972
Georgia	6	5	4,706	3,537	433	736	5	38	273
Florida	9	7	22,831	14,319	4,012	4,500	7	62	475
Kentucky	10	7	1,494	1,180	314		6	35	474
Tennessee	8	8	2,178	1,589	589		6	29	177
Mississippi	3	3	812	612	200				
Louisiana	10	10	2,708	869	1,239	600	4	29	229
Oklahoma	43	43	30,011	19,376	7,633	3,002	28	265	1,325
Texas	22	19	12,466	8,938	3,528		11	73	543
Idaho	10	8	5,917	4,949	968		5	38	342
Wyoming	6	6	1,115	879	236		3	13	97
Colorado	19	17	19,873	14,979	2,594	2,300	14	135	741
Arizona	3	3	4,633	3,678	955		3	28	236
Washington	53	52	68,763	53,523	14,182	1,058	43	470	3,926
Oregon	37	35	30,933	21,606	7,605	1,722	28	234	1,513
California	58	54	124,037	92,034	32,003		55	626	4,865
Other States	8	8	19,423	17,642	1,771	10	6	65	316

ecclesiastical machinery in unjust discrimination against, and in inexcusable oppression of, devoted and loyal preachers and members." In addition, it was claimed by them that "many ministers of the Genesee Conference were members of secret societies, whose vows and spirit were not in conformity with Christianity, and that some of these members had formed a union for the control of the conference, and for the destruction of the influence of those who stood for old-fashioned Methodism, and that the teachings of this powerful coterie (the 'Regency'), as represented in their organ, the Buffalo Christian Advocate, were liberal to the verge of Unitarianism." The work of revival and reform was of a thoroughly radical character, and soon acquired such proportions and momentum as to arouse most formidable opposition.

In 1857 Mr. Roberts published two articles setting forth the evidences of defection from original Methodism of which the reform party complained. For this he was brought before the conference, declared guilty of un-Christian and immoral conduct, and sentenced to be reprimanded by the bishop. Later the same articles were republished by a layman, and Mr. Roberts was charged with the responsibility

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: FREE METHODIST CHURCH OF NORTH AMERICA

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,375**	**36,374**	**1,140**	**$4,921,760**	**139**	**$292,817**	**1,269**	**$1,617,802**	**1,026**	**69,549**
Arkansas and Southern Missouri	6	82	5	5,400			6	1,613	3	165
California	16	620	14	63,500	1	1,250	16	28,465	14	969
Central Illinois	68	2,186	65	215,150	9	6,985	60	60,083	59	4,174
Colorado	19	445	15	50,980	1	300	17	20,752	15	764
Columbia River	33	588	19	48,100	1	525	30	21,006	18	1,057
East Michigan	99	2,637	82	309,200	11	17,711	92	118,835	80	5,660
East Texas	11	137	6	11,500	1	1,500	11	4,191	3	120
Genesee	48	1,626	47	273,000	7	11,180	45	74,518	36	2,395
Georgia and Florida	15	386	14	99,500	1	1,000	12	27,537	12	748
Illinois	32	891	29	288,500	2	3,900	30	50,882	23	2,122
Iowa	30	734	26	89,300	2	3,400	29	25,495	23	1,312
Kansas	33	1,092	29	81,300	2	400	32	39,565	25	1,935
Kentucky and Tennessee	18	280	16	33,600			15	3,672	12	651
Louisiana	14	216	11	10,675	1	75	14	4,308	5	264
Michigan	35	1,219	33	160,200	4	3,200	34	59,596	28	2,153
Minnesota and Northern Iowa	18	278	12	35,400	2	2,400	17	15,595	11	580
Missouri	15	331	15	31,000	1	205	15	10,970	10	687
Nebraska	13	314	12	31,500	1	500	12	13,586	11	539
New York	68	1,314	54	281,600	8	26,465	65	99,931	44	2,066
North Dakota	12	181	6	29,000	1	1,600	9	8,335	5	255
North Indiana	23	393	17	73,200	1	1,400	20	21,945	18	878
North Michigan	79	1,831	73	162,100	7	1,881	73	68,594	60	2,828
North Minnesota	12	235	11	17,700			8	8,768	9	509
Ohio	55	1,729	51	243,900	6	17,850	49	89,780	44	3,487
Oil City	95	2,580	79	520,025	12	46,614	91	129,475	71	4,998
Oklahoma	43	938	26	56,200	3	5,700	43	30,011	28	1,325
Oregon	25	673	18	54,650	1	1,000	23	24,156	20	1,126
Pittsburgh	78	2,484	64	420,050	17	42,876	76	135,817	68	7,207
Platte River	39	340	17	28,400	1	150	31	9,686	14	360
South Dakota	17	462	12	40,100	2	2,800	16	32,078	15	1,032
Southern California	45	2,133	42	407,250	12	42,280	41	100,205	44	4,132
Southern Oregon	9	147	6	13,600			9	5,068	7	317
Susquehanna	50	1,421	47	199,200	5	7,820	46	72,963	42	2,282
Texas	11	263	10	19,550	1	500	8	8,275	8	423
Wabash	61	1,996	56	226,100	7	25,500	56	79,466	50	3,982
Washington	34	1,522	29	115,900	7	12,450	34	56,433	32	3,321
West Iowa	27	379	23	52,830	1	1,400	25	12,169	13	378
West Kansas	32	619	22	47,000			25	20,632	23	1,221
Wisconsin	37	672	27	75,600			34	23,346	23	1,127

for their republication and circulation. He protested his innocence, offering the testimony of the layman himself, but was declared guilty and was expelled from the conference and the church on the charge of contumacy. Other prosecutions and expulsions, on what were considered by the reform party unjust grounds, followed in quick succession.

A large number of laymen met in convention on two occasions and solemnly protested against this proscription of reputable preachers. This action of the laymen was followed by their being "read out" of the church as having withdrawn, a method which had never been used before, and which has never been adopted since. An appeal was made by the expelled preachers to the General Conference of 1860, which, however, refused to entertain it; and this refusal being taken as an indication of what would result in the other cases pending, all were withdrawn.

A motion to reverse the action of the Genesee Conference was lost, in the committee appointed to investigate the affairs of that conference, by a majority of two. Then followed hundreds of withdrawals from the church, both of preachers and of laymen. Another convention was called, this time of preachers and laymen together, at Pekin, N. Y., in 1860, and the Free Methodist Church was organized, Mr. Roberts being elected the first general superintendent.

DOCTRINE

As its standard of doctrine the new church adopted the Articles of Faith held by the Methodist Episcopal Church, with two additional articles—one on entire sanctification, which was defined as being saved from all inward sin, and as a work which takes place subsequently to justification and is wrought instantaneously upon the consecrated, believing soul; and the other on future rewards and punishments, embodying the stricter view as to a general judgment and the future condition of the righteous and the wicked.

ORGANIZATION

The general organization of the church is essentially that of the Methodist Episcopal Church, with the exception that on credentials of proper election, laymen, including women, are admitted to the district, annual, and general conferences in equal numbers and on the same basis as ministers.

The bishops are elected to supervise the work at large, preside at the conference, etc. They are elected for four years at a time, but may be, and so far have been, continued in office by reelection until death or failing powers terminate their term of service. District elders are appointed over the conference districts.

The probationary system and the class meeting are emphasized, being regarded as important parts of the church's economy, so far as it relates to spiritual culture and wholesome discipline.

With respect to disciplinary regulations and usages, this body aims to exemplify Methodism of the primitive type. Its "general rules" are those formulated by John Wesley and still subscribed to by Methodist churches generally, with the addition of one against slavery and one forbidding the production, use, or sale of narcotics. It insists upon a practical observance of the general rules by all of its members, including simplicity and plainness of attire, abstinence from worldly amusements, and separateness from all secret societies. It also excludes instrumental music and choir singing from public worship and requires that the seats be free in all its churches.

WORK

In charge of the general activities of the church are an executive committee, with certain powers delegated to it by the General Conference; a General Missionary Board, having supervision of all home and foreign missionary work; a Board of Church Extension; a Board of Conference Claimants, having charge of funds for disabled and superannuated preachers; and a Board of Education. It has also a well-organized Woman's Foreign Missionary Society. The Boards are all elected by the General Conference. The Woman's Foreign Missionary Society is independent, but works in harmony with the boards of the church.

In its home missionary work, 13 agents were employed during 1926 and 125 churches were aided, and the amount contributed by the churches for this work was $17,046.

The foreign missionary work is in British South Africa, Portuguese East Africa, Central India, Province of Honan, China, in Japan, and in the Dominican Republic, West Indies. The report of 1926 shows 44 stations, occupied by 96 missionaries

and 221 native helpers; 108 organized churches, with 5,389 members; 94 schools, academies, etc., with 2,900 pupils; 3 hospitals, treating during the year about 2,500 patients; and 2 homes, with 100 inmates. The contributions for the foreign work were $159,851, and the value of property on the foreign field was estimated at $547,535.

The educational institutions of the church are 2 colleges and 7 seminaries, with a total of 1,525 students. They have property valued at $475,000, and an endowment of $135,000. The amount contributed during the year for their support was $157,500.

There are 3 philanthropic institutions, with 225 inmates, for which $45,000 was contributed during 1926. The property value of these institutions is $240,000, and there is an endowment of $60,000.

The young people's societies numbered 335, with a membership of 6,335.

NEW CONGREGATIONAL METHODIST CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the New Congregational Methodist Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the New Congregational Methodist Church consists of those persons who are enrolled upon the registers of the local churches, upon profession of faith and a promise to support the church in its service and discipline.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NEW CONGREGATIONAL METHODIST CHURCH

ITEM	Total	In urban territory[1]	In rural territory[1]	PER CENT OF TOTAL[2]	
				Urban	Rural
Churches (local organizations)	26	1	25		
Members:	1,229	74	1,155	6.0	94.0
Average per church	47	74	46		
Membership by sex:					
Male	415	27	388	6.5	93.5
Female	814	47	767	5.8	94.2
Males per 100 females[3]	51.0		50.6		
Membership by age:					
Under 13 years	14		14		
13 years and over	927	74	853	8.0	92.0
Age not reported	288		288		100.0
Per cent under 13 years[4]	1.5		1.6		
Church edifices:					
Number	22	1	21		
Value—Churches reporting	21	1	20		
Amount reported	$23,900	$2,500	$21,400	10.5	89.5
Average per church	$1,138	$2,500	$1,070		
Expenditures during year:					
Churches reporting	19		19		
Amount reported	$1,234		$1,234		100.0
Current expenses and improvements	$954		$954		100.0
Benevolences, missions, etc.	$280		$280		100.0
Average expenditure per church	$65		$65		
Sunday schools:					
Churches reporting	3	1	2		
Officers and teachers	18	8	10		
Scholars	126	81	45	64.3	35.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 26 active New Congregational Methodist churches, with 1,229 members. The classification of membership by sex was reported by all of the 26 churches and the classification by age was reported by 19 churches, including, however, only 5 which reported any members under 13 years of age. No parsonages were reported and none of the churches reported any debt on church edifices.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: NEW CONGREGATIONAL METHODIST CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	26	24	35	24
Increase [1] over preceding census:				
Number	2	−11	11	----
Per cent [2]				
Members	1,229	1,256	1,782	1,059
Increase [1] over preceding census:				
Number	−27	−526	723	----
Per cent	−2.1	−29.5	68.3	----
Average membership per church	47	52	51	44
Church edifices:				
Number	22	18	34	17
Value—Churches reporting	21	18	33	----
Amount reported	$23,900	$14,450	$27,650	$3,750
Average per church	$1,138	$803	$838	----
Expenditures during year:				
Churches reporting	19	16	----	----
Amount reported	$1,234	$1,372	----	----
Current expenses and improvements	$954	$1,215	----	----
Benevolences, missions, etc	$280	$157	----	----
Average expenditure per church	$65	$86	----	----
Sunday schools:				
Churches reporting	3	6	27	----
Officers and teachers	18	29	143	----
Scholars	126	302	1,298	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the New Congregational Methodist Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows, for 1926 alone, the value of church property and the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NEW CONGREGATIONAL METHODIST CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females
United States	26	1	25	1,229	74	1,155	415	814	51.0
Georgia	19	1	18	903	74	829	325	578	56.2
Florida	7	----	7	326	----	326	90	236	38.1

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NEW CONGREGATIONAL METHODIST CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**26**	**24**	**35**	**1,229**	**1,256**	**1,782**	**14**	**927**	**288**	**1.5**
Georgia	19	24	28	903	1,256	1,450	14	601	288	2.3
Florida	7	------	7	326	--------	332	--------	326	-------	-------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, CHURCH EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES, 1926: NEW CONGREGATIONAL METHODIST CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
			Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**26**	**22**	**21**	**$23,900**	**19**	**$1,234**	**$954**	**$280**	**3**	**18**	**126**
Georgia	19	18	17	15,200	14	814	729	85	1	8	81
Florida	7	4	4	8,700	5	420	225	195	2	10	45

HISTORY, DOCTRINE, AND ORGANIZATION[1]

In 1881 the Board of Domestic Missions of the Georgia Conference, Methodist Episcopal Church, South, finding itself compelled by financial stringency to cut off some of its work, decided to consolidate several of the smaller churches in the southern part of the State. In protest against this action, taken without consultation with the churches interested, the Waresboro Mission called a conference of such churches, and it was decided to form a new body, on the general plan of the Congregational Methodist Church in the northern part of the State. A committee was appointed to frame a constitution, and in September the New Congregational Methodist Church was organized, adopting as a general basis the congregational polity and the Methodist system of doctrine. The features specially emphasized were: The parity of the ministry; the right of the local church to elect its own officers annually; the rejection of the principle of assessments, all offerings to be absolutely freewill; and permission for those who desired it to observe the ceremony of foot washing in connection with the administration of the Lord's Supper. The general organization included church and district conferences, the latter holding the right of approval or rejection for ordination, of receiving appeals, and of exercising a general supervisory authority. In place of the episcopacy, a general superintendent was appointed, rather for the purpose of securing information as to the needs of the churches than for the exercise of any authority.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. W. M. Sumner, Denton, Ga., and approved by him in its present form.

For a time the new organization grew rapidly and embraced a large number of congregations. As, however, it became evident that it required a more liberally educated ministry than was available, a considerable number of the churches withdrew, some joining the Congregational Methodist Church and others the Congregational body, while still others disbanded. Later, through the energetic efforts of one member there was a considerable extension of the organization, particularly in the States of Louisiana and Arkansas, but this work was in the form of evangelistic meetings rather than of organizing regular churches, and with the death of this leader these practically ceased.

To-day the territory of this church is confined principally to the southern part of Georgia and the northern part of Florida. The denomination has lost somewhat in membership; but they have developed an improved financial system, own a considerable amount of property, and are out of debt. They hold a General Conference every four years, presided over by a bishop. The church discipline has been revised and some amendments made.

HOLINESS METHODIST CHURCH

(Formerly Lumbee River Mission)

STATISTICS

The data given for 1926 represent 7 active Holiness Methodist churches, all reported as being in rural territory. The total membership was 459, comprising 217 males and 242 females. The classification of membership by sex and by age was reported by all of the 7 churches, none of which reported any members under 13 years of age.

The membership of the Holiness Methodist Church includes those persons who have been received into full membership upon public profession of faith, after a probationary period of six months.

There was no debt on the 7 churches reported and there were no parsonages.

Comparative data, 1906–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. At the two earlier censuses it was reported as the Lumbee River Mission and was included in the group of Evangelistic churches.

Table 1.—Comparative Summary, 1906 to 1926: Holiness Methodist Church

Item	1926	1916 [1]	1906 [1]
Churches (local organizations)	7	6	5
Increase over preceding census:			
Number	1	1	----
Per cent [2]	----	----	----
Members	459	434	265
Increase over preceding census:			
Number	25	169	----
Per cent	5.8	63.8	----
Average membership per church	66	72	53
Church edifices:			
Number	7	6	5
Value—Churches reporting	7	6	5
Amount reported	$18,500	$6,425	$3,000
Average per church	$2,643	$1,071	$600
Expenditures during year:			
Churches reporting	7	4	----
Amount reported	$2,073	$323	----
Current expenses and improvements	$1,934	308	----
Benevolences, missions, etc.	$139	$15	----
Average expenditure per church	$296	$81	----
Sunday schools:			
Churches reporting	7	6	5
Officers and teachers	68	29	28
Scholars	531	358	256

[1] Figures for 1916 and 1906 are for the Lumbee River Mission.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 2 and 3 present the statistics for the Holiness Methodist Church by States. Table 2 gives for the States of North and South Carolina the number and membership of the churches and the total membership classified by sex. Table 3 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY SEX, 1926, BY STATES: HOLINESS METHODIST CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX, 1926		
	1926	1916	1906	1926	1916	1906	Male	Female	Males per 100 females [1]
United States	**7**	**6**	**5**	**459**	**434**	**265**	**217**	**242**	**89.7**
North Carolina	6	6	5	438	434	265	206	232	88.8
South Carolina	1	------	------	21	------	------	11	10	------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: HOLINESS METHODIST CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**7**	**7**	**$2,073**	**$1,934**	**$139**	**7**	**68**	**531**
North Carolina	6	6	[1] 2,073	[1] 1,934	[1] 139	6	62	481
South Carolina	1	1				1	6	50

[1] Amount for South Carolina combined with figures for North Carolina, to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

This denomination was organized on October 26, 1900, at Union Chapel Church, in Robeson County, N. C. It was originally known as the Lumbee Mission Conference of the Holiness Methodist Church, but was later changed to the Lumbee River Annual Conference of the Holiness Methodist Church. Several ministers became intensely interested in local conditions and organized the branch with special emphasis on home missions and Scriptural holiness.

DOCTRINE AND ORGANIZATION

The doctrine of the Holiness Methodist Church is in agreement with other branches of Methodism throughout the world, putting special emphasis on the universality of the atonement, the witness of the Spirit, and Scriptural holiness in heart and in life. In polity the Holiness Methodist Church is in accord with the Methodist bodies in general. Attendance on class meetings is required, and the probationary period of six months is required of candidates for membership. The itinerancy is not maintained, the pastoral time being unlimited.

The general denominational work of the Holiness Methodist Church is carried on under the care of a presbyter, members of the Annual Conference, and a Sunday-school board, supplemented by special boards and committees appointed from time to time.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. H. H. Lowry, superintendent of Lumbee River Annual Conference, Holiness Methodist Church, and approved by him in its present form.

REFORMED METHODIST CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Methodist Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All who give evidence of sins forgiven and heart renewed are, on application, received into the Reformed Methodist Church as members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED METHODIST CHURCH

ITEM	Total	In urban territory[1]	In rural territory[1]	PER CENT OF TOTAL[2]	
				Urban	Rural
Churches (local organizations)	14	4	10		
Members	390	112	278	28.7	71.3
Average per church	28	28	28		
Membership by sex:					
Male	157	45	112	28.7	71.3
Female	199	67	132	33.7	66.3
Sex not reported	34		34		
Males per 100 females[3]	78.9		84.8		
Membership by age:					
Under 13 years	9	4	5		
13 years and over	374	108	266	28.9	71.1
Age not reported	7		7		
Per cent under 13 years[4]	2.3	3.6	1.8		
Church edifices:					
Number	13	3	10		
Value—Churches reporting	13	3	10		
Amount reported	$26,300	$9,800	$16,500	37.3	62.7
Average per church	$2,023	$3,267	$1,650		
Debt—Churches reporting	3	1	2		
Amount reported	$2,546	$2,200	$346	86.4	13.6
Churches reporting "no debt" on church edifice	7	2	5		
Parsonages:					
Value—Churches reporting	1		1		
Amount reported	$3,000		$3,000		100.0
Expenditures during year:					
Churches reporting	13	4	9		
Amount reported	$9,176	$3,478	$5,698	37.9	62.1
Current expenses and improvements	$6,064	$1,910	$4,154	31.5	68.5
Benevolences, missions, etc	$2,045	$501	$1,544	24.5	75.5
Not classified	$1,067	$1,067		100.0	
Average expenditure per church	$706	$870	$633		
Sunday schools:					
Churches reporting	12	4	8		
Officers and teachers	82	28	54		
Scholars	356	111	245	31.2	68.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 14 active Reformed Methodist churches, with 390 members. The classification of membership by sex was reported by 12 churches and the classification by age was reported by 13 churches, including, however, only 4 which reported any members under 13 years of age.

As this denomination was not reported in previous censuses, no comparative data are available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Reformed Methodist Church by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for New York and Pennsylvania the number and membership of the churches for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED METHODIST CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**14**	**4**	**10**	**390**	**112**	**278**	**157**	**199**	**34**	**78.9**
Middle Atlantic:										
New York	12	4	8	350	112	238	136	180	34	75.6
Pennsylvania	2	----	2	40	----	40	21	19	----	----

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: REFORMED METHODIST CHURCH

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**14**	**390**	**9**	**374**	**7**	**2.3**
New York	12	350	9	334	7	2.6
Pennsylvania	2	40	----	40	----	----

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REFORMED METHODIST CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**14**	**13**	**13**	**$26,300**	**3**	**$2,546**	**2**	**$3,000**
New York	12	11	11	[1] 26,300	3	2,546	2	3,000
Pennsylvania	2	2	2					

[1] Amount for Pennsylvania combined with figures for New York, to avoid disclosing the statistics of individual churches.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REFORMED METHODIST CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**14**	**13**	**$9,176**	**$6,064**	**$2,045**	**$1,067**	**12**	**82**	**356**
New York	12	[1] 13	[1] 9,176	[1] 6,064	[1] 2,045	[1] 1,067	11	77	340
Pennsylvania	2						1	5	16

[1] Amount for Pennsylvania combined with figures for New York, to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

On January 16, 1814, some members of the Methodist Episcopal Church, who had become dissatisfied with the episcopal mode of church government and feared that it was destructive to true Christian humility, met at Readsboro, Vt. They had already petitioned the Methodist Episcopal Church for redress, but unsuccessfully, and though they were only farmers and mechanics with no ordained elders, merely local preachers and exhorters, they organized the Reformed Methodist Church with 14 members. Prominent among these were Elijah Bailey, a local preacher, his brother James Bailey, his brother-in-law Ezra Amadon, Ebenezer Davis, and Caleb Whiting. To this list must be added the name of William Lake, who joined them in their first conference held the following month. At this time their numbers were increased and a discipline was written, defining their doctrinal views and stating their governmental polity.

The next year, with a view to thrusting laborers into the field, a community was established upon a farm of several hundred acres on the State line between Bennington, Vt., and Hoosick, N. Y. Owing to lack of funds and unfavorable seasons for farming, the venture failed and the community was scattered.

With much zeal they evangelized from Cape Cod, Mass., to Ohio, and from Pennsylvania to Canada. Classes were formed, churches built, and conferences organized. Thousands were converted in revival efforts, some of whom joined churches of other denominations. In 1817 or 1818 Elijah Bailey and William Lake planted the church in Canada. The history of the revival there reads like portions of John Wesley's Journals. Hardened sinners fell under the power of God and infidels feared and trembled. Many Reformed Methodist societies were formed and a conference was organized.

Despite many obstacles from within and without the membership increased in less than 30 years from the original 14 to over 3,000, with 6 conferences—Massachusetts, Vermont, New York, Ohio, New York Western, and Canada—and more than 75 ordained elders and licensed preachers.

Then they began to merge with other Methodist bodies. About 1840 the Ohio conference went to the Methodist Protestant Church and the Canada conference joined the Methodist Union; even earlier than that a majority of the ministers of the Massachusetts conference and several societies seceded, entering the

[1] This statement was furnished by Rev. Grant L. Munson, district elder, Reformed Methodist Church.

Methodist Protestant Church. In 1843 the Wesleyan Methodist Church took its rise in America; from the first, there was a close relation between it and the Reformed Methodist Church; and after a time nearly all of the latter churches went into the new organization. However, four Reformed Methodist conferences did not lose their identity, namely, Massachusetts, Vermont, New York, and New York Western, though, because of small numbers, the Massachusetts conference merged with the Vermont conference in 1850 and the New York Western joined with the New York conference in 1856. The Vermont conference continued to exist until 1899. Since that time the New York conference has had no official relations with any other conference.

There is documentary evidence to show that there has been a Reformed Methodist conference in the State of Indiana, and that not a few churches elsewhere, which did not go into the Methodist Protestant or Wesleyan Methodist organization, have maintained themselves as independent Reformed Methodist Churches, supposing that all the rest had merged. These churches are not included in the present census.

DOCTRINE

The standard of doctrine is distinctively Methodist, following the teachings of their founder, John Wesley. Emphasis is placed upon entire sanctification as an experience obtainable in this life by faith in the all-atoning blood of Jesus Christ; the return of our Lord and the setting up of His kingdom on earth; and the healing of physical diseases by the prayer of faith. At the organization of the church, the discipline contained articles against human slavery, the legalized liquor traffic, and war, and the church has consistently advocated these doctrines and labored for these reforms.

All who give evidence of sins forgiven and heart renewed are, on application, received into the church as members, and only such are counted in the statistics of the church.

ORGANIZATION

The Reformed Methodists are congregational in polity, each congregation managing its own local affairs. For mutual help the churches are grouped into quarterly and annual conferences and a general conference. The quarterly conference is composed of all preachers, exhorters, and officials of the local churches within the district. The annual and general conferences are delegated bodies, composed respectively of delegates from the churches within the conference limits, according to membership and, from the annual conferences on the same basis. The powers and duties of these conferences are so restricted that no ecclesiastical machine can ever dominate the churches.

WORK

Missionary work is well sustained by the churches and is carried on through two boards—foreign and home. The foreign work is confined to the island of Dominica, British West Indies. The Committee on Education financially helps worthy young men and women to prepare themselves for Christian service in schools that are deemed safe; the church has no school of its own. The Camp Meeting Association, under the fostering care of the conference, owns an improved camp ground at Lily Lake, near Binghamton, N. Y., where successful camp meetings have been held yearly since 1897.

AFRICAN METHODIST EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the African Methodist Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Membership in the African Methodist Episcopal Church includes persons who, after a probationary period of six months, make public profession of faith and a pledge to conform to the rules of the church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: AFRICAN METHODIST EPISCOPAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	6,708	1,599	5,109	23.8	76.2
Members	545,814	272,765	273,049	50.0	50.0
Average per church	81	171	53		
Membership by sex:					
Male	165,615	77,673	87,942	46.9	53.1
Female	295,137	143,897	151,240	48.8	51.2
Sex not reported	85,062	51,195	33,867	60.2	39.8
Males per 100 females	56.1	54.0	58.1		
Membership by age:					
Under 13 years	42,230	20,216	22,014	47.9	52.1
13 years and over	358,833	172,838	185,995	48.2	51.8
Age not reported	144,751	79,711	65,040	55.1	44.9
Per cent under 13 years [2]	10.5	10.5	10.6		
Church edifices:					
Number	5,927	1,446	4,481	24.4	75.6
Value—Churches reporting	5,829	1,424	4,405	24.4	75.6
Amount reported	$32,092,549	$23,994,224	$8,098,325	74.8	25.2
Average per church	$5,506	$16,850	$1,838		
Debt—Churches reporting	1,908	728	1,180	38.2	61.8
Amount reported	$3,332,972	$2,782,754	$550,218	83.5	16.5
Churches reporting "no debt" on church edifice	3,458	611	2,847	17.7	82.3
Parsonages:					
Value—Churches reporting	2,134	936	1,198	43.9	56.1
Amount reported	$4,857,996	$3,564,773	$1,293,223	73.4	26.6
Debt—Churches reporting	354	210	144	59.3	40.7
Amount reported	$357,137	$289,738	$67,399	81.1	18.9
Churches reporting "no debt" on parsonage	1,462	580	882	39.7	60.3
Expenditures during year:					
Churches reporting	6,492	1,532	4,960	23.6	76.4
Amount reported	$7,600,161	$4,803,582	$2,796,579	63.2	36.8
Current expenses and improvements	$6,205,632	$3,993,308	$2,212,324	64.3	35.7
Benevolences, missions, etc.	$1,257,397	$726,635	$530,762	57.8	42.2
Not classified	$137,132	$83,639	$53,493	61.0	39.0
Average expenditure per church	$1,171	$3,135	$564		
Sunday schools:					
Churches reporting	5,884	1,454	4,430	24.7	75.3
Officers and teachers	43,383	16,544	26,839	38.1	61.9
Scholars	288,247	139,608	148,639	48.4	51.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 6,708 active African Methodist Episcopal churches, with 545,814 members. The classification of membership by sex was reported by 5,687 churches and the classification by age was reported by 4,594 churches, including 3,319 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: AFRICAN METHODIST EPISCOPAL CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	6,708	6,633	6,608	2,481
Increase over preceding census:				
Number	75	25	4,127	----
Per cent	1.1	0.4	166.3	----
Members	545,814	548,355	494,777	452,725
Increase [1] over preceding census:				
Number	−2,541	53,578	42,052	----
Per cent	−0.5	10.8	9.3	----
Average membership per church	81	83	75	182
Church edifices:				
Number	5,927	6,302	6,538	4,124
Value—Churches reporting	5,829	6,232	6,299	----
Amount reported	$32,092,549	$14,631,792	$11,303,489	$6,468,280
Average per church	$5,506	$2,348	$1,794	----
Debt—Churches reporting	1,908	2,437	2,574	----
Amount reported	$3,332,972	$1,518,332	$1,191,921	----
Parsonages:				
Value—Churches reporting	2,134	1,867	1,783	----
Amount reported	$4,857,996	$2,025,552	$1,255,246	----
Debt—Churches reporting	354	----	----	----
Amount reported	$357,137	----	----	----
Expenditures during year:				
Churches reporting	6,492	6,516	----	----
Amount reported	$7,600,161	$3,413,395	----	----
Current expenses and improvements	$6,205,632	$2,711,121	----	----
Benevolences, missions, etc	$1,257,397	$602,195	----	----
Not classified	$137,132	$100,079	----	----
Average expenditure per church	$1,171	$524	----	----
Sunday schools:				
Churches reporting	5,884	6,084	6,056	----
Officers and teachers	43,383	45,350	41,941	----
Scholars	288,247	311,051	292,089	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the African Methodist Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Tables 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the African Methodist Episcopal Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: AFRICAN METHODIST EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**6,708**	**1,599**	**5,109**	**545,814**	**272,765**	**273,049**	**165,615**	**295,137**	**85,062**	**56.1**
New England:										
Massachusetts	16	15	1	1,662	1,636	26	581	1,025	56	56.7
Rhode Island	5	3	2	645	472	173	246	399	----	61.7
Connecticut	7	7	----	1,062	1,062	----	353	709	----	49.8
Middle Atlantic:										
New York	58	44	14	10,516	10,009	507	3,877	6,274	365	61.8
New Jersey	101	57	44	11,415	9,080	2,335	3,876	7,317	222	53.0
Pennsylvania	174	127	47	23,208	20,305	2,903	5,084	8,903	9,221	57.1
East North Central:										
Ohio	149	97	52	16,578	15,044	1,534	398	492	15,688	80.9
Indiana	67	53	14	7,486	6,995	491	2,553	4,720	213	54.1
Illinois	113	88	25	19,366	18,211	1,155	5,439	10,478	3,449	51.9
Michigan	42	33	9	10,818	10,481	337	4,009	6,794	15	59.0
Wisconsin	5	5	----	728	728	----	249	375	104	66.4
West North Central:										
Minnesota	8	7	1	1,402	1,388	14	523	865	14	60.5
Iowa	27	26	1	2,598	2,536	62	960	1,491	147	64.4
Missouri	155	66	89	11,179	8,358	2,821	3,066	5,067	3,046	60.5
South Dakota	2	2	----	56	56	----	23	33	----	----
Nebraska	10	9	1	1,540	1,492	48	----	----	1,540	----
Kansas	77	45	32	6,336	5,601	735	2,248	3,781	307	59.5
South Atlantic:										
Delaware	63	7	56	2,994	725	2,269	989	1,429	576	69.2
Maryland	100	30	70	11,478	8,200	3,278	3,679	6,380	1,419	57.7
Dis. of Columbia	7	7	----	2,179	2,179	----	708	1,179	292	60.1
Virginia	108	31	77	14,635	8,059	6,576	4,686	8,445	1,504	55.5
West Virginia	64	19	45	2,298	1,302	996	33	63	2,202	----
North Carolina	205	31	174	18,453	6,875	11,578	4,869	9,226	4,358	52.8
South Carolina	546	50	496	59,372	9,653	49,719	20,200	33,815	5,357	59.7
Georgia	1,173	120	1,053	74,149	24,371	49,778	21,098	39,173	13,878	53.9
Florida	694	82	612	47,541	19,847	27,694	15,744	28,288	3,509	55.7
East South Central:										
Kentucky	130	42	88	10,492	6,529	3,963	3,745	6,200	547	60.4
Tennessee	233	62	171	19,109	10,898	8,211	6,423	12,180	506	52.7
Alabama	524	57	467	45,330	13,042	32,288	12,461	22,707	10,162	54.9
Mississippi	397	34	363	22,439	4,300	18,139	8,706	13,733	----	63.4
West South Central:										
Arkansas	404	46	358	25,249	7,567	17,682	9,221	15,546	482	59.3
Louisiana	206	54	152	12,464	6,238	6,226	4,191	8,273	----	50.7
Oklahoma	107	30	77	5,918	3,328	2,590	2,042	3,876	----	52.7
Texas	640	137	503	33,985	15,593	18,392	10,779	20,930	2,276	51.5
Mountain:										
Montana	7	7	----	200	200	----	70	130	----	53.8
Idaho	2	2	----	100	100	----	48	52	----	----
Wyoming	6	6	----	241	241	----	8	18	215	----
Colorado	13	10	3	2,195	2,087	108	6	13	2,176	----
New Mexico	5	4	1	238	211	27	----	----	238	----
Arizona	6	4	2	515	347	168	----	----	515	----
Utah	2	2	----	163	163	----	----	----	163	----
Nevada	2	1	1	46	25	21	14	32	----	----
Pacific:										
Washington	8	7	1	947	938	9	342	605	----	56.5
Oregon	2	2	----	306	306	----	1	5	300	----
California	38	31	7	6,183	5,987	196	2,067	4,116	----	50.2

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: AFRICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	6,708	6,633	6,608	545,814	548,355	494,777	42,230	358,833	144,751	10.5
Massachusetts	16	15	14	1,662	1,581	1,364	77	1,513	72	4.8
Rhode Island	5	5	6	645	614	542	69	576	-------	10.7
Connecticut	7	6	5	1,062	516	335	70	798	194	8.1
New York	58	45	41	10,516	3,214	4,294	859	9,292	365	8.5
New Jersey	101	76	69	11,415	7,230	5,971	671	9,809	935	6.4
Pennsylvania	174	140	149	23,208	16,798	12,638	937	12,849	9,422	6.8
Ohio	149	104	119	16,578	11,149	9,812	16	499	16,063	3.1
Indiana	67	52	64	7,486	4,961	5,769	923	6,199	364	13.0
Illinois	113	101	115	19,366	16,280	9,833	1,349	10,376	7,641	11.5
Michigan	42	28	22	10,818	4,964	1,737	1,401	9,205	212	13.2
Wisconsin	5	5	6	728	319	164	8	41	679	------
Minnesota	8	5	5	1,402	1,426	755	159	1,229	14	11.5
Iowa	27	21	35	2,598	2,248	1,617	282	2,020	296	12.3
Missouri	155	127	154	11,179	13,616	11,318	5	280	10,894	1.8
Nebraska	10	9	6	1,540	723	509	-------	-------	1,540	------
Kansas	77	69	92	6,336	4,975	4,934	93	363	5,880	20.4
Delaware	63	46	39	2,994	3,290	2,553	84	1,226	1,684	6.4
Maryland	100	107	107	11,478	10,509	9,613	647	9,199	1,632	6.6
District of Columbia	7	9	7	2,179	2,353	1,928	81	1,449	649	5.3
Virginia	108	120	116	14,635	13,581	9,889	546	11,480	2,609	4.5
West Virginia	64	33	35	2,298	1,325	1,002	6	128	2,164	4.5
North Carolina	205	247	232	18,453	20,433	16,797	1,359	13,868	3,226	8.9
South Carolina	546	645	628	59,372	90,469	79,220	6,415	44,581	8,376	12.6
Georgia	1,173	1,144	1,212	74,149	89,295	93,626	6,396	52,162	15,591	10.9
Florida	694	698	582	47,541	39,402	35,713	4,083	37,588	5,870	9.8
Kentucky	130	144	130	10,492	10,187	10,047	734	7,143	2,615	9.3
Tennessee	233	291	306	19,109	23,497	23,377	1,472	15,331	2,306	8.8
Alabama	524	524	555	45,330	42,658	39,617	4,753	30,114	10,463	13.6
Mississippi	397	498	460	22,439	26,133	28,797	627	4,527	17,285	12.2
Arkansas	404	435	482	25,249	30,457	26,903	2,584	21,485	1,180	10.7
Louisiana	206	196	177	12,464	10,260	9,462	1,077	8,437	2,950	11.3
Oklahoma	107	152	136	5,918	7,250	6,243	662	4,572	684	12.6
Texas	640	464	440	33,985	30,857	24,919	3,014	23,423	7,548	11.4
Montana	7	5	6	200	199	135	12	188	-------	6.0
Wyoming	6	3	1	241	97	45	2	24	215	------
Colorado	13	15	15	2,195	1,849	1,139	1	18	2,176	------
New Mexico	5	5	2	238	140	83	-------	-------	238	------
Arizona	6	4	2	515	234	82	-------	-------	515	------
Washington	8	7	10	947	503	334	129	818	-------	13.6
Oregon	2	3	1	306	205	60	25	281	-------	8.2
California	38	24	22	6,183	2,422	1,533	592	5,550	41	9.6
Other States	8	6	3	365	136	68	10	192	163	5.0

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: AFRICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**6,708**	**5,927**	**5,829**	**$32,092,549**	**1,908**	**$3,332,972**	**2,134**	**$4,857,996**	**354**	**$357,137**
Massachusetts	16	14	14	277,700	8	77,425	7	44,000	5	18,700
Rhode Island	5	5	5	95,000	2	12,000	------	(1)	-----	(1)
Connecticut	7	6	6	87,000	4	16,000	4	37,000	4	13,000
New York	58	51	48	1,144,800	19	82,980	26	156,700	6	9,660
New Jersey	101	88	85	1,341,484	48	153,743	52	235,700	15	13,470
Pennsylvania	174	159	157	3,064,972	84	304,070	87	504,644	28	53,619
Ohio	149	121	120	1,791,060	55	221,599	64	317,400	7	20,000
Indiana	67	65	64	716,250	23	98,168	48	106,250	11	7,945
Illinois	113	95	95	1,704,387	49	231,039	66	258,250	15	14,025
Michigan	42	40	39	1,054,364	21	196,842	23	117,072	10	19,022
Wisconsin	5	3	3	27,000	2	8,400	------	(1)	-----	(1)
Minnesota	8	6	5	101,500	4	21,306	4	20,000	2	4,000
Iowa	27	26	26	229,835	10	13,673	23	58,200	6	3,015
Missouri	155	102	101	611,800	19	78,169	58	149,600	9	10,700
Nebraska	10	6	6	115,315	5	15,127	6	27,685	2	3,655
Kansas	77	77	77	664,200	26	101,300	60	112,550	7	5,250
Delaware	63	61	50	152,325	36	15,122	23	37,440	4	6,300
Maryland	100	100	95	1,110,243	48	123,956	48	142,245	16	12,881
Dist. of Columbia	7	8	7	716,000	5	43,550	7	44,700	3	7,200
Virginia	108	106	105	1,079,537	53	157,961	56	139,271	6	6,417
West Virginia	64	37	31	293,095	14	15,531	11	48,000	1	260
North Carolina	205	199	197	1,045,200	77	72,931	50	116,215	10	7,897
South Carolina	546	512	510	1,466,659	85	104,861	107	148,475	10	4,103
Georgia	1,173	1,004	995	2,720,683	316	233,822	240	387,360	30	11,762
Florida	694	600	588	2,599,135	213	186,248	232	443,030	35	19,582
Kentucky	130	121	119	891,900	45	45,180	60	116,050	11	11,525
Tennessee	233	226	218	924,422	53	82,194	59	76,636	10	2,552
Alabama	524	463	461	1,367,092	108	125,674	123	206,750	11	2,663
Mississippi	397	384	383	710,800	53	49,292	102	97,600	5	1,699
Arkansas	404	364	359	886,337	140	131,686	100	106,378	17	7,373
Louisiana	206	188	186	631,319	54	103,665	85	113,920	14	19,082
Oklahoma	107	96	96	303,835	27	19,824	48	45,050	4	3,351
Texas	640	534	519	1,472,390	171	143,920	205	269,325	28	16,296
Montana	7	7	7	33,200	4	1,339	7	12,300	1	93
Washington	8	8	8	49,700	4	1,390	7	22,600	1	1,000
California	38	36	35	566,700	18	37,295	26	109,400	7	9,240
Other States [2]	40	9	9	45,310	5	5,690	10	30,200	3	9,800

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 4 churches in Rhode Island and Wisconsin.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: AFRICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	6,708	6,492	$7,600,161	$6,205,632	$1,257,397	$137,132	5,884	43,383	288,247
Massachusetts	16	16	59,510	51,486	8,024	----	14	135	1,212
Rhode Island	5	5	13,935	11,285	2,650	----	5	44	232
Connecticut	7	7	30,750	26,290	4,460	----	6	69	402
New York	58	56	262,324	221,955	40,369	----	53	463	4,050
New Jersey	101	101	310,345	263,613	45,432	1,300	92	792	7,021
Pennsylvania	174	170	641,160	549,114	92,046	----	158	1,943	14,378
Ohio	149	134	355,698	269,866	48,082	37,750	124	1,703	11,812
Indiana	67	65	170,799	148,301	21,433	1,065	61	552	3,445
Illinois	113	110	359,532	318,568	40,964	----	107	1,074	13,801
Michigan	42	41	210,214	186,052	24,162	----	39	368	4,085
Wisconsin	5	5	10,708	6,565	4,143	----	2	10	50
Minnesota	8	8	34,885	27,760	4,325	2,800	7	69	631
Iowa	27	27	59,644	46,854	11,090	1,700	23	206	1,551
Missouri	155	115	107,619	105,180	2,439	----	101	750	4,271
Nebraska	10	7	25,440	21,313	4,127	----	6	81	607
Kansas	77	77	92,435	47,626	6,952	37,857	72	601	3,078
Delaware	63	61	64,543	54,754	9,339	450	53	257	1,770
Maryland	100	100	225,947	186,447	39,500	----	94	868	7,808
District of Columbia	7	7	44,079	37,080	6,999	----	7	84	1,245
Virginia	108	107	186,798	155,834	30,964	----	107	835	7,420
West Virginia	64	58	58,559	48,509	10,050	----	47	369	1,430
North Carolina	205	203	202,640	162,202	40,438	----	193	1,512	11,183
South Carolina	546	533	437,046	350,952	85,310	784	491	3,757	27,722
Georgia	1,173	1,149	743,393	587,211	134,342	21,840	984	5,886	38,047
Florida	694	668	786,123	608,432	167,497	10,194	598	4,256	25,908
Kentucky	130	130	137,264	114,753	22,511	----	121	866	5,517
Tennessee	233	232	195,536	166,827	28,709	----	210	1,445	9,221
Alabama	524	518	384,136	309,697	74,039	400	482	3,317	22,461
Mississippi	397	393	183,422	148,052	32,868	2,502	381	2,484	12,409
Arkansas	404	397	317,483	250,008	61,440	6,035	379	3,026	14,726
Louisiana	206	204	206,066	177,165	28,901	----	185	1,155	7,233
Oklahoma	107	106	92,186	76,405	15,381	400	97	631	3,439
Texas	640	619	441,382	349,650	81,657	10,075	529	3,317	16,760
Montana	7	6	5,599	4,213	1,386	----	7	42	157
Colorado	13	3	1,820	50	200	1,570	1	2	7
Washington	8	7	21,069	18,686	2,383	----	8	60	439
California	38	38	105,952	85,711	20,241	----	33	314	2,457
Other States	27	9	14,120	11,166	2,544	410	7	40	262

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: AFRICAN METHODIST EPISCOPAL CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**6,708**	**545,814**	**5,829**	**$32,092,549**	**1,908**	**$3,332,972**	**6,492**	**$7,600,161**	**5,884**	**288,247**
Alabama	85	7,525	76	166,700	12	3,302	85	60,414	80	3,149
Americus Georgia	144	7,925	114	192,400	37	16,895	134	73,317	105	4,089
Arkansas	63	4,247	62	204,050	27	36,793	62	57,749	58	2,250
Atlanta	131	12,761	104	667,945	41	97,380	131	179,192	127	7,477
Augusta	142	9,865	113	244,975	20	5,700	142	54,080	119	4,560
Baltimore	107	13,657	102	1,826,243	53	167,506	107	270,026	101	9,053
California	40	6,229	36	571,700	18	37,295	39	106,352	34	2,475
Central Alabama	86	7,792	74	263,525	21	25,523	83	69,234	79	4,107
Central Arkansas	74	5,097	62	139,420	24	18,498	71	56,082	69	2,968
Central Florida	116	7,671	89	520,674	39	56,831	102	156,381	96	4,547
Central Louisiana	33	1,466	30	53,150	4	5,375	33	21,409	29	864
Central Mississippi	78	4,024	72	127,550	14	7,814	77	32,434	72	2,371
Central Oklahoma	20	565	20	24,460	6	768	20	9,740	15	364
Central South Carolina	65	11,188	58	216,422	16	8,650	59	52,085	57	3,702
Central Texas	65	5,234	55	206,875	20	34,346	62	51,803	55	2,523
Chicago	63	14,916	47	1,332,237	30	230,480	62	272,233	58	11,198
Colorado	33	3,417	127	[1] 510,800	12	[1] 72,572	5	3,035	2	22
Columbia	131	11,377					131	102,708	106	6,892
Delaware	68	3,642	54	238,325	38	16,722	66	90,195	57	2,135
East Alabama	92	6,666	85	106,356	15	2,850	92	46,324	83	2,894
East Arkansas	81	3,976	69	127,525	25	22,500	81	48,907	74	2,022
East Florida	109	10,326	90	875,750	41	48,039	106	177,155	89	4,719
East Mississippi	53	3,421	53	97,950	8	5,370	53	33,156	52	1,909
East Tennessee	37	2,835	34	250,050	11	27,484	37	36,052	31	1,291
East Texas	94	4,103	81	123,625	10	10,421	93	46,509	89	2,430
Florida	110	6,664	98	185,450	21	20,340	110	63,187	101	3,399
Georgia	178	10,551	157	515,148	60	52,301	172	162,116	148	5,393
Illinois	65	6,406	60	542,800	26	42,634	63	132,873	61	3,182
Indiana	55	6,055	53	524,100	18	60,443	53	132,326	49	2,852
Kansas	53	3,962	53	502,700	24	71,100	53	55,428	51	1,981
Kentucky	72	5,492	63	479,000	24	31,717	72	69,564	66	3,073
Louisiana	76	6,167	68	374,600	25	57,159	74	127,939	68	3,697
Macon	150	8,519	119	291,442	46	33,950	150	71,855	112	4,349
Mexican and Rio Grande Valley	11	204	8	15,025	6	2,064	11	5,046	9	139
Michigan	49	11,446	46	1,171,864	23	202,342	48	228,818	46	4,365
Middle South Florida	123	5,471	110	211,723	32	4,884	117	80,750	107	3,305
Mississippi	90	5,016	85	172,150	14	7,091	88	40,296	86	2,981
Missouri	75	3,120	56	202,750	8	18,819	60	38,558	54	1,714
Nebraska	33	3,849	30	276,815	7	45,327	31	62,447	27	1,704
New England	28	3,369	25	459,700	14	105,425	28	104,195	25	1,846
New Jersey	101	11,415	85	1,341,484	48	153,743	101	310,345	92	7,021
New York	58	10,516	48	1,144,800	19	82,980	56	262,324	53	4,050
North Alabama	86	8,962	76	507,080	20	67,268	83	80,638	80	4,444
North Carolina	97	8,477	91	406,150	30	17,343	96	81,605	90	4,415
Northeast Arkansas	60	3,512	54	131,652	24	26,693	58	53,702	54	2,048
Northeast Mississippi	61	4,461	59	84,350	6	2,792	60	22,006	61	2,172
Northeast Oklahoma	59	3,631	50	207,600	15	17,536	58	54,679	55	2,126
Northeast South Carolina	92	9,171	84	137,801	11	8,057	91	55,984	91	4,587
Northeast Texas	72	3,518	55	99,700	13	6,756	72	42,577	53	1,600
North Georgia	106	5,854	103	319,923	33	6,606	104	53,258	89	2,834
North Louisiana	73	3,574	65	154,450	16	36,436	73	36,746	65	2,124
North Mississippi	52	2,560	52	130,950	3	22,000	52	24,317	48	1,417
North Missouri	45	3,911	20	79,600	5	7,150	22	19,309	19	786
North Ohio	49	6,790	40	797,045	21	119,137	46	155,545	43	5,881
North Texas	65	5,164	56	404,975	21	18,109	59	85,949	59	2,245

[1] Amount for Colorado conference combined with figures for Columbia conference, to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: AFRICAN METHODIST EPISCOPAL CHURCH—Continued

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Northwestern	32	3,631	28	$268,835	13	$33,619	32	$80,462	27	1,997
Northwest Mississippi	63	2,957	62	97,850	8	4,225	63	31,213	62	1,559
Northwest Texas	62	1,561	38	97,330	18	5,369	59	27,654	45	850
Ohio	51	4,497	33	401,615	18	23,953	40	91,330	37	3,159
Oklahoma	28	1,722	26	71,775	6	1,520	28	27,767	27	949
Palmetto	90	10,942	86	210,066	19	7,223	90	100,897	85	5,021
Pennsylvania	39	3,912	32	589,777	16	38,115	35	100,001	32	2,084
Philadelphia	89	14,114	84	1,492,050	46	196,958	89	377,193	82	9,493
Piedmont	91	8,893	86	228,125	20	4,774	87	69,938	84	4,171
Pittsburgh	41	4,534	37	897,145	20	67,397	41	138,314	40	2,436
Puget Sound	19	1,553	19	109,910	11	6,329	17	38,243	18	794
South Alabama	89	7,734	82	118,050	19	7,698	89	58,108	84	3,769
South Arkansas	61	3,394	53	110,140	17	3,744	60	40,973	60	2,493
South Carolina	78	7,881	72	170,645	8	5,585	76	55,732	69	3,379
South Florida	120	11,294	102	588,669	51	49,343	118	240,157	101	5,990
South Georgia	151	8,758	139	271,655	40	15,869	145	90,383	136	4,302
South Ohio	49	5,291	47	592,400	16	78,509	48	108,823	44	2,772
Southwest Georgia	171	9,916	146	217,195	39	5,121	171	59,192	148	5,043
Southwest Louisiana	24	1,257	23	49,119	9	4,695	24	19,972	23	548
Southwest Missouri	35	4,148	25	329,450	6	52,200	33	49,752	28	1,771
Southwest Texas	90	4,072	70	170,775	28	22,510	86	50,697	66	2,130
Tennessee	97	7,161	93	375,048	19	41,985	97	84,539	92	4,181
Texas	96	5,714	77	234,110	26	34,850	94	78,330	82	2,947
Virginia	108	14,635	105	1,079,537	53	157,961	107	186,798	107	7,420
West Alabama	86	6,651	68	205,381	21	19,033	86	69,418	76	4,098
West Arkansas	65	5,023	59	173,550	23	23,458	65	60,070	64	2,945
Western North Carolina	107	9,896	105	638,650	47	55,588	106	120,737	102	6,738
West Florida	116	6,115	99	216,869	29	6,811	115	68,493	104	3,948
West Kentucky	57	4,958	55	414,200	20	12,463	57	67,043	54	2,393
West Tennessee	100	9,155	92	298,024	24	13,725	99	75,602	88	3,800
West Texas	85	4,415	79	119,975	29	9,495	83	52,817	71	1,896
West Virginia	64	2,298	31	293,095	14	15,531	58	58,559	47	1,430

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Soon after the Revolutionary War Negro members of the Methodist Episcopal Church in different places, dissatisfied with conditions, began to hold separate services, hoping thus to secure larger privileges and more freedom of action than they believed were possible in continued association with their white brethren, and also to avoid certain humiliating discriminations practiced against them. They styled themselves, for the most part, African Methodists, simply because they were of African descent and Methodists, and not because they thought of permanently dissociating themselves from the Methodist Episcopal Church.

Thus, as early as 1787 a company of Negro Methodists in Philadelphia withdrew, built a chapel, and obtained a Negro preacher through ordination by Bishop White of the Protestant Episcopal Church. In 1793 Bishop Asbury dedicated the Bethel Church in Philadelphia, built by Richard Allen, a well-to-do Negro, and the platform adopted by the congregation included the following statement:

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Prof. J. R. Hawkins, general financial secretary, and approved by him in its present form.

We consider every child of God a member of the mystical body of Christ, * * * yet in the political government of our church we prohibit our white brethren from electing or being elected into any office among us, save that of a preacher or public speaker.

As reasons for this action they gave the inconveniences arising from white people and people of color mixing together in public assemblies, more particularly in places of public worship.

In 1799 Allen was ordained deacon, and the church, according to an arrangement already made, remained under the discipline of the Methodist Episcopal Church and the jurisdiction of a white elder. This arrangement, however, did not work very well, and contentions between the white and Negro Methodists of the city increased to such an extent that an appeal was made to the Supreme Court of Pennsylvania. The court declared in favor of the Bethel Church, which thus became an independent body. In 1814 the Methodist Episcopal elders announced that the white preachers could no longer maintain pastoral responsibility for the Negro congregation, and in 1816 Richard Allen and 15 others called together a number of similar societies, which had been formed in New Jersey, Delaware, and Maryland, to meet in Philadelphia to organize a church of Negro persons with autonomous government. This convention was held in April of that year and resulted in the organization of the African Methodist Episcopal Church. The movement received the cordial assistance and sympathy of a number of white persons, among whom were Dr. Benjamin Rush, Robert Ralston, William McKean, and Bishop White, of the Protestant Episcopal Church.

Having become a distinct body by reason of separation from the Methodist Episcopal Church, they found it necessary at this first General Conference to elect one of their own body who was adequate to be set apart in Holy Orders to superintend the connection then formed. The Rev. Richard Allen, who had been ordained to preach by Bishop Asbury seventeen years previously, was unanimously elected to that office and on the eleventh day of April, 1816, was solemnly set apart to the episcopal office by prayer and imposition of the hands of five regularly ordained ministers, one of whom, Absalom Jones, was a priest of the Protestant Episcopal Church under the diocese of the Right Reverend Bishop White, of Pennsylvania.

For the first 20 years the operations of the new denomination were confined chiefly to Pennsylvania, New Jersey, Delaware, and Maryland. Later they were extended to the New England States, New York, Ohio, Indiana, Illinois, Missouri, Kentucky, and Louisiana, in the last State being represented in New Orleans alone. Previous to the Civil War, comparatively little was done in the Southern States, but during the War, through the influence of two chaplains in the United States Army, the Rev. W. H. Hunter and the Rev. H. M. Turner, and of some Negro soldiers who were also preachers, two organizations were formed on the South Atlantic coast. After the war the church extended rapidly throughout the South, and to-day it is represented in each of the original slave States, while its northern field includes the Northern States from the Atlantic to the Pacific and the Province of Ontario in Canada.

DOCTRINE AND ORGANIZATION

As already indicated, the African Methodist Episcopal Church, in doctrine and polity, is in substantial agreement with the Methodist Episcopal Church.[1] The governing bodies are the General Conference, annual conference, district conference, quarterly conference, and church conference. Bishops preside over general and annual conferences, presiding elders at district and quarterly conferences, and

[1] See Methodist Episcopal Church, p. 928.

the preacher in charge at the church conference and all boards of the local church. General boards are constituted by nomination of bishops at the General Conference and must be approved by that conference. They are presided over by one of the bishops. Each General Conference is composed of the bishops, general officers, presidents and deans of universities, colleges, and seminaries, chaplains of the Army, and ministerial and lay delegates (representative of annual conferences and the electoral college in each annual conference jurisdiction).

The General Conference, which convenes quadrennially, is the legislative body of this denomination and also exercises judicial powers and prerogatives over the conduct and character of a certain class of its membership. Annual and district conferences convene once each calendar year and quarterly conferences four times a year. The church conference convenes whenever the pastor and his local church deem it necessary. Special commissions may be appointed or authorized by any of the conferences but such committees when so appointed can proceed to act only within the specified limits and restrictions connected with such appointment or selection, and their action is subject always to the approval of the body appointing them, unless it is expressly stated to the contrary.

Each department of the church is supervised by a board of 18 members, one for each episcopal district, to which the general officer or managing director must submit a report at least annually during each quadrennium; this board is charged also with the duty of filling any vacancies occurring during the quadrennium.

General operations of the church are carried on through departments under the following titles: Publication Department, Missionary Department, Department of Finance, Department of Education, Department of A. M. E. Review, Department of Sunday School Union, Department of Church Extension, Department of Southern Christian Recorder, Department of Allen Christian Endeavor Society, Department of Western Christian Recorder, Department of Sunday School Literature, Department of Historical and Literary Societies, Secretary of Laymen's Movement, Secretary of the General Conference.

WORK

The missionary work of the church is carried on by the Home and Foreign Missionary Department, the Woman's Mite Missionary Society, and the Woman's Home and Foreign Missionary Society, with their auxiliaries.

The Home and Foreign Missionary Department which has the general charge of the missionary activities of the church, was organized in 1844, as a result of the report of the work of William Paul Quinn, who was commissioned by the General Conference of 1840 as the church's first general missionary and was sent out to organize churches and temperance societies and to establish schools for children. The missionary work in the South was begun as early as 1863, and at present the society conducts mission schools and organized churches throughout the United States and foreign lands. Outside of the United States, the fields occupied are the following: Canada; West Africa, including Liberia and Sierra Leone; South Africa, including the Transvaal, Orange Free State, Natal, and Cape Town; the West Indies; and Dutch and British Guiana, in South America.

In 1898 Bishop H. M. Turner organized the Transvaal and the South African conferences of the African Methodist Episcopal Church in South Africa, the former with a church membership of 7,175, and the latter with a membership of 3,625. The membership of these conferences has since been materially increased by their connection with the movement known as the "Ethiopian Movement" in South Africa, a number of churches formerly connected with the Wesleyan Missionary Society of England having withdrawn from that organization on account of its position on the race question. The report for 1926 shows for the

entire foreign field 156 stations, occupied by 4 American missionaries and 152 native helpers; 121 organized churches, with about 29,000 members; and 10 schools of higher grade, with about 2,000 pupils. The total amount contributed for work on the foreign field during the year was $38,316.

There is published under the auspices of the missionary department a paper called the "Voice of Missions," giving general church news, but emphasizing missionary matters.

The general financial support of the missionary department is secured by 50 per cent of the annual collections taken by the churches and the Sunday schools on Easter Sunday of each year, and 4 per cent of the "dollar money" fund, which is supplemented by money raised by the auxiliary missionary societies. The receipts for the last quadrennium were $316,285, including Easter collections, $59,451; Parent Home and Foreign Missionary Society collection, $12,056; 4 per cent of "dollar money," $58,665; Woman's Mite Missionary Society, $17,795; Woman's Home and Foreign Missionary Society, $31,869; and other designated receipts.

In close relation with the missionary department is the department of church extension, organized for the purpose of caring for weak and struggling churches and assisting in the mission work. At first it was connected with the Home and Foreign Missionary Department, but in 1892 it was established on a separate footing. It is supported by revenues accruing from 8 per cent of the "dollar money" fund, 25 per cent of all "children's day money" admission fees, and special receipts. The receipts for 1926 were $257,568.

The interest of the African Methodist Episcopal Church in education is indicated by the fact that a special educational department was organized in 1884. There are now under its supervision 17 institutions, including primary, industrial, normal, collegiate, and university courses. Wilberforce University at Wilberforce, Ohio, is the central institution, and connected with it is the Payne Theological Seminary. There is also the Turner Theological Seminary, at Atlanta, Ga.

The income of these institutions includes a nominal sum from the students for tuition, board, room rent, etc.; an appropriation by the General Conference of 8 per cent of the "dollar money"; and other contributions and appropriations as may be specifically needed. A special Sunday in September of each year is set apart as educational endowment day, and all churches and Sunday schools in the connection are required to hold a rally for that cause. The report for 1926 shows $512,024 expended in the maintenance of these schools, in which there were approximately 6,500 students. The value of the school property is estimated at $3,972,300 and of the endowments at $140,000.

The Sunday School Union has for its special purpose the systematizing of Sunday school work among Negroes, providing literature and textbooks, and distributing Sunday school literature. For the purpose of forwarding this work a special children's day, the second Sunday in June, has been set apart, and 50 per cent of the amount raised on that day is devoted to the general interests of the Sunday school work.

The Publication Department is the oldest in the church, originating in 1817. In 1841 the first number of the African Methodist Episcopal Magazine appeared and was followed by a number of weekly papers—the Christian Herald (since 1852 called the Christian Recorder), the Southern Christian Recorder, and others. The Publication Department publishes also the official book of discipline, hymn books, catechisms, records, books for ministers' study, and other official literature. The special magazine of the church is the African Methodist Episcopal Church Review.

The General Conference of 1900, at Columbus, Ohio, organized the Allen Christian Endeavor League, on the same general plan as the Epworth League and the Christian Endeavor Society. There were in 1926 about 4,000 of these societies, with 125,000 members.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the African Methodist Episcopal Zion Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the African Methodist Episcopal Zion Church consists of those who upon satisfactory evidence of Christian faith and baptism have been admitted into the local churches. Probationers and baptized children under instruction are also included.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: AFRICAN METHODIST EPISCOPAL ZION CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	2,466	650	1,816	26.4	73.6
Members	456,813	193,926	262,887	42.5	57.5
Average per church	185	298	145		
Membership by sex:					
Male	167,432	71,423	96,009	42.7	57.3
Female	289,381	122,503	166,878	42.3	57.7
Males per 100 females	57.9	58.3	57.5		
Membership by age:					
Under 13 years	57,977	24,724	33,253	42.6	57.4
13 years and over	391,960	167,245	224,715	42.7	57.3
Age not reported	6,876	1,957	4,919	28.5	71.5
Per cent under 13 years [3]	12.9	12.9	12.9		
Church edifices:					
Number	2,370	615	1,755	25.9	74.1
Value—Churches reporting	2,370	615	1,755	25.9	74.1
Amount reported	$18,515,723	$13,451,618	$5,064,105	72.6	27.4
Average per church	$7,813	$21,873	$2,886		
Debt—Churches reporting	514	245	269	47.7	52.3
Amount reported	$1,837,352	$1,602,747	$234,605	87.2	12.8
Churches reporting "no debt" on church edifice	1,851	368	1,483	19.9	80.1
Parsonages:					
Value—Churches reporting	478	266	212	55.6	44.4
Amount reported	$1,916,950	$1,488,050	$428,900	77.6	22.4
Debt—Churches reporting	72	52	20		
Amount reported	$111,973	$99,943	$12,030	89.3	10.7
Churches reporting "no debt" on parsonage	403	214	189	53.1	46.9
Expenditures during year:					
Churches reporting	2,464	649	1,815	26.3	73.7
Amount reported	$4,757,066	$2,576,570	$2,180,496	54.2	45.8
Current expenses and improvements	$4,091,023	$2,284,192	$1,806,831	55.8	44.2
Benevolences, missions, etc	$662,993	$292,378	$370,615	44.1	55.9
Not classified	$3,050		$3,050		100.0
Average expenditure per church	$1,931	$3,970	$1,201		
Sunday schools:					
Churches reporting	2,429	640	1,789	26.3	73.7
Officers and teachers	45,087	14,200	30,887	31.5	68.5
Scholars	267,141	103,542	163,599	38.8	61.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 2,466 active organizations of the African Methodist Episcopal Zion Church, with 456,813 members. The classification of membership by sex was reported by all of the 2,466 churches and the classification by age was reported by 2,437 churches, including 2,224 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. Careful verification of the 1906 figures for membership indicated that the number of communicants, as reported in 1890, was probably too large.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: AFRICAN METHODIST EPISCOPAL ZION CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	2,466	2,716	2,197	1,704
Increase [1] over preceding census:				
Number	−250	519	493	----------
Per cent	−9.2	23.6	28.9	----------
Members	456,813	257,169	184,542	349,788
Increase [1] over preceding census:				
Number	199,644	72,627	−165,246	----------
Per cent	77.6	39.4	−47.2	----------
Average membership per church	185	95	84	205
Church edifices:				
Number	2,370	2,495	2,131	1,587
Value—Churches reporting	2,370	2,475	2,104	----------
Amount reported	$18,515,723	$7,591,393	$4,833,207	$2,714,128
Average per church	$7,813	$3,067	$2,297	----------
Debt—Churches reporting	514	793	724	----------
Amount reported	$1,837,352	$795,437	$474,269	----------
Parsonages:				
Value—Churches reporting	478	485	348	----------
Amount reported	$1,916,950	$632,416	$350,690	----------
Debt—Churches reporting	72	----------	----------	----------
Amount reported	$111,973	----------	----------	----------
Expenditures during year:				
Churches reporting	2,464	2,641	----------	----------
Amount reported	$4,757,066	$1,700,737	----------	----------
Current expenses and improvements	$4,091,023	$1,299,591	----------	----------
Benevolences, missions, etc	$662,993	$349,500	----------	----------
Not classified	$3,050	$51,646	----------	----------
Average expenditure per church	$1,931	$644	----------	----------
Sunday schools:				
Churches reporting	2,429	2,535	2,060	----------
Officers and teachers	45,087	18,982	16,245	----------
Scholars	267,141	135,102	107,692	----------

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the African Methodist Episcopal Zion Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the African Methodist Episcopal Zion Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: AFRICAN METHODIST EPISCOPAL ZION CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**2,466**	**650**	**1,816**	**456,813**	**193,926**	**262,887**	**167,432**	**289,381**	**57.9**
New England:									
Maine	1	1	------	45	45	---------	11	34	--------
Massachusetts	8	8	------	3,127	3,127	---------	854	2,273	37.6
Rhode Island	2	2	------	374	374	---------	145	229	63.3
Connecticut	18	16	2	2,032	1,934	98	773	1,259	61.4
Middle Atlantic:									
New York	74	61	13	19,797	18,757	1,040	7,663	12,134	63.2
New Jersey	32	22	10	5,625	4,888	737	1,957	3,668	53.4
Pennsylvania	75	57	18	20,919	19,586	1,333	8,513	12,406	68.6
East North Central:									
Ohio	25	23	2	7,678	7,609	69	2,773	4,905	56.5
Indiana	19	19	------	3,867	3,867	---------	1,294	2,573	50.3
Illinois	13	12	1	5,972	5,886	86	2,278	3,694	61.7
Michigan	8	8	------	2,017	2,017	---------	748	1,269	58.9
West North Central:									
Iowa	8	7	1	1,647	1,451	196	589	1,058	55.7
Missouri	17	8	9	6,873	5,553	1,320	2,832	4,041	70.1
Kansas	6	1	5	953	205	748	358	595	60.2
South Atlantic:									
Delaware	3	2	1	347	272	75	104	243	42.8
Maryland	26	10	16	3,014	1,824	1,190	900	2,114	42.6
District of Columbia	7	7	------	6,448	6,448	---------	2,052	4,396	46.7
Virginia	108	27	81	17,592	7,264	10,328	6,322	11,270	56.1
West Virginia	13	5	8	900	492	408	336	564	59.6
North Carolina	769	118	651	135,698	37,649	98,049	49,635	86,063	57.7
South Carolina	185	17	168	38,225	5,840	32,385	14,473	23,752	60.9
Georgia	83	15	68	7,887	1,926	5,961	3,074	4,813	63.9
Florida	47	19	28	13,647	8,857	4,790	5,155	8,492	60.7
East South Central:									
Kentucky	63	17	46	7,174	3,820	3,354	2,705	4,469	60.5
Tennessee	96	34	62	15,176	8,536	6,640	5,855	9,321	62.8
Alabama	420	60	360	80,446	21,533	58,913	27,833	52,613	52.9
Mississippi	162	19	143	18,461	2,665	15,796	6,710	11,751	57.1
West South Central:									
Arkansas	89	12	77	14,344	2,873	11,471	5,385	8,959	60.1
Louisiana	26	6	20	7,671	2,234	5,437	2,674	4,997	53.5
Oklahoma	15	7	8	1,729	840	889	639	1,090	58.6
Texas	13	2	11	1,463	223	1,240	560	903	62.0
Mountain:									
Arizona	3	2	1	475	440	35	162	313	51.8
Pacific:									
Washington	2	2	------	304	304	---------	123	181	68.0
Oregon	1	1	------	272	272	---------	105	167	62.9
California	29	23	6	4,614	4,315	299	1,842	2,772	66.5

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: AFRICAN METHODIST EPISCOPAL ZION CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	2,466	2,716	2,197	456,813	257,169	184,542	57,977	391,960	6,876	12.9
Massachusetts	8	10	7	3,127	1,527	1,215	280	2,847	-------	9.0
Rhode Island	2	2	3	374	290	262	64	310	-------	17.1
Connecticut	18	17	16	2,032	1,825	1,229	261	1,771	-------	12.8
New York	74	71	75	19,797	9,005	6,149	1,616	18,091	90	8.2
New Jersey	32	31	34	5,625	3,478.	2,180	818	4,807	-------	14.5
Pennsylvania	75	76	67	20,919	14,011	6,263	2,422	18,440	57	11.6
Ohio	25	14	9	7,678.	1,389	386	1,679	5,999	-------	21.9
Indiana	19	19	8	3,867	2,465	1,281	520	3,347	-------	13.4
Illinois	13	12	9	5,972	2,184	870	468	5,504	-------	7.8
Michigan	8	6	2	2,017	515	60	319	1,698	-------	15.8
Wisconsin	------	2	3	---------	34	86	--------	--------	--------	------
Iowa	8	6	------	1,647	143	---------	274	1,373	-------	16.6
Missouri	17	16	11	6,873	4,046	1,765	593	6,280	-------	8.6
Kansas	6	2	1	953	35	6	116	837	-------	12.2
Delaware	3	5	4	347	195	167	28	319	-------	8.1
Maryland	26	26	14	3,014	2,519	923	234	2,734	46	7.9
District of Columbia	7	7	6	6,448	2,732	2,615	417	6,031	-------	6.5
Virginia	108	111	75	17,592	9,199	5,474	2,818	14,774	-------	16.0
West Virginia	13	8	6	900	338	86.	147	753	-------	16.3
North Carolina	769	777	673	135,698	74,365	66,356	18,127	117,571	-------	13.4
South Carolina	185	192	193	38,225	23,169	19,058	4,768.	33,457	-------	12.5
Georgia	83	99	68	7,887	5,523	3,630	1,035	6,808	44	13.2
Florida	47	113	64	13,647	11,496	3,223	1,595	12,052	-------	11.7
Kentucky	63	82	59	7,174	5,578	5,773	1,086	6,088	-------	15.1
Tennessee	96	156	117	15,176	8,786	6,651	2,217	12,959	-------	14.6
Alabama	420	479	385	80,446	51,284	36,705	10,314	70,132	-------	12.8
Mississippi	162	127	144	18,461	7,202	5,602	2,436	15,236	789	13.8
Arkansas	89	125	65	14,344	7,668	2,404	1,799	12,545	-------	12.5
Louisiana	26	44	44	7,671	2,831	2,539	234	1,587	5,850	12.9
Oklahoma	15	16	8	1,729	741	160	244	1,485	-------	14.1
Texas	13	20	11	1,463	771	457	204	1,259	-------	13.9
Arizona	3	2	------	475	50	---------	77	398	-------	16.2
Washington	2	5	------	304	72	---------	45	259	-------	14.8
Oregon	1	5	1	272	86	40	34	238	-------	12.5
California	29	30	14	4,614	1,577	902	682	3,932	-------	14.8
Other States	1	3	1	45	40	25	6	39	-------	------

[1] Based on membership with age classification reported; not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Among the early independent Negro Methodist congregations in this country was one organized in New York City in 1796 by James Varick, Abraham Thompson, William Miller, and others, who were members of the John Street Methodist Episcopal Church. Their desire to have a separate organization in which "they might have opportunity to exercise their spiritual gifts among themselves, and thereby be more useful to one another," was occasioned largely by the "caste

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by S. M. Dudley, secretary-treasurer of the Church Extension and Home Missions Board of the African Methodist Episcopal Zion Church, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: AFRICAN METHODIST EPISCOPAL ZION CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	2,466	2,370	2,370	$18,515,723	514	$1,837,352	478	$1,916,950	72	$111,973
Massachusetts	8	8	8	246,000	3	27,300	3	35,000	1	7,000
Connecticut	18	17	17	507,250	5	61,400	8	55,500	-----	-----
New York	74	70	70	2,315,000	23	380,820	42	280,500	2	6,000
New Jersey	32	29	29	870,500	15	177,500	14	122,750	2	11,000
Pennsylvania	75	72	72	1,870,675	28	224,950	39	202,200	9	15,850
Ohio	25	19	19	480,975	11	53,050	8	37,200	2	4,000
Indiana	19	19	19	422,250	16	70,920	8	36,500	6	7,821
Illinois	13	12	12	342,400	7	99,100	5	16,500	-----	-----
Michigan	8	8	8	149,500	7	20,700	3	27,000	-----	-----
Iowa	8	8	8	47,150	4	2,660	-----	(1)	-----	-----
Missouri	17	17	17	327,700	11	26,700	-----	(1)	-----	-----
Kansas	6	6	6	30,500	6	9,975	-----	(1)	-----	-----
Delaware	3	3	3	38,000	1	2,000	-----	-----	-----	-----
Maryland	26	24	24	195,300	6	17,275	7	25,850	1	2,500
District of Columbia	7	7	7	704,000	2	44,000	3	27,000	-----	-----
Virginia	108	106	106	588,880	27	61,783	16	58,850	7	13,480
West Virginia	13	8	8	40,500	2	700	-----	(1)	-----	-----
North Carolina	769	768	768	4,276,150	111	168,538	106	354,300	13	17,810
South Carolina	185	182	182	599,820	49	46,812	18	37,325	3	715
Georgia	83	77	77	177,680	22	10,144	8	11,750	-----	-----
Florida	47	44	44	453,825	5	15,500	11	49,750	1	300
Kentucky	63	60	60	430,100	11	51,021	17	39,500	1	400
Tennessee	96	91	91	610,255	19	43,268	24	62,950	8	6,428
Alabama	420	393	393	1,509,165	35	81,660	68	186,225	7	11,475
Mississippi	162	154	154	366,680	41	22,379	19	31,850	4	2,080
Arkansas	89	85	85	184,850	20	23,907	17	22,600	1	214
Louisiana	26	25	25	275,250	9	31,850	7	22,500	1	300
Oklahoma	15	15	15	18,050	1	750	-----	(1)	-----	-----
Texas	13	13	13	14,750	3	1,420	3	2,500	-----	-----
California	29	22	22	262,568	9	33,050	13	63,900	2	4,000
Other States [2]	9	8	8	160,000	5	26,220	11	106,950	1	600

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 8 churches in Iowa, Missouri, Kansas, West Virginia, and Oklahoma.

prejudice [which] forbade their taking the sacrament until the white members were all served," by the desire for other church privileges denied them, and by the conviction that it would assist in the development of a ministry adapted to their needs. The first church was built in the year 1800 and was called "Zion." The next year it was incorporated as the African Methodist Episcopal Church, and articles of agreement were entered into with the Methodist Episcopal Church by which the latter supplied them with ordained preachers until the year 1820. Meanwhile the organization of the Union Church of Africans [2] in Wilmington, Del., and of the African Methodist Episcopal Church in Philadelphia, as separate and distinct denominations, caused considerable uneasiness, and the Zion Church made application to the Methodist Episcopal Church for the ordination of some of its local preachers as elders. To this no answer was given, and in 1820, as the congregation had developed several preachers of ability, and had fellowship and

[2] See Union American Methodist Episcopal Church, p. 1020.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: AFRICAN METHODIST EPISCOPAL ZION CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**2,466**	**2,464**	**$4,757,066**	**$4,091,023**	**$662,993**	**$3,050**	**2,429**	**45,087**	**267,141**
Massachusetts	8	8	34,140	31,280	2,860	-------	8	123	2,006
Connecticut	18	18	37,651	34,323	3,328	-------	18	243	1,596
New York	74	74	495,752	453,168	42,584	-------	73	1,458	11,095
New Jersey	32	32	160,440	149,252	11,188	-------	31	536	3,713
Pennsylvania	75	75	297,780	256,931	40,849	-------	74	1,672	9,312
Ohio	25	25	80,504	68,007	12,497	-------	23	381	3,057
Indiana	19	19	62,145	53,518	8,627	-------	19	396	2,362
Illinois	13	13	78,126	72,930	5,196	-------	13	327	1,964
Michigan	8	8	43,169	41,116	2,053	-------	8	103	943
Iowa	8	[illegible]	7,114	5,979	1,135	-------	8	171	1,003
Missouri	17	17	55,866	48,373	7,493	-------	17	589	3,326
Kansas	6	[illegible]	5,515	4,697	818	-------	6	128	726
Delaware	3	3	5,467	4,800	667	-------	3	43	198
Maryland	26	26	51,073	46,359	4,714	-------	26	416	2,023
District of Columbia	7	7	87,900	81,500	6,400	-------	7	226	2,565
Virginia	108	108	175,793	146,614	29,179	-------	108	1,678	8,264
West Virginia	13	13	17,366	12,932	4,434	-------	10	151	526
North Carolina	769	769	1,256,074	1,061,351	194,723	-------	767	14,025	87,469
South Carolina	185	185	192,541	151,754	40,787	-------	183	3,101	20,754
Georgia	83	82	57,558	46,044	11,514	-------	77	1,107	4,852
Florida	47	47	138,567	121,560	17,007	-------	47	990	8,426
Kentucky	63	63	101,528	87,012	14,516	-------	60	1,000	4,027
Tennessee	96	96	172,418	142,479	29,939	-------	94	1,940	9,439
Alabama	420	420	740,240	635,818	101,372	3,050	415	8,845	49,389
Mississippi	162	162	126,459	101,138	25,321	-------	159	2,238	10,422
Arkansas	89	89	72,371	60,049	12,322	-------	89	1,627	8,542
Louisiana	26	25	70,069	59,254	10,815	-------	25	385	3,004
Oklahoma	15	15	10,020	8,372	1,648	-------	15	238	1,113
Texas	13	13	10,042	7,926	2,116	-------	13	222	959
Arizona	3	3	6,925	5,587	1,338	-------	[illegible]	66	291
California	29	29	86,036	72,430	13,606	-------	24	586	3,076
Other States	6	6	20,417	18,470	1,947	-------	6	126	699

union with churches which had been formed at New Haven, Conn., Philadelphia, Pa., Newark, N. J., and on Long Island, N. Y., it decided to abrogate the agreement with the Methodist Episcopal Church to supply its pulpits.

The first annual conference was held in Mother Zion Church, corner of Church and Leonard Streets, New York City, June 21, 1821. At that time the denomination consisted of 6 churches, 19 preachers, and 1,426 members. As they had no ordained elders, the conference was presided over by the Rev. William Phoebus, of the Methodist Episcopal Church; and the Rev. Joshua Soule (afterwards a bishop in the Methodist Episcopal Church) acted as secretary. James Varick, who from his activity and influence, is generally spoken of as the founder of the denomination, was made district chairman.

The second annual conference, which was also the first General Conference, met in Wesley Church, Lombard Street, Philadelphia, May 16, 1822, and was presided over by Abraham Thompson. After some routine business, it adjourned to meet, July 18, in Mother Zion Church, New York City. In the meantime, on June 17, James Varick, Abraham Thompson, and Levin Smith were ordained elders by Dr. James Covel, Sylvester Hutchinson, and William Stillwell, white elders of

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUES OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: AFRICAN METHODIST EPISCOPAL ZION CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**2,466**	**456,813**	**2,370**	**$18,515,723**	**514**	**$1,837,352**	**2,464**	**$4,757,066**	**2,429**	**267,141**
Alabama	80	16,652	76	205,138	1	500	80	165,182	80	9,539
Albemarle	67	11,691	67	255,925	25	25,444	67	71,016	65	5,553
Allegheny	34	7,653	28	637,100	8	99,550	34	131,399	30	4,240
Arkansas	63	10,290	59	114,350	10	8,197	63	49,003	63	5,930
Blue Ridge	53	7,532	53	512,050	5	7,700	53	88,369	53	4,541
Cahaba	59	14,140	58	149,465			59	91,737	59	9,661
California	14	2,202	12	142,568	3	15,750	14	39,651	11	1,510
Cape Fear	121	19,210	121	410,875	2	3,000	121	175,780	121	16,197
Central Alabama	36	11,080	36	238,130	2	31,000	36	138,611	36	5,730
Central North Carolina	149	34,489	148	1,029,200	4	11,740	149	338,695	149	24,000
East Tennesse and Virginia	55	5,987	52	236,530	16	15,093	55	60,165	55	3,213
Florida	26	8,443	26	190,275	4	9,500	26	78,075	26	4,741
Georgia	59	5,179	57	127,550	16	6,215	59	45,164	58	3,422
Indiana	16	3,775	16	363,750	13	38,650	16	47,038	16	2,429
Kentucky	27	3,671	26	248,100	6	41,910	27	58,062	25	1,848
Louisiana	26	7,737	25	284,800	9	30,875	25	72,576	25	2,913
Michigan	21	7,681	20	544,200	16	149,800	21	131,587	21	2,592
Missouri	34	10,140	34	437,550	22	42,335	34	76,178	34	5,502
New England	29	5,578	28	853,250	10	112,800	29	83,360	29	3,929
New Jersey	35	5,874	32	940,500	16	179,700	35	172,715	34	3,963
New York	46	14,200	42	1,814,300	17	351,220	46	385,252	45	7,457
North Alabama	73	9,867	55	374,210	9	22,900	73	120,566	70	5,873
North Arkansas	27	4,204	27	71,300	10	15,710	27	24,018	27	2,698
North Carolina	92	12,897	92	296,020	19	19,405	92	101,450	92	7,991
Ohio	37	8,846	31	772,100	17	88,600	37	116,875	35	3,620
Oklahoma	15	1,729	15	18,050	1	750	15	10,020	15	1,113
Oregon-Washington	6	835	5	46,000	3	2,120	6	13,699	6	548
Palmetto	70	12,092	68	225,000	20	12,949	70	42,713	69	6,444
Pee Dee	56	11,643	55	154,875	12	11,045	56	71,182	55	8,327
Philadelphia and Baltimore	71	22,243	67	1,910,750	24	162,375	71	285,633	71	9,360
South Alabama	46	9,146	45	92,002	2	3,400	46	52,646	46	6,642
South Carolina	57	14,607	57	207,945	18	22,918	57	73,849	57	5,845
Southeast Alabama	46	5,209	46	125,850	3	1,650	46	50,028	44	3,594
South Florida	21	5,204	18	263,550	1	6,000	21	60,492	21	3,685
South Georgia	27	2,652	22	49,135	7	5,029	26	11,660	22	1,458
South Mississippi	51	8,817	51	200,055	12	10,302	51	47,857	51	5,171
Southwest Rocky Mountain	15	2,628	10	134,000	6	17,300	15	48,459	13	1,681
Tennessee	61	11,117	59	381,925	11	28,325	61	128,763	59	7,268
Texas	13	1,463	13	14,750	3	1,420	13	10,042	13	959
Virginia	78	15,165	78	476,400	20	51,340	78	151,502	78	6,939
West Alabama	80	14,748	78	324,965	19	22,110	80	128,080	80	8,575
West Central North Carolina	131	17,568	131	545,200	32	54,619	131	162,003	131	11,374
Western Kentucky	34	2,932	33	166,050	5	9,131	34	38,198	33	1,903
Western New York	26	5,403	26	445,700	5	27,400	26	100,775	26	3,430
Western North Carolina	166	32,524	166	1,253,980	21	43,230	166	327,406	166	18,194
West Tennessee and Mississippi	117	10,070	106	230,305	29	16,345	117	79,535	114	5,539

the Methodist Episcopal Church. At this conference, on July 21, six persons were elected deacons in the forenoon and elders in the afternoon, and James Varick was elected the first superintendent or bishop of the denomination. No other general conference was held until 1828, when Christopher Rush was elected the second bishop of the denomination. After Bishop Varick's death, in 1827, Bishop Rush served alone until 1840, when William Miller was elected as his associate. It was not until 1848 that the present name of the church was adopted.

At the General Conference of 1852 a difference of opinion arose with regard to the parity of the superintendents or bishops, which divided the denomination into two wings, but the breach was healed, and in 1860 the two factions reunited.

The African Methodist Episcopal Zion Church did not begin operations in the South until 1863, when Bishop Joseph J. Clinton sent Elder James W. Hood to North Carolina and Elder Wilbur G. Strong to Florida and Louisiana, though work was not begun until the following January. The appointment to North Carolina was specially fortunate, and churches sprang up rapidly. Men only just emancipated from the yoke of slavery felt themselves called to enter the ministry and to preach the gospel to their own people. Before the year closed the North Carolina Conference was organized, the parent of several large conferences in that and neighboring States. The success in Florida, Louisiana, and Alabama was not so phenomenal, but the missionary effort in these States proved to be most fruitful, especially in Alabama. So successful were the efforts of these early missionaries that when the General Conference met in 1880 at Montgomery, Ala., 15 annual conferences had been organized in the South.

The General Conference of 1880 was an important one. Livingstone College was established at Salisbury, N. C., the Rev. C. R. Harris being its first principal. Two years later, on his return from England, where he had collected $10,000 for the college, the Rev. Joseph C. Price, considered one of the greatest champions of Negro citizenship, was made president and continued in this office until his death in 1893. The Star of Zion, the chief weekly organ of the church, was adopted by this General Conference as a permanent organ of the denomination, and the first organized missionary effort was instituted by the formation of a Board of Missions and a Woman's Missionary Society.

At the General Conference of 1892 the denomination took a forward move by the organization of the departments of missions and education, which have been productive of large and far-reaching results in promoting the cause of education and missions at home and in foreign fields. The founding of the publication house and the placing in it of a printing plant for publishing literature of all kinds used by the church, and for carrying on a general printing business, was one of the notable achievements of the church in that year. The A. M. E. Zion Quarterly Review, issued first in 1889, was adopted as a denominational periodical in 1892.

DOCTRINE AND ORGANIZATION

In doctrine the African Methodist Episcopal Zion Church is in entire accord with the Methodist Episcopal Church,[3] accepting the Apostles' Creed and adhering strictly to the doctrine of the new birth, regeneration followed by adoption, and entire sanctification. It recognizes the Scriptures as written by holy men as they were moved by the Holy Ghost. In polity, also, it is in substantial agreement with that church, having the same system of conferences—quarterly, annual, and general. The itinerancy is maintained throughout all ranks of ministers. A bishop holds office for life or during good behavior, but he may be assigned quadrennially to different districts, and may be retired, when feebleness or general disability warrants it, on half salary. The widows of bishops receive a stipend of $300 annually.

The membership of the General Conference is made up of an equal number of ministerial and lay delegates, elected by the annual conferences and lay colleges. The bishops are members and have a right to discuss all questions coming before the body, but vote only on the day that each presides. The salaries of bishops and general denominational officers are paid from a general fund secured by an annual assessment of $2 per member of each church.

[3] See Methodist Episcopal Church, p. 928.

WORK

The present departmental organization of the general work of the church dates from the General Conference of 1904.

The work of home missions is carried on under the direction of the Board of Church Extension and Home Missions, these two departments having been combined at the General Conference in 1916. Previous to that time home and foreign missions constituted one department and church extension another. The Woman's Home and Foreign Missionary Society is largely responsible for the home mission work. At present, portions of Louisiana, Mississippi, and the States beyond the Mississippi River, especially Oklahoma, are regarded as special mission fields. The board maintains a regular loan fund, an emergency fund, and an annuity fund. A certain amount is apportioned to each pastoral charge to be raised annually for this work. The report for 1926 shows 456 churches aided by the Board of Church Extension and Home Missions, and $60,000 contributed for the support of this work.

The foreign missionary work is now carried on by the Foreign Mission Board, in Liberia and the Gold Coast Colony, West Africa, in South America, and the West Indies. The report for 1926 shows 94 stations, occupied by 16 American missionaries and 82 native missionaries and helpers; 74 organized churches, with 14,000 members; and 24 schools, of which 22 are in Africa and 2 in South America, with a total enrollment of 2,344 pupils. The total amount contributed for the work in the foreign field was $102,000, and the value of the property was estimated at $33,000. These figures include the foreign work of the Woman's Home and Foreign Missionary Society.

The educational interests of the church are under the direction of a Board of Education, with headquarters at Washington, D. C., which has supervision over all schools. Money collected for education is sent to the corresponding secretary, who, under the advice of the board, apportions to each school its percentage. Funds for the support of the schools are raised by apportionment to each pastoral charge and by freewill offering from each Sunday school. In addition to this each school has conferences which use Children's Day to obtain support and encouragement for education. The report for 1926 showed 9 colleges and academies, 2,382 students, and 112 teachers. The principal institution is Livingstone College at Salisbury, N. C., with which is connected Hood Theological Seminary for the training of young men for the ministry and work in foreign missions. This institution began its courses of study in 1880 at Salisbury and was the first attempt of the church for the higher or classical training of the Negro. The total value of school property in 1926 was $748,000 and the amount contributed toward the support of this work was $102,164.

The young people's work is represented by 3,421 societies, called Varick Christian Endeavor Societies.

The Sunday school department operates under the name of the Department of Religious Education and is the most advanced organization of the church for intellectual and spiritual development among its young people. The Sunday school department also has charge of the publication of all Sunday school literature.

There is also a Ministerial Brotherhood, established in 1904, which requires each minister to pay annually not less than $2.50 and not more than $5 for the benefit of the widows and orphans of deceased members of the Brotherhood.

The departments of Education, Church Extension, Home and Foreign Missions, and the Varick Christian Endeavor Union are maintained by a fund that is raised by each church at each annual conference and averages about $125,000 per annum. There is also a percentage of the general $2 fund set apart for education, church extension, home missions, and for the widows and orphans of retired ministers.

COLORED METHODIST PROTESTANT CHURCH

STATISTICS

The data given for 1926 represent 3 active organizations of the Colored Methodist Protestant Church, all reported as being in urban territory. The total membership was 533, comprising 194 males and 339 females. The classification of membership by sex and by age was reported by all of the 3 churches, and all of them reported members under 13 years of age. No parsonages were reported for 1926.

The membership of this denomination includes those persons accepted into the local churches upon profession of faith and baptism, the mode of baptism being optional.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916. No earlier figures are available, though the body is known to have been in existence before 1916.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: COLORED METHODIST PROTESTANT CHURCH

ITEM	1926	1916
Churches (local organizations)	3	26
Increase [1] over preceding census:		
Number	−23	
Per cent [2]		
Members	533	1,967
Increase [1] over preceding census:		
Number	−1,434	
Per cent	−72.9	
Average membership per church	178	76
Church edifices:		
Number	3	16
Value—Churches reporting	3	16
Amount reported	$36,000	$52,733
Average per church	$12,000	$3,296
Debt—Churches reporting	1	9
Amount reported	$1,200	$3,766
Parsonages:		
Value—Churches reporting		2
Amount reported		$1,300
Expenditures during year:		
Churches reporting	3	23
Amount reported	$6,685	$12,129
Current expenses and improvements	$5,660	$11,297
Benevolences, missions, etc	$1,025	$832
Average expenditure per church	$2,228	$527
Sunday schools:		
Churches reporting	3	24
Officers and teachers	18	146
Scholars	98	870

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 2 and 3 present the statistics for the Colored Methodist Protestant Church by States. Table 2 gives for each State the number of churches and the membership classified by sex. Table 3 gives for selected States the number and membership of the churches for the two censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: COLORED METHODIST PROTESTANT CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females
United States	3	533	194	339	57.2
Middle Atlantic:					
Pennsylvania	1	340	105	235	44.7
South Atlantic:					
Maryland	2	193	89	104	85.6

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: COLORED METHODIST PROTESTANT CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926		
	1926	1916	1926	1916	Under 13 years	13 years and over	Per cent under 13
United States	3	26	533	1,967	28	505	5.3
Pennsylvania	1	6	340	375	10	330	2.9
Maryland	2	12	193	1,147	18	175	9.3
District of Columbia	----	4	----	325	----	----	----
Other States	----	4	----	120	----	----	----

HISTORY, DOCTRINE, AND ORGANIZATION[1]

In 1840 about 100 members of Negro Methodist churches in Maryland and adjoining States met in Elkton, Cecil County, Md., and organized the Colored Methodist Protestant Church on essentially the same principles as those on which the Methodist Protestant Church had been organized some few years previously. They adopted the book of discipline of the Methodist Church, and the general polity of the Methodist Protestant Church, emphasizing equal rights for members, both lay and clerical. In doctrine, they are in hearty sympathy with the Methodist churches; in polity they have no episcopacy, their ministers being simply elders. They have adopted an organization for missionary work, but have not as yet developed it greatly.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop Roy B. Mohr, president, Colored Methodist Protestant Church, and approved by him in its present form.

UNION AMERICAN METHODIST EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Union American Methodist Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Union American Methodist Episcopal Church persons are received into full membership after six months probation upon public profession of faith and a pledge to conform to the discipline and rules of the church. Baptism is administered to infants.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNION AMERICAN METHODIST EPISCOPAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	73	37	36		
Members	10,169	7,043	3,126	69.3	30.7
Average per church	139	190	87		
Membership by sex:					
Male	4,223	2,752	1,471	65.2	34.8
Female	5,946	4,291	1,655	72.2	27.8
Males per 100 females	71.0	64.1	88.9		
Membership by age:					
Under 13 years	2,007	1,309	698	65.2	34.8
13 years and over	7,949	5,708	2,241	71.8	28.2
Age not reported	213	26	187	12.2	87.8
Per cent under 13 years [3]	20.2	18.7	23.7		
Church edifices:					
Number	65	33	32		
Value—Churches reporting	64	32	32		
Amount reported	$478,951	$380,150	$98,801	79.4	20.6
Average per church	$7,484	$11,880	$3,088		
Debt—Churches reporting	23	15	8		
Amount reported	$42,294	$39,464	$2,830	93.3	6.7
Churches reporting "no debt" on church edifice	31	12	19		
Parsonages:					
Value—Churches reporting	15	6	9		
Amount reported	$57,100	$36,200	$20,900	63.4	36.6
Debt—Churches reporting	11	5	6		
Amount reported	$14,144	$8,594	$5,550	60.8	39.2
Churches reporting "no debt" on parsonage	2		2		
Expenditures during year:					
Churches reporting	68	35	33		
Amount reported	$222,621	$159,514	$63,107	71.7	28.3
Current expenses and improvements	$202,075	$145,485	$56,590	72.0	28.0
Benevolences, missions, etc.	$20,546	$14,029	$6,517	68.3	31.7
Average expenditure per church	$3,274	$4,558	$1,912		
Sunday schools:					
Churches reporting	69	37	32		
Officers and teachers	428	268	160	62.6	37.4
Scholars	4,240	3,019	1,221	71.2	28.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 73 active Union American Methodist Episcopal churches, with 10,169 members. The classification of membership by sex was reported by all of the 73 churches and the classification by age was reported by 67 churches, including 65 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNION AMERICAN METHODIST EPISCOPAL CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	73	67	77	42
Increase [1] over preceding census:				
Number	6	−10	35	----
Per cent [2]	----	----	----	----
Members	10,169	3,624	4,347	2,279
Increase [1] over preceding census:				
Number	6,545	−723	2,068	----
Per cent	180.6	−16.6	90.7	----
Average membership per church	139	54	56	54
Church edifices:				
Number	65	59	60	35
Value—Churches reporting	64	59	59	----
Amount reported	$478,951	$182,305	$170,150	$187,600
Average per church	$7,484	$3,090	$2,884	----
Debt—Churches reporting	23	33	39	----
Amount reported	$42,294	$43,091	$40,796	----
Parsonages:				
Value—Churches reporting	15	5	4	----
Amount reported	$57,100	$6,950	$6,400	----
Debt—Churches reporting	11	----	----	----
Amount reported	$14,144	----	----	----
Expenditures during year:				
Churches reporting	68	65	----	----
Amount reported	$222,621	$40,664	----	----
Current expenses and improvements	$202,075	$35,923	----	----
Benevolences, missions, etc.	$20,546	$4,741	----	----
Average expenditure per church	$3,274	$626	----	----
Sunday schools:				
Churches reporting	69	54	76	----
Officers and teachers	428	308	481	----
Scholars	4,240	1,982	3,372	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Union American Methodist Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Union American Methodist Episcopal Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNION AMERICAN METHODIST EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females [1]
United States	**73**	**37**	**36**	**10,169**	**7,043**	**3,126**	**4,223**	**5,946**	**71.0**
New England:									
Rhode Island	1	1	------	136	136	--------	60	76	--------
Connecticut	1	1	------	240	240	--------	85	155	54.8
Middle Atlantic:									
New York	4	4	------	613	613	--------	223	390	57.2
New Jersey	20	11	9	2,337	1,653	684	933	1,404	66.5
Pennsylvania	17	12	5	3,289	2,723	566	1,148	2,141	53.6
South Atlantic:									
Delaware	10	5	5	1,763	1,140	623	625	1,138	54.9
Maryland	11	2	9	1,015	512	503	662	353	187.5
East South Central:									
Alabama	8	------	8	750	--------	750	477	273	174.7
Mississippi	1	1	------	26	26	--------	10	16	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNION AMERICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**73**	**67**	**77**	**10,169**	**3,624**	**4,347**	**2,007**	**7,949**	**213**	**20.2**
New York	4	4	7	613	157	318	107	506	-------	17.5
New Jersey	20	12	15	2,337	710	538	690	1,647	-------	29.5
Pennsylvania	17	20	22	3,289	1,267	1,647	509	2,780	-------	15.5
Delaware	10	8	12	1,763	732	686	305	1,458	-------	17.3
Maryland	11	10	12	1,015	416	936	131	732	152	15.2
Alabama	8	11	------	750	197	--------	185	530	35	25.9
Mississippi	1	------	6	26	--------	122	--------	--------	26	-------
Other States	2	2	3	376	145	100	80	296	-------	21.3

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNION AMERICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	73	65	64	$478,951	23	$42,294	15	$57,100	11	$14,144
New York	4	4	4	46,750	2	8,000	-----	(1)	-----	-----
New Jersey	20	18	18	106,650	6	3,850	-----	(1)	-----	-----
Pennsylvania	17	15	15	162,500	7	20,514	4	17,900	4	2,929
Delaware	10	9	9	65,300	1	580	3	16,200	3	4,015
Maryland	11	12	11	71,551	3	5,050	4	15,500	3	6,600
Alabama	8	5	5	4,200	3	800	-----	(1)	-----	-----
Other States [2]	3	2	2	22,000	1	3,500	4	7,500	1	600

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 4 churches in New York, New Jersey, and Alabama.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNION AMERICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	73	68	$222,621	$202,075	$20,546	69	428	4,240
New York	4	4	20,425	19,225	1,200	4	23	195
New Jersey	20	17	35,312	33,285	2,027	20	107	724
Pennsylvania	17	16	82,253	72,672	9,581	17	113	1,513
Delaware	10	10	53,553	49,702	3,851	10	69	830
Maryland	11	10	14,123	12,020	2,103	8	61	606
Alabama	8	8	4,501	3,368	1,133	7	29	205
Other States	3	3	12,454	11,803	651	3	26	167

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

Following the close of the Revolutionary War, the conditions surrounding the Negro members of the Methodist churches became somewhat uncomfortable, and within a few years separate congregations were formed for worship, though there was no distinct ecclesiastical organization. Among these congregations was one in Wilmington, Del., where in 1805 the Negro members of Asbury Methodist Episcopal Church withdrew and erected a building for themselves. Having now a church of their own, they thought they could have self-rule, but found that they were still under the control of the presiding elder of the district. This

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop P. A. Boulden, chancellor of Union College, and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: UNION AMERICAN METHODIST EPISCOPAL CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**73**	**10,169**	**64**	**$478,951**	**23**	**$42,294**	**68**	**$222,621**	**69**	**4,240**
Delaware	27	5,052	24	227,800	8	21,094	26	135,806	27	2,343
Maryland	11	1,015	11	71,551	3	5,050	10	14,123	8	606
New Jersey	18	2,044	16	91,150	5	3,450	15	30,122	18	639
New York	8	1,282	8	84,250	4	11,900	8	37,872	8	425
South Alabama	9	776	5	4,200	3	800	9	4,698	8	227

did not suit them, but they continued thus until 1812, when there was a general revolt, and in consequence the trustees, including Peter Spencer, William Anderson, and others, were expelled, and many of the families followed. Plans were immediately formed for an independent organization with a new building, and on September 7, 1813, the Union Church of Africans was incorporated. Thirty-one families joined in it, and Peter Spencer and William Anderson were chosen to supervise the work. They appointed members to positions of trust, ordained elders, and gave them authority to ordain others.

During the next 37 years the church developed until there were two annual conferences, Wilmington and New York, including 41 churches in the States of Delaware, Pennsylvania, New York, and New Jersey. In 1843 the Rev. William Anderson died, and in 1846, the Rev. Peter Spencer. In 1850 a division occurred over the interpretation of certain clauses in the discipline, and out of the division arose, on the one hand, the African Union Church, and on the other, the Union American Methodist Episcopal Church. For some time the members of the latter, representing the old organization, were compelled to meet in private houses, but after four years a house of worship was erected, and since then the church has grown.

DOCTRINE AND ORGANIZATION

The doctrine is essentially that of the Methodist Episcopal Church, but candidates for membership are required to assent only to the Apostles' Creed. The polity is likewise that of the Methodist Episcopal Church, the chief difference being the provision for a general convention as a constitutional lawmaking body, to be called only when there is under consideration a change in polity or name. The other conferences—general, annual, district, and quarterly—correspond to those in the Methodist Episcopal Church.

WORK

The home missionary work is carried on by the Home Missionary Society, aided by the Southern Volunteer Workers. The report for 1926 showed 24 missionaries employed, 23 churches aided, and the sum of $9,660 contributed for this work. Outside of the immediate circle of the churches, work is being carried on in Canada, where there are 6 churches, with 309 communicants. The educational interests of the church are represented by 2 schools, the Union College and Seminary, 1115 Master Street, Philadelphia, Pa., and the Local Preachers' Training School, at Camden, N. J. The report for 1926 showed 105 pupils in these schools, contributions to the amount of $2,000, and school property valued at $2,600. There were 75 Christian Endeavor Societies and Spencer Leagues, with a total membership of 445.

AFRICAN UNION METHODIST PROTESTANT CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the African Union Methodist Protestant Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination includes those persons received into the local churches upon profession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: AFRICAN UNION METHODIST PROTESTANT CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	43	23	20		
Members	4,086	2,707	1,379	66.3	33.7
Average per church	95	118	69		
Membership by sex:					
Male	1,255	694	561	55.3	44.7
Female	1,786	1,068	718	59.8	40.2
Sex not reported	1,045	945	100	90.4	9.6
Males per 100 females	70.3	65.0	78.1		
Membership by age:					
Under 13 years	378	207	171	54.8	45.2
13 years and over	2,548	1,440	1,108	56.5	43.5
Age not reported	1,160	1,060	100	91.4	8.6
Per cent under 13 years [3]	12.9	12.6	13.4		
Church edifices:					
Number	43	21	22		
Value—Churches reporting	40	20	20		
Amount reported	$476,269	$381,483	$94,786	80.1	19.9
Average per church	$11,907	$19,074	$4,739		
Debt—Churches reporting	17	14	3		
Amount reported	$21,925	$20,675	$1,250	94.3	5.7
Churches reporting "no debt" on church edifice	19	5	14		
Parsonages:					
Value—Churches reporting	15	7	8		
Amount reported	$44,050	$23,700	$20,350	53.8	46.2
Debt—Churches reporting	3	2	1		
Amount reported	$3,273	$2,650	$623	81.0	19.0
Churches reporting "no debt" on parsonage	10	5	5		
Expenditures during year:					
Churches reporting	43	23	20		
Amount reported	$99,563	$64,186	$35,377	64.5	35.5
Current expenses and improvements	$88,272	$56,738	$31,534	64.3	35.7
Benevolences, missions, etc	$11,291	$7,448	$3,843	66.0	34.0
Average expenditure per church	$2,315	$2,791	$1,769		
Sunday schools:					
Churches reporting	42	22	20		
Officers and teachers	273	142	131	52.0	48.0
Scholars	2,851	1,724	1,127	60.5	39.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 43 active African Union Methodist Protestant churches, with 4,086 members. The classification of membership by sex was reported by 36 churches and the classification by age was reported by 34 churches, including 30 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: AFRICAN UNION METHODIST PROTESTANT CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	43	58	69	40
Increase [1] over preceding census:				
Number	−15	−11	29	
Per cent [2]				
Members	4,086	3,751	5,592	3,415
Increase [1] over preceding census:				
Number	335	−1,841	2,177	
Per cent	8.9	−32.9	63.7	
Average membership per church	95	65	81	85
Church edifices:				
Number	43	53	71	27
Value—Churches reporting	40	53	68	
Amount reported	$476,269	$205,825	$183,697	$54,440
Average per church	$11,907	$3,883	$2,701	
Debt—Churches reporting	17	22	41	
Amount reported	$21,925	$11,255	$20,917	
Parsonages:				
Value—Churches reporting	15	10	7	
Amount reported	$44,050	$12,950	$7,500	
Debt—Churches reporting	3			
Amount reported	$3,273			
Expenditures during year:				
Churches reporting	43	53		
Amount reported	$99,563	$47,231		
Current expenses and improvements	$88,272	$44,126		
Benevolences, missions, etc	$11,291	$3,105		
Average expenditure per church	$2,315	$891		
Sunday schools:				
Churches reporting	42	49	66	
Officers and teachers	273	275	441	
Scholars	2,851	2,813	5,266	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the African Union Methodist Protestant Church, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 5 is limited to those States in which three or more churches reported the value of church edifices, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each district in the African Union Methodist Protestant Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: AFRICAN UNION METHODIST PROTESTANT CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**43**	**23**	**20**	**4,086**	**2,707**	**1,379**	**1,255**	**1,786**	**1,045**	**70.3**
Middle Atlantic:										
New York	3	2	1	129	41	88	49	80	----	----
New Jersey	10	7	3	1,192	798	394	496	696	----	71.3
Pennsylvania	6	4	2	430	315	115	155	275	----	56.4
South Atlantic:										
Delaware	13	7	6	1,678	1,238	440	280	353	1,045	79.3
Maryland	9	1	8	439	97	342	192	247	----	77.7
District of Columbia	2	2	----	218	218	----	83	135	----	61.5

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: AFRICAN UNION METHODIST PROTESTANT CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**43**	**58**	**69**	**4,086**	**3,751**	**5,592**	**378**	**2,548**	**1,160**	**12.9**
New York	3	3	3	129	101	115	17	112	----	13.2
New Jersey	10	7	12	1,192	498	1,575	159	1,033	----	13.3
Pennsylvania	6	7	9	430	698	1,019	57	373	----	13.3
Delaware	13	13	13	1,678	1,629	1,264	79	554	1,045	12.5
Maryland	9	21	26	439	510	1,059	41	301	97	12.0
District of Columbia	2	2	1	218	85	45	25	175	18	12.5
Virginia	----	5	5	----	230	515	----	----	----	----

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

This body is a union of two distinct organizations, the African Union Church and the First Colored Methodist Protestant Church. The former had its origin in the movement started in Wilmington, Del., in 1813, when the Union Church of Africans was incorporated. In 1850 there was a division in the church over the interpretation of certain clauses in the discipline, and out of that arose, on the one hand, the African Union Church, and on the other, the Union American Methodist Episcopal Church.[2] In 1865 a movement was started for uniting the African

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. C. N. Walker, president, African Union Methodist Protestant Church, and approved by him in its present form.

[2] See Union American Methodist Episcopal Church, p. 1020.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: AFRICAN UNION METHODIST PROTESTANT CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	43	43	40	$476,269	17	$21,925	15	$44,050	3	$3,273
New York	3	3	3	19,500	2	540	3	11,000	----	----
New Jersey	10	11	10	128,371	5	4,607	4	[1] 13,500	2	[1] 2,650
Pennsylvania	6	6	6	84,228	4	2,178				
Delaware	13	13	11	175,675	4	4,100	4	12,350	1	623
Maryland	9	9	10	[1] 68,500	2	[1] 10,500	4	7,200	----	----
District of Columbia	2	1					----	----	----	----

[1] Figures for New Jersey and Pennsylvania, and for Maryland and the District of Columbia, are combined, to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: AFRICAN UNION METHODIST PROTESTANT CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	43	43	$99,563	$88,272	$11,291	42	273	2,851
New York	3	3	6,378	6,068	310	3	12	126
New Jersey	10	10	33,458	28,976	4,482	10	78	904
Pennsylvania	6	6	20,432	18,549	1,883	6	44	372
Delaware	13	13	28,346	25,155	3,191	13	78	1,087
Maryland	9	9	[1] 10,949	[1] 9,524	[1] 1,425	9	54	307
District of Columbia	2	2				1	7	55

[1] Amount for the District of Columbia combined with figures for Maryland, to avoid disclosing the statistics of individual churches.

Union Church, which then comprised 9 congregations, with the First Colored Methodist Protestant Church, comprising 14 congregations, an outgrowth of the Methodist Protestant Church. The union was effected in August, 1866, and the name adopted was "The African Union First Colored Methodist Protestant Church of America or Elsewhere," ordinarily known as the African Union Methodist Protestant Church.

In general, the doctrine is identical with that of the Methodist Episcopal Church, while the polity differs considerably, agreeing rather with that of the Methodist Protestant Church. It accords equal rights to ministers and laymen, has lay delegates in the annual conferences and the General Conference, no bishops, and no higher office than that of elder. The itinerancy is observed, and ministers are paid such salaries as are agreed upon by the members of the church they serve. The conference is divided into three districts, and each district is divided into circuits and home missionary stations.

The church carries on no foreign missionary work, and its home missionary work is conducted by the pastors. There are no educational institutions.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS, 1926: AFRICAN UNION METHODIST PROTESTANT CHURCH

DISTRICT	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**43**	**4,086**	**40**	**$476,269**	**17**	**$21,925**	**43**	**$99,563**	**42**	**2,851**
Maryland	11	657	10	68,500	2	10,500	11	10,949	10	362
Middle	15	1,447	13	218,457	8	3,252	15	30,518	15	975
Philadelphia and New Jersey	17	1,982	17	189,312	7	8,173	17	58,096	17	1,514

COLORED METHODIST EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Colored Methodist Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination includes those persons received into the local churches upon profession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: COLORED METHODIST EPISCOPAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	2,518	567	1,951	22.5	77.5
Members	202,713	79,183	123,530	39.1	60.9
Average per church	81	140	63		
Membership by sex:					
Male	65,781	24,945	40,836	37.9	62.1
Female	107,807	43,113	64,694	40.0	60.0
Sex not reported	29,125	11,125	18,000	38.2	61.8
Males per 100 females	61.0	57.9	63.1		
Membership by age:					
Under 13 years	14,964	6,044	8,920	40.4	59.6
13 years and over	129,643	54,613	75,030	42.1	57.9
Age not reported	58,106	18,526	39,580	31.9	68.1
Per cent under 13 years [2]	10.3	10.0	10.6		
Church edifices:					
Number	2,346	524	1,822	22.3	77.7
Value—Churches reporting	2,341	521	1,820	22.3	77.7
Amount reported	$9,211,437	$5,791,115	$3,420,322	62.9	37.1
Average per church	$3,935	$11,115	$1,879		
Debt—Churches reporting	591	229	362	38.7	61.3
Amount reported	$960,124	$821,462	$138,662	85.6	14.4
Churches reporting "no debt" on church edifice	1,540	257	1,283	16.7	83.3
Parsonages:					
Value—Churches reporting	530	245	285	46.2	53.8
Amount reported	$984,660	$705,400	$279,260	71.6	28.4
Debt—Churches reporting	109	65	44	59.6	40.4
Amount reported	$93,929	$84,914	$9,015	90.4	9.6
Churches reporting "no debt" on parsonage	357	159	198	44.5	55.5
Expenditures during year:					
Churches reporting	2,477	558	1,919	22.5	77.5
Amount reported	$2,428,234	$1,191,659	$1,236,575	49.1	50.9
Current expenses and improvements	$1,934,540	$962,220	$972,320	49.7	50.3
Benevolences, missions, etc	$417,038	$189,414	$227,624	45.4	54.6
Not classified	$76,656	$40,025	$36,631	52.2	47.8
Average expenditure per church	$980	$2,136	$644		
Sunday schools:					
Churches reporting	2,351	540	1,811	23.0	77.0
Officers and teachers	15,666	4,413	11,253	28.2	71.8
Scholars	103,523	34,571	68,952	33.4	66.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Based on membership with age classification reported.

The data given for 1926 represent 2,518 active Colored Methodist Episcopal churches, with 202,713 members. The classification of membership by sex was reported by 2,233 churches and the classification by age was reported by 1,788 churches, including 1,224 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: COLORED METHODIST EPISCOPAL CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	2,518	2,621	2,365	1,759
Increase [1] over preceding census:				
Number	−103	256	606	----------
Per cent	−3.9	10.8	34.5	----------
Members	202,713	245,749	172,996	129,383
Increase [1] over preceding census:				
Number	−43,036	72,753	43,613	----------
Per cent	−17.5	42.1	33.7	----------
Average membership per church	81	94	73	74
Church edifices:				
Number	2,346	2,490	2,327	1,653
Value—Churches reporting	2,341	2,490	2,264	----------
Amount reported	$9,211,437	$5,619,862	$3,017,849	$1,713,366
Average per church	$3,935	$2,257	$1,333	----------
Debt—Churches reporting	591	828	692	----------
Amount reported	$960,124	$311,066	$215,111	----------
Parsonages:				
Value—Churches reporting	530	525	421	----------
Amount reported	$984,660	$552,106	$237,547	----------
Debt—Churches reporting	109	----------	----------	----------
Amount reported	$93,929	----------	----------	----------
Expenditures during year:				
Churches reporting	2,477	2,613	----------	----------
Amount reported	$2,428,234	$1,736,692	----------	----------
Current expenses and improvements	$1,934,540	$1,357,413	----------	----------
Benevolences, missions, etc	$417,038	$379,279	----------	----------
Not classified	$76,656	----------	----------	----------
Average expenditure per church	$980	$665	----------	----------
Sunday schools:				
Churches reporting	2,351	2,541	2,207	----------
Officers and teachers	15,666	18,890	12,375	----------
Scholars	103,523	167,880	92,457	----------

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Colored Methodist Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Colored Methodist Episcopal Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: COLORED METHODIST EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**2,518**	**567**	**1,951**	**202,713**	**79,183**	**123,530**	**65,781**	**107,807**	**29,125**	**61.0**
New England:										
Massachusetts	1	1	------	39	39	--------	20	19	--------	--------
Middle Atlantic:										
New York	3	3	------	920	920	--------	385	535	--------	72.0
New Jersey	8	5	3	433	366	67	128	305	--------	42.0
Pennsylvania	15	9	6	1,510	1,135	375	568	942	--------	60.3
East North Central:										
Ohio	26	23	3	2,789	2,623	166	1,178	1,611	--------	73.1
Indiana	11	9	2	1,505	1,470	35	310	522	673	59.4
Illinois	26	20	6	6,395	6,208	187	1,644	2,951	1,800	55.7
Michigan	9	9	------	1,946	1,946	--------	775	1,087	84	71.3
Wisconsin	1	1	------	164	164	--------	64	100	--------	64.0
West North Central:										
Iowa	2	2	------	100	100	--------	25	75	--------	--------
Missouri	33	18	15	5,520	4,961	559	856	1,630	3,034	52.5
Nebraska	1	1	------	161	161	--------	37	124	--------	29.8
Kansas	15	12	3	1,166	1,096	70	433	733	--------	59.1
South Atlantic:										
Delaware	2	2	------	103	103	--------	47	56	--------	--------
Maryland	5	3	[illegible]	363	233	130	139	224	--------	62.1
District of Columbia	4	4	------	1,012	1,012	--------	278	734	--------	37.9
Virginia	32	10	22	2,175	888	1,287	861	1,314	--------	65.5
West Virginia	5	2	3	134	72	62	53	81	--------	--------
North Carolina	37	14	23	4,867	2,844	2,023	1,758	3,041	68	57.8
South Carolina	78	14	64	4,778	1,651	3,127	1,801	2,977	--------	60.5
Georgia	366	42	324	31,292	7,914	23,378	5,947	9,863	15,482	60.3
Florida	68	25	43	5,111	2,685	2,426	1,982	2,741	388	72.3
East South Central:										
Kentucky	97	26	71	7,715	4,190	3,525	2,927	4,729	59	61.9
Tennessee	211	54	157	25,198	10,599	14,599	8,911	16,034	253	55.6
Alabama	300	51	249	20,983	5,544	15,439	5,906	10,209	4,868	57.9
Mississippi	370	29	341	25,659	2,536	23,123	10,275	15,314	70	67.1
West South Central:										
Arkansas	220	28	192	10,887	2,855	8,032	4,146	6,741	--------	61.5
Louisiana	154	23	131	11,374	2,369	9,005	4,505	6,869	--------	65.6
Oklahoma	85	33	52	3,834	2,115	1,719	1,399	2,435	--------	57.5
Texas	312	78	234	22,737	8,685	14,052	7,793	12,598	2,346	61.9
Mountain:										
Colorado	1	1	------	100	100	--------	20	80	--------	--------
New Mexico	3	3	------	64	64	--------	22	42	--------	--------
Arizona	5	2	3	245	128	117	108	137	--------	78.8
Pacific:										
California	12	10	2	1,434	1,407	27	480	954	--------	50.3

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

From the earliest appearance of Methodists in the South, considerable evangelistic work was carried on among the slaves. Special missions were begun as early as 1829 for those on the plantations who were not privileged to organize churches. In 1844-45, when the organization of the Methodist Episcopal Church, South took definite form, there were in that church 158,000 colored members,

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Bishop R. S. Williams, official statistician, Colored Methodist Episcopal Church, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: COLORED METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**2,518**	**2,621**	**2,365**	**202,713**	**245,749**	**172,996**	**14,964**	**129,643**	**58,106**	**10.3**
New York	3	------	------	920	------	------	108	812	------	11.7
New Jersey	8	5	------	433	126	------	61	362	10	14.4
Pennsylvania	15	6	5	1,510	634	466	158	1,352	------	10.5
Ohio	26	5	4	2,789	441	211	352	2,389	48	12.8
Indiana	11	3	1	1,505	258	40	217	608	680	26.3
Illinois	26	15	11	6,395	1,865	603	258	4,337	1,800	5.6
Michigan	9	1	------	1,946	110	------	247	1,615	84	13.3
Missouri	33	28	24	5,520	3,282	1,980	295	2,073	3,152	12.5
Kansas	15	21	19	1,166	1,511	917	168	978	20	14.7
Maryland	5	4	5	363	348	240	21	192	150	9.9
District of Columbia	4	4	5	1,012	840	1,110	45	567	400	7.4
Virginia	32	26	34	2,175	2,717	1,514	169	1,293	713	11.6
West Virginia	5	1	3	134	37	72	5	55	74	------
North Carolina	37	46	39	4,867	3,274	2,209	498	4,036	333	11.0
South Carolina	78	81	72	4,778	7,342	4,850	654	4,006	118	14.0
Georgia	366	456	397	31,292	49,976	34,501	1,683	13,433	16,176	11.1
Florida	68	65	48	5,111	2,832	1,858	477	4,180	454	10.2
Kentucky	97	96	98	7,715	8,911	8,137	590	6,865	260	7.9
Tennessee	211	209	209	25,198	30,106	20,634	1,568	22,533	1,097	6.5
Alabama	300	335	290	20,983	34,587	23,112	1,845	12,365	6,773	13.0
Mississippi	370	367	346	25,659	33,070	25,814	1,493	11,639	12,527	11.4
Arkansas	220	216	206	10,887	15,269	11,506	859	9,973	55	7.9
Louisiana	154	177	169	11,374	13,762	11,728	1,105	6,758	3,511	14.1
Oklahoma	85	99	86	3,834	5,541	2,858	181	1,650	2,003	9.9
Texas	312	341	288	22,737	28,449	18,428	1,688	13,457	7,592	11.1
New Mexico	3	6	3	64	79	82	14	50	------	------
Arizona	5	2	3	245	88	126	53	192	------	21.6
California	12	5	------	1,434	252	------	92	1,266	76	6.8
Other States	8	1	------	667	42	------	60	607	------	9.0

[1] Based on membership with age classification reported; not shown where base is less than 100.

and in 1860 over 200,000. On account of general demoralization at the close of the Civil War large numbers of these joined other colored Methodist churches already organized, leaving about 80,000 remaining in the parent church.

The Emancipation Proclamation produced at once a crisis in the affairs of the colored church members. Before the War, so far as the Methodist churches were concerned, the slaves worshiped with their owners, the gallery or some other section of the building being set apart for them. If a special "meeting house" was provided, the colored congregation was treated as an appendage to the white, being served once a month, usually on the Sabbath afternoon, or if in cities, every Sabbath afternoon; separate official meetings were held, also, and separate financial and statistical reports were made at the annual conferences.

Under the new order this method of ministering to the growing needs of the colored members grew very unsatisfactory to them and they sent a special commission to meet with the mother church in General Conference assembled in New Orleans in 1866, this commission to represent their expressed needs and desires for

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: COLORED METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**2,518**	**2,346**	**2,341**	**$9,211,437**	**591**	**$960,124**	**530**	**$984,660**	**109**	**$93,929**
New York	3	3	3	82,000	2	16,500	-----	(1)	-----	(1)
New Jersey	8	4	4	14,700	4	7,175	-----	-----	-----	-----
Pennsylvania	15	8	8	207,275	5	25,605	4	31,000	2	5,600
Ohio	26	19	18	415,500	15	77,122	5	37,000	3	7,700
Indiana	11	7	7	149,100	6	45,112	-----	-----	-----	-----
Illinois	26	22	22	520,000	17	123,782	11	32,300	1	1,000
Michigan	9	8	8	115,600	8	31,600	3	19,000	2	4,500
Missouri	33	24	24	296,000	9	66,561	16	42,050	7	10,402
Kansas	15	15	15	74,100	6	7,340	10	16,000	-----	-----
Maryland	5	5	5	20,000	2	607	-----	-----	-----	-----
District of Columbia	4	4	4	230,000	1	13,500	-----	(1)	-----	-----
Virginia	32	31	31	283,400	8	32,255	8	41,500	4	5,985
West Virginia	5	3	3	9,250	2	2,270	-----	-----	-----	-----
North Carolina	37	34	34	218,660	13	29,360	14	40,850	9	13,747
South Carolina	78	79	78	289,740	21	12,190	17	26,850	4	1,605
Georgia	366	360	360	1,057,191	78	40,555	54	74,010	8	3,280
Florida	68	60	60	437,873	28	39,833	20	43,800	7	2,968
Kentucky	97	92	92	459,450	20	30,160	42	79,600	9	5,636
Tennessee	211	206	206	872,980	28	38,435	33	75,800	5	2,370
Alabama	300	282	282	841,550	54	73,565	67	101,775	8	1,267
Mississippi	370	346	346	642,347	57	17,531	39	44,400	3	1,250
Arkansas	220	188	188	453,891	55	46,061	46	55,800	10	2,495
Louisiana	154	150	150	316,475	29	24,853	32	34,375	4	480
Oklahoma	85	77	77	149,825	26	16,996	18	15,300	1	500
Texas	312	289	288	751,770	81	69,305	76	118,400	16	6,254
New Mexico	3	3	3	9,600	2	750	-----	(1)	-----	(1)
Arizona	5	5	5	8,300	2	551	-----	(1)	-----	(1)
California	12	14	12	178,860	7	38,800	6	16,350	1	3,000
Other States [2]	8	8	8	106,000	5	31,750	9	38,500	5	13,890

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in New York, District of Columbia, New Mexico, and Arizona.

separation and organization into a distinct colored church of their own. A committee was appointed to consider the religious interests of the colored people and submitted two reports, one of which was as follows:

Your committee recommend the adoption of the following in reference to the education of the colored people:

Whereas the condition of the colored people of the South is now essentially changed; and

Whereas the interests of the white and colored people are materially dependent upon the intelligence and virtue of this race, that we have had and must continue to have among us; and

Whereas the Methodist Episcopal Church, South, has always claimed to be the friend of that people, a claim vindicated by the conscious and successful exertions made in their behalf, in instructing and evangelizing them; and it is important that we continue to evince our interest for them in this regard; and as our hearts prompt us to this philanthropy: Therefore

Resolved, That we recommend to our people the establishment of day schools, under proper regulations and trustworthy teachers, for the education of colored children.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: COLORED METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**2,518**	**2,477**	**$2,428,234**	**$1,934,540**	**$417,038**	**$76,656**	**2,351**	**15,666**	**103,523**
New York	3	3	24,100	4,000	100	20,000	3	31	285
New Jersey	8	8	8,460	7,600	860		7	31	171
Pennsylvania	15	15	38,409	30,881	7,528		13	96	630
Ohio	26	25	85,108	59,519	24,689	900	26	213	1,470
Indiana	11	11	17,154	15,070	2,084		9	50	323
Illinois	26	25	73,022	61,076	9,946	2,000	26	218	2,010
Michigan	9	9	35,609	29,012	6,597		9	64	562
Missouri	33	33	80,203	68,588	9,933	1,682	29	237	1,921
Kansas	15	15	26,672	23,124	3,548		15	95	573
Maryland	5	4	6,726	5,284	1,442		5	21	147
District of Columbia	4	4	13,725	12,353	1,372		4	46	475
Virginia	32	32	35,580	31,635	3,945		31	209	1,299
West Virginia	5	5	2,468	2,318	150		4	20	79
North Carolina	37	36	55,859	43,975	11,784	100	35	263	2,416
South Carolina	78	78	46,410	40,049	6,361		70	386	2,759
Georgia	366	362	294,022	220,380	49,285	24,357	349	2,204	16,177
Florida	68	62	111,589	91,911	19,278	400	57	421	3,088
Kentucky	97	97	118,942	101,068	17,874		86	540	3,675
Tennessee	211	206	248,010	194,691	49,479	3,840	199	1,483	10,094
Alabama	300	298	229,972	176,995	39,593	13,384	294	1,746	11,697
Mississippi	370	364	239,657	194,348	45,309		347	2,495	15,030
Arkansas	220	219	139,285	110,934	23,376	4,975	203	1,282	7,121
Louisiana	154	153	92,090	70,085	22,005		146	940	6,054
Oklahoma	85	85	51,090	43,125	6,650	1,315	75	486	2,427
Texas	312	301	298,582	248,229	46,650	3,703	283	1,922	11,818
Arizona	5	5	6,041	5,540	501		5	25	198
California	12	12	29,032	25,347	3,685		11	72	694
Other States	11	16	20,417	17,403	3,014		10	70	330

The other report presented the following answers to the question, "What shall be done to promote the religious interest of colored people?"

1. Let our colored members be organized as separate pastoral charges, wherever they prefer it, and their numbers justify it.
2. Let each pastoral charge of colored members have its own quarterly conference composed of official members, as provided for in the discipline.
3. Let colored persons be licensed to preach, and ordained deacons and elders, according to the discipline, when in the judgment of the conference having jurisdiction in the case, they are deemed suitable persons for said office and order in the ministry.
4. The bishop may form a district of colored charges and appoint to it a colored presiding elder, when in his judgment the religious interests of the colored people require it.
5. When it is judged advisable by the college of bishops, annual conferences of colored preachers may be organized, to be presided over by our bishops.
6. When two or more annual conferences shall be formed, let our bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the General Conference as the annual conferences bear to each other.
7. Let special attention be given to Sunday schools among the people.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: COLORED METHODIST EPISCOPAL CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**2,518**	**202,713**	**2,341**	**$9,211,437**	**591**	**$960,124**	**2,477**	**$2,428,234**	**2,351**	**103,523**
Alabama	103	7,815	100	242,775	14	10,538	102	70,018	101	3,548
Arkansas	82	3,439	63	124,015	20	9,255	82	48,269	76	2,184
California	21	1,797	21	216,760	11	40,101	20	38,798	19	1,027
Central Alabama	82	5,202	79	223,625	18	30,860	82	53,187	82	3,358
Central Georgia	118	7,441	116	201,731	19	7,041	116	48,655	109	4,070
Central Texas	86	5,949	82	148,900	18	8,397	82	68,584	81	3,453
East Florida	54	4,465	48	272,548	25	39,318	49	97,543	46	2,782
East Mississippi	110	6,823	108	211,650	23	10,285	109	61,781	102	3,505
East Texas	100	8,027	94	167,670	19	7,602	98	74,811	93	4,155
Florida	15	721	13	166,325	3	515	14	14,121	12	321
Georgia	68	8,285	66	379,775	14	18,525	68	86,531	66	3,573
Jackson-Memphis	101	13,988	100	516,000	10	17,833	100	118,119	92	5,372
Kansas and Missouri	33	3,194	32	252,100	13	54,431	33	82,317	33	1,758
Kentucky and Ohio	83	8,615	70	829,350	32	139,827	82	164,117	74	3,577
Little Rock	51	3,107	47	193,876	19	32,625	50	38,963	45	1,955
Louisiana	115	9,573	112	255,525	19	20,933	115	73,102	108	4,826
Mississippi	93	6,705	83	151,500	11	1,770	91	58,641	88	3,522
Muskogee	46	2,206	40	82,775	13	8,070	46	31,767	39	1,488
New Orleans	39	1,801	38	60,950	10	3,920	38	18,988	38	1,228
North Alabama	115	7,966	103	375,150	22	32,167	114	106,767	111	4,791
North Carolina	42	5,092	39	235,160	13	29,360	41	59,005	40	2,593
North Mississippi	100	8,262	98	179,650	17	3,386	97	81,617	96	6,054
Oklahoma	39	1,628	37	67,050	13	8,926	39	19,323	36	939
South Carolina	73	4,553	73	273,240	21	12,190	73	43,264	65	2,582
Southeast Missouri and Illinois	67	12,987	47	889,675	35	201,677	66	165,245	62	3,838
South Georgia	92	7,520	92	218,100	21	7,324	90	76,218	89	4,239
South Mississippi	67	3,869	62	99,547	6	2,090	67	37,618	61	1,949
Southwest Arkansas	89	4,507	80	139,500	16	4,181	89	54,793	84	3,069
Southwest Georgia	87	7,971	85	256,585	24	7,665	87	82,543	84	4,280
Tennessee	30	2,992	30	150,080	5	3,314	27	36,045	28	1,385
Texas	66	4,124	56	140,650	22	11,310	63	48,775	54	2,068
Washington - Philadelphia	62	6,036	55	815,550	21	102,837	61	116,164	58	2,799
West Kentucky	51	3,394	47	194,700	9	12,567	51	57,087	47	1,891
West Tennessee	80	8,218	76	206,900	13	17,288	79	93,846	79	3,337
West Texas	58	4,441	54	272,050	22	41,996	56	101,612	53	2,007

These recommendations were adopted, and at the next General Conference, held at Memphis, Tenn., in May, 1870, it was found that in accordance with this plan five annual conferences had been organized among the colored members, and that it was their unanimous desire to be set aside as a distinct ecclesiastical body. This was approved by the bishops of the Methodist Episcopal Church, South, and the members of the General Conference then in session. Steps were immediately taken for the organization of a general conference of the colored members. This new denomination was perfected at Jackson, Tenn., December 16, 1870, taking the name of Colored Methodist Episcopal Church. Two bishops were elected, W. H. Miles, of Louisville, Ky., and R. H. Vanderhost, of Charleston, S. C., who took charge with full authority. Beginning with comparatively few preachers or leaders trained in administrative affairs connected with the intricacies of church work, with but little church property and no schools, it entered upon its new and untried experience with energy and zeal, and gratifying indeed has been its growth and development.

DOCTRINE AND ORGANIZATION

In doctrine the Colored Methodist Episcopal Church is in complete harmony with the Methodist Episcopal Church. Its polity is also essentially the same, with only such variations as its conditions require. The annual conference includes four lay delegates from each presiding elder's district. The General Conference is composed of the bishops, and of delegates elected from the annual conferences, both ministers and laymen in equal numbers. The bishops preside, but have no vote in the General Conference. The itinerant system is still in full force but the time limit for pastors to remain in one church has been removed entirely; presiding elders may remain in their districts for six years and bishops in their episcopal districts for four years. Admission to church membership is regulated largely by the pastor. The probation system is retained, but without time limit, the pastor deciding when a candidate is qualified for full membership.

For financing the general connectional work of the church a budget assessment of $200,000 is levied on the entire church which amount is divided among the annual conferences according to membership. The money thus collected is apportioned to education, missions, bishops' salary, connectional building fund, church extension, conference claimants, and annual conference contingent fund. In the last 10 years the church has raised, in addition to the budget, over $100,000 for education and missions.

WORK

Until recent years the general activities of the Colored Methodist Episcopal Church were confined chiefly to developing home missions and establishing institutions of learning. The home missionary work is carried on under direction of the general missionary secretary and a board of managers. It helps to build churches and supports mission fields, paying a large part of the salaries of mission preachers. The Church Extension Department devotes its entire energies and means to the building of churches and paying church debts throughout the denomination. Foreign mission work gets its support from special missionary collections from the church at large.

The church has given special attention to developing its educational work, under the management of a standing board of education and secretary. It now has 6 colleges and 4 high schools with a total value of $1,400,000, and a student body of 2,275 with a steady annual increase.

For the young people the church has Epworth League societies. This work is carried on by a general secretary and board of managers and the latest report shows 901 chapters with a membership of 61,311.

The church has a publishing house located at Jackson, Tenn., which, under the supervision of a practical printer and general manager, publishes the papers of the church and all its current literature, including the Sunday school requisites.

There are in this denomination 11 general officers, including 3 editors of the church papers, and 10 bishops—1 retired and 9 active. The 9 active bishops preside over the 39 annual conferences which are divided into 9 episcopal districts.

REFORMED ZION UNION APOSTOLIC CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Zion Union Apostolic Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Reformed Zion Union Apostolic Church comprises those persons who are enrolled in some one of the local churches or missions, upon the evidence of Christian conduct.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED ZION UNION APOSTOLIC CHURCH

ITEM	Total	In urban territory[1]	In rural territory[1]	PER CENT OF TOTAL[2]	
				Urban	Rural
Churches (local organizations)	48	5	43		
Members	4,538	651	3,887	14.3	85.7
Average per church	95	130	90		
Membership by sex:					
Male	1,876	238	1,638	12.7	87.3
Female	2,544	413	2,131	16.2	83.8
Sex not reported	118		118		100.0
Males per 100 females	73.7	57.6	76.9		
Membership by age:					
Under 13 years	346	18	328	5.2	94.8
13 years and over	3,723	608	3,115	16.3	83.7
Age not reported	469	25	444	5.3	94.7
Per cent under 13 years[3]	8.5	2.9	9.5		
Church edifices:					
Number	46	3	43		
Value—Churches reporting	45	3	42		
Amount reported	$184,075	$57,000	$127,075	31.0	69.0
Average per church	$4,091	$19,000	$3,026		
Debt—Churches reporting	17	3	14		
Amount reported	$11,681	$9,000	$2,681	77.0	23.0
Churches reporting "no debt" on church edifice	21		21		
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$500	$500		100.0	
Debt—Churches reporting	1	1			
Amount reported	$200	$200		100.0	
Expenditures during year:					
Churches reporting	44	5	39		
Amount reported	$37,601	$10,292	$27,309	27.4	72.6
Current expenses and improvements	$24,267	$7,264	$17,003	29.9	70.1
Benevolences, missions, etc	$13,334	$3,028	$10,306	22.7	77.3
Average expenditure per church	$855	$2,058	$700		
Sunday schools:					
Churches reporting	42	5	37		
Officers and teachers	325	37	288	11.4	88.6
Scholars	2,882	394	2,488	13.7	86.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 48 active organizations of the Reformed Zion Union Apostolic Church, with 4,538 members. The classification of membership by sex was reported by 47 churches and the classification by age was reported by 44 churches, including 33 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. In 1890 this church was reported under the name Zion Union Apostolic.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: REFORMED ZION UNION APOSTOLIC CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	48	47	45	32
Increase over preceding census:				
Number	1	2	13	----
Per cent [1]	----	----	----	----
Members	4,538	3,977	3,059	2,346
Increase over preceding census:				
Number	561	918	713	----
Per cent	14.1	30.0	30.4	----
Average membership per church	95	85	68	73
Church edifices:				
Number	46	49	43	27
Value—Churches reporting	45	47	41	----
Amount reported	$184,075	$79,325	$37,875	$15,000
Average per church	$4,091	$1,688	$924	----
Debt—Churches reporting	17	11	7	----
Amount reported	$11,681	$1,384	$825	----
Parsonages:				
Value—Churches reporting	1	----	----	----
Amount reported	$500	----	----	----
Debt—Churches reporting	1	----	----	----
Amount reported	$200	----	----	----
Expenditures during year:				
Churches reporting	44	41	----	----
Amount reported	$37,601	$13,156	----	----
Current expenses and improvements	$24,267	$9,802	----	----
Benevolences, missions, etc.	$13,334	$3,354	----	----
Average expenditure per church	$855	$321	----	----
Sunday schools:				
Churches reporting	42	42	35	----
Officers and teachers	325	276	212	----
Scholars	2,882	2,505	1,508	----

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, and 5 present the statistics for the Reformed Zion Union Apostolic Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone.

In order to avoid disclosing the financial statistics of any individual church, no separate presentation of church expenditures is made, Virginia being the only State for which three or more churches reported these items.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED ZION UNION APOSTOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	48	5	43	4,538	651	3,887	1,876	2,544	118	73.7
South Atlantic:										
Virginia	45	5	40	4,304	651	3,653	1,828	2,476	-------	73.8
North Carolina	3	-------	3	234	-------	234	48	68	118	-------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REFORMED ZION UNION APOSTOLIC CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	48	47	45	4,538	3,977	3,059	346	3,723	469	8.5
Virginia	45	42	39	4,304	3,821	2,929	320	3,515	469	8.3
North Carolina	3	5	6	234	156	130	26	208	-------	11.1

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REFORMED ZION UNION APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	48	46	45	$184,075	17	$11,681	1	$500	1	$200
Virginia	45	43	42	176,425	16	11,581	1	[1] 500	1	[1] 200
North Carolina	3	3	3	7,650	1	100				

[1] Amount for Virginia combined with figures for North Carolina, to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

At the close of the Civil War the Negro Methodists in southeastern Virginia, especially in the counties of Mecklenburg, Brunswick, and Lunenburg, found themselves in a peculiar situation. They were no longer permitted to gather for worship in the white churches, had no educated ministry, and were not in sympathy with the ecclesiaticism of the Negro Methodist denominations. For several years the more influential men, mostly former slaves, had endeavored to form some sort of organization to meet their own immediate needs. In April, 1869, Elder James R. Howell, from New York, a minister of the African Methodist Episcopal Zion Church, met with them at Boydton, Mecklenburg County, and the result was the organization of the Zion Union Apostolic Church. At a meeting in October a constitution was adopted and Elder Howell was elected president. Five years later he was elected bishop for life, under a change of constitution; but dissensions, largely personal in character, soon arose, and for two years the church was completely disorganized.

In 1881 Elder John M. Bishop, one of the most prominent of the founders, gathered together the scattered members, effected a union, and in 1882 the church was reorganized under the name of "Reformed Zion Union Apostolic Church." Elder Bishop was elected bishop, and since then the church has prospered.

DOCTRINE AND ORGANIZATION

The doctrine and polity of the Methodist Episcopal Church are, in general, accepted, including the episcopate and a series of conferences. Under the earliest organization the episcopate was limited to a presidency of four years, but subsequently a change was made, and the bishop has now a life tenure. There is but one ordination required for eldership, and a circuit system is in force. The annual conference meets in August. The General Conference meets in October, every four years. In 1922 a general or connectional council was constituted, which passes upon matters of doctrine and discipline during the intervals between meetings of the General Conference.

WORK

Home missionary work is conducted by organizations within the individual churches, for which approximately $200 was contributed during the year. There is a college, which reports an attendance of 50 students, and property valued at $30,000. The nucleus of an endowment has also been obtained.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Right Rev. F. Watson, bishop of the Reformed Zion Union Apostolic Church, and approved by him in its present form.

REFORMED METHODIST UNION EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Methodist Union Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination includes those persons accepted into the local churches upon profession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED METHODIST UNION EPISCOPAL CHURCH

ITEM	Total	In urban territory[1]	In rural territory[1]	PER CENT OF TOTAL[2]	
				Urban	Rural
Churches (local organizations)	25	7	18		
Members	2,265	486	1,779	21.5	78.5
Average per church	91	69	99		
Membership by sex:					
Male	764	77	687	10.1	89.9
Female	1,501	409	1,092	27.2	72.8
Males per 100 females	50.9	18.8	62.9		
Membership by age:					
Under 13 years	100	14	86	14.0	86.0
13 years and over	1,963	472	1,491	24.0	76.0
Age not reported	202		202		100.0
Per cent under 13 years[3]	4.8	2.9	5.5		
Church edifices:					
Number	28	9	19		
Value—Churches reporting	21	4	17		
Amount reported	$74,800	$29,450	$45,350	39.4	60.6
Average per church	$3,562	$7,363	$2,668		
Debt—Churches reporting	5	2	3		
Amount reported	$3,710	$2,800	$910	75.5	24.5
Churches reporting "no debt" on church edifice	13	2	11		
Parsonages:					
Value—Churches reporting	6	1	5		
Amount reported	$7,500	$2,000	$5,500	26.7	73.3
Expenditures during year:					
Churches reporting	24	6	18		
Amount reported	$17,282	$7,064	$10,218	40.9	59.1
Current expenses and improvements	$14,744	$6,255	$8,489	42.4	57.6
Benevolences, missions, etc	$2,538	$809	$1,729	31.9	68.1
Average expenditure per church	$720	$1,177	$568		
Sunday schools:					
Churches reporting	19	3	16		
Officers and teachers	107	21	86	19.6	80.4
Scholars	673	78	595	11.6	88.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 25 active Reformed Methodist Union Episcopal churches, with 2,265 members. The classification of membership by sex was reported by all of the 25 churches and the classification by age was reported by 20 churches, including, however, only 8 which reported any members under 13 years of age. There was no debt on the 6 parsonages reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: REFORMED METHODIST UNION EPISCOPAL CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	25	27	57
Increase [1] over preceding census:			
Number	−2	−30	
Per cent [2]			
Members	2,265	2,196	4,397
Increase [1] over preceding census:			
Number	69	−2,201	
Per cent	3.1	−50.1	
Average membership per church	91	81	77
Church edifices:			
Number	28	27	59
Value—Churches reporting	21	27	57
Amount reported	$74,800	$35,500	$36,965
Average per church	$3,562	$1,315	$649
Debt—Churches reporting	5	6	27
Amount reported	$3,710	$2,740	$4,254
Parsonages:			
Value—Churches reporting	6	4	8
Amount reported	$7,500	$1,150	$2,275
Expenditures during year:			
Churches reporting	24	26	
Amount reported	$17,282	$3,420	
Current expenses and improvements	$14,744	$3,335	
Benevolences, missions, etc.	$2,538	$85	
Average expenditure per church	$720	$132	
Sunday schools:			
Churches reporting	19	25	54
Officers and teachers	107	117	204
Scholars	673	699	1,792

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Reformed Methodist Union Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED METHODIST UNION EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**25**	**7**	**18**	**2,265**	**486**	**1,779**	**764**	**1,501**	**50.9**
South Atlantic:									
South Carolina	23	5	18	2,176	397	1,779	740	1,436	51.5
Georgia	2	2	------	89	89	------	24	65	------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REFORMED METHODIST UNION EPISCOPAL CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**25**	**27**	**57**	**2,265**	**2,196**	**4,397**	**100**	**1,963**	**202**	**4.8**
South Carolina	23	25	55	2,176	2,116	4,235	93	1,881	202	4.7
Georgia	2	2	2	89	80	162	7	82	------	------

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REFORMED METHODIST UNION EPISCOPAL CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**25**	**28**	**21**	**$74,800**	**5**	**$3,710**	**6**	**$7,500**
South Carolina	23	27	20	[1] 74,800	5	3,710	6	7,500
Georgia	2	1	1		------	------	------	------

[1] Amount for Georgia combined with figures for South Carolina, to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REFORMED METHODIST UNION EPISCOPAL CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**25**	**24**	**$17,282**	**$14,744**	**$2,538**	**19**	**107**	**673**
South Carolina	23	22	[1] 17,282	[1] 14,744	[1] 2,538	18	100	650
Georgia	2	2				1	7	23

[1] Amount for Georgia combined with figures for South Carolina, to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In 1884 a number of ministers and members of the African Methodist Episcopal Church withdrew from that body on account of differences in regard to the election of ministerial delegates to the General Conference. In January, 1885, a convention of delegates representing churches in South Carolina and Georgia was held, and the Independent Methodist Church was organized. The Rev. William E. Johnston was elected president, emphasizing thus the nonepiscopal character of the denomination. Later, however, in 1896, it was decided to make a change in this respect and create an episcopacy, on the ground that the body would thus acquire more permanent force and recognition among Methodist Episcopal churches, and the name "Reformed Methodist Union Episcopal Church" was adopted. In 1899 the Rev. E. Russell Middleton was elected bishop by the General Conference, and in December of that year he was consecrated by the Right Rev. Peter F. Stevens (white) of the Reformed Episcopal Church.

DOCTRINE AND ORGANIZATION

The doctrines of the church are those of the Methodist Episcopal Church. In its polity also it accords with that church very fully, retaining the class meetings, love feasts, and the different conferences—quarterly, district, church, annual, and general. At first there were no presiding elders, each pastor being empowered (within his own charge) with the business that was defined as belonging to the distinctive office of presiding elder. The General Conference of 1916, however, took under consideration the question of adopting the full polity of the Methodist Episcopal Church, and, after being satisfied as to the consensus of opinion of the members of the church, established the office of presiding elder.

No report of the work of the denomination was received for 1926.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Right Rev. E. R. Middleton, D. D., presiding bishop, Reformed Methodist Union Episcopal Church, and approved by him in its present form.

INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Independent African Methodist Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Membership in this denomination includes those persons who have been received into the local churches upon profession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH

ITEM	Total	In urban territory[1]	In rural territory[1]	PER CENT OF TOTAL[2]	
				Urban	Rural
Churches (local organizations)	29	8	21		
Members	1,003	424	579	42.3	57.7
Average per church	35	53	28		
Membership by sex:					
Male	351	131	220	37.3	62.7
Female	652	293	359	44.9	55.1
Males per 100 females	53.8	44.7	61.3		
Membership by age:					
Under 13 years	36	22	14		
13 years and over	877	372	505	42.4	57.6
Age not reported	90	30	60		
Per cent under 13 years[3]	3.9	5.6	2.7		
Church edifices:					
Number	29	8	21		
Value—Churches reporting	28	7	21		
Amount reported	$98,050	$74,000	$24,050	75.5	24.5
Average per church	$3,502	$10,571	$1,145		
Debt—Churches reporting	14	6	8		
Amount reported	$35,619	$31,297	$4,322	87.9	12.1
Churches reporting "no debt" on church edifice	12	1	11		
Parsonages:					
Value—Churches reporting	3	3			
Amount reported	$7,500	$7,500		100.0	
Debt—Churches reporting	2	2			
Amount reported	$1,750	$1,750		100.0	
Churches reporting "no debt" on parsonage	1	1			
Expenditures during year:					
Churches reporting	27	8	19		
Amount reported	$11,704	$7,837	$3,867	67.0	33.0
Current expenses and improvements	$9,958	$7,374	$2,584	74.1	25.9
Benevolences, missions, etc	$1,746	$463	$1,283	26.5	73.5
Average expenditure per church	$433	$980	$204		
Sunday schools:					
Churches reporting	26	8	18		
Officers and teachers	141	44	97	31.2	68.8
Scholars	663	280	383	42.2	57.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 29 active Independent African Methodist Episcopal churches, with 1,003 members. The classification of membership by sex was reported by all of the 29 churches and the classification by age was reported by 26 churches, including, however, only 11 which reported any members under 13 years of age.

As this denomination was not reported at prior censuses, no comparative data are available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Independent African Methodist Episcopal Church by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches for 1926, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**29**	**8**	**21**	**1,003**	**424**	**579**	**351**	**652**	**53.8**
Middle Atlantic:									
New Jersey	4	1	3	95	30	65	33	62	
Pennsylvania	1	-------	1	8	--------	8	4	4	--------
East North Central:									
Ohio	1	-------	1	4	--------	4	2	2	--------
South Atlantic:									
Maryland	1	1	------	125	125	--------	25	100	25.0
Virginia	1	1	------	61	61	--------	27	34	--------
South Carolina	3	3	------	77	77	--------	23	54	--------
Georgia	3	1	2	174	103	71	52	122	42.6
Florida	15	1	14	459	28	431	185	274	67.5

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**29**	**1,003**	**36**	**877**	**90**	**3.9**
New Jersey	4	95	----	65	30	----
South Carolina	3	77	7	70	----	----
Georgia	3	174	13	161	----	7.5
Florida	15	459	11	388	60	2.8
Other States	4	198	5	193	----	2.5

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**29**	**29**	**28**	**$98,050**	**14**	**$35,619**	**3**	**$7,500**	**2**	**$1,750**
New Jersey	4	4	4	9,200	3	765	----	----	----	----
Georgia	3	3	3	4,800	2	480	----	(1)	----	----
Florida	15	15	15	14,300	4	2,427	----	(1)	----	----
Other States [2]	7	7	6	69,750	5	31,947	3	7,500	2	1,750

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 2 churches in Georgia and Florida.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**29**	**27**	**$11,704**	**$9,958**	**$1,746**	**26**	**141**	**663**
New Jersey	4	4	1,591	1,501	90	4	19	90
South Carolina	3	3	287	221	66	3	9	43
Georgia	3	3	1,449	978	471	3	20	111
Florida	15	13	2,331	1,383	948	13	72	315
Other States	4	4	6,046	5,875	171	3	21	104

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The Independent African Methodist Episcopal Church was organized March 2, 1897, at Jacksonville, Fla. Its organization was the outcome of a meeting of eight Negro ministers to discuss the disagreements between themselves as pastors of the African Methodist Episcopal Church and the presiding elders of that denomination, these disagreements being in regard to church administration. After mature deliberation it was declared to be the opinion of the body assembled that it was necessary to withdraw from the parent church and organize a distinct Christian denomination, but that the articles of faith and general rules of the new organization should be the same as those of the church from which they were separating themselves. The name Independent African Methodist Episcopal Church was proposed by Rev. J. J. Sawyer and adopted by the council.

In July, 1900, there was another schism in the denomination. A group of members under the leadership of Rev. H. L. Lewis withdrew from the parent church for the same cause as had influenced the Florida churches though without knowledge of their movement. This branch of the Independent African Methodist Episcopal Church, organized at Coldwater, Miss., differed from the earlier one in that it discarded the system of presiding elders. The two bodies remained independent of each other until August 21, 1919, when Articles of Confederation were drawn up and signed by certain bishops of the denomination. These Articles of Confederation were later ratified by the General Conference, which convened in Charleston, S. C., May 3, 1920.

The denomination has developed principally in the States of Florida, New Jersey, Georgia, and South Carolina.

The Independent African Methodist Episcopal Church follows closely the doctrine and organization of the parent church. The members assess themselves 50 cents per capita annually for the maintenance of the general funds of the church and special assessments are made for specific objects, such as home missions and the support of the Benevolent Aid Society in local churches. The Sunday school work is under the supervision of a general secretary elected by the General Conference, and the funds for literature and supplies come mainly from the offering on Children's Day. The amount expended for the work of the church during the year 1926 was approximately $10,000.

[1] This statement was prepared from material furnished by Bishop Lemuel Brooks, of the Independent African Methodist Episcopal Church, and approved by him in its present form.

MORAVIAN BODIES

GENERAL STATEMENT

Under the head of "Moravian Bodies," there were included in the reports for 1916 and 1906 the churches in the United States connected with the Unitas Fratrum, commonly known as the "Moravian Church," whose headquarters are at Herrnhut, Saxony, Germany, together with the Evangelical Union of Bohemian and Moravian Brethren, a still older body, some of the members of which are lineal descendants of the founders of the Unitas Fratum. Another smaller group of Bohemian and Moravian Brethren churches in the State of Texas, which was not reported as a separate religious body at the census of 1916, completed its organization November 1, 1915. Preliminary steps were taken in 1919 to unite with the Evangelical Union, and the two were finally recognized as one religious body on February 9, 1920, under the name Evangelical Unity of the Bohemian and Moravian Brethren in North America. There are also a few churches of the same origin in Iowa, which, while independent, are so closely affiliated that they are presented as a distinct body.

In view of their common origin, while they are not connected ecclesiastically, the three bodies are again presented in this report as a family. The principal historical facts common to all are given in the statement of the Moravian Church, the largest and the most widely known of the three denominations.

The denominations grouped under the name "Moravian" for the last three censuses are listed in the table below, with the principal statistics as reported for each period. One body not listed in 1906 is included in the table for 1916 and 1926.

SUMMARY OF STATISTICS FOR THE MORAVIAN BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**164**	**37,243**	**146**	**$4,160,250**	**163**	**$753,463**	**149**	**21,858**
Moravian Church in America	127	31,699	125	4,071,550	126	738,814	122	19,832
Evangelical Unity of Bohemian and Moravian Brethren in North America	34	5,241	18	76,700	34	12,023	24	1,708
Bohemian and Moravian Brethren Church	3	303	3	12,000	3	2,626	3	318
1916								
Total for the group	**136**	**28,407**	**122**	**1,396,940**	**135**	**316,526**	**127**	**15,867**
Moravian Church (Unitas Fratrum)	110	26,373	106	1,368,220	109	309,180	104	14,954
Evangelical Union of Bohemian and Moravian Brethren in North America	23	1,714	13	19,720	23	5,499	20	565
Bohemian and Moravian Brethren Church	3	320	3	9,000	3	1,847	3	348
1906								
Total for the group	**132**	**17,926**	**121**	**936,650**	----	----	**109**	**12,998**
Moravian Church (Unitas Fratrum)	117	17,155	113	922,900	----	----	107	12,901
Evangelical Union of Bohemian and Moravian Brethren in North America	15	771	8	13,750	----	----	2	97

MORAVIAN CHURCH IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Moravian Church in America for the year 1926 is presented in Table 1, which also shows the distribution of these figures between urban and rural territory.

The membership of the Moravian Church comprises all baptized persons, including infants, on the church registers.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: MORAVIAN CHURCH IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	127	57	70	44.9	55.1
Members	31,699	20,111	11,588	63.4	36.6
Average per church	250	353	166		
Membership by sex:					
Male	14,149	8,747	5,402	61.8	38.2
Female	17,550	11,364	6,186	64.8	35.2
Males per 100 females	80.6	77.0	87.3		
Membership by age:					
Under 13 years	6,433	4,145	2,288	64.4	35.6
13 years and over	25,012	15,906	9,106	63.6	36.4
Age not reported	254	60	194	23.6	76.4
Per cent under 13 years [3]	20.5	20.7	20.1		
Church edifices:					
Number	156	75	81	48.1	51.9
Value—Churches reporting	125	55	70	44.0	56.0
Amount reported	$4,071,550	$3,429,000	$642,550	84.2	15.8
Average per church	$32,572	$62,345	$9,179		
Debt—Churches reporting	23	16	7		
Amount reported	$155,456	$148,006	$7,450	95.2	4.8
Churches reporting "no debt" on church edifice	81	31	50		
Parsonages:					
Value—Churches reporting	90	45	45		
Amount reported	$712,000	$517,600	$194,400	72.7	27.3
Debt—Churches reporting	11	7	4		
Amount reported	$20,275	$16,175	$4,100	79.8	20.2
Churches reporting "no debt" on parsonage	68	33	35		
Expenditures during year:					
Churches reporting	126	57	69	45.2	54.8
Amount reported	$738,814	$579,135	$159,679	78.4	21.6
Current expenses and improvements	$511,862	$389,105	$122,757	76.0	24.0
Benevolences, missions, etc	$226,952	$190,030	$36,922	83.7	16.3
Average expenditure per church	$5,864	$10,160	$2,314		
Sunday schools:					
Churches reporting	122	55	67	45.1	54.9
Officers and teachers	1,846	1,125	721	60.9	39.1
Scholars	19,832	12,063	7,769	60.8	39.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 127 active Moravian churches, with 31,699 members. The classification of membership by sex was reported by all of the 127 churches, and the classification by age was reported by 124 churches, including 121 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: MORAVIAN CHURCH IN AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	127	110	117	92
Increase [1] over preceding census:				
Number	17	−7	25	----
Per cent [2]	15.5	−6.0	----	----
Members	31,699	26,373	17,155	11,745
Increase over preceding census:				
Number	5,326	9,218	5,410	----
Per cent	20.2	53.7	46.1	----
Average membership per church	250	240	147	128
Church edifices:				
Number	156	117	129	112
Value—Churches reporting	125	106	113	----
Amount reported	$4,071,550	$1,368,220	$922,900	$676,250
Average per church	$32,572	$12,908	$8,167	----
Debt—Churches reporting	23	21	12	----
Amount reported	$155,456	$68,996	$31,635	----
Parsonages:				
Value—Churches reporting	90	80	77	----
Amount reported	$712,000	$306,100	$206,625	----
Debt—Churches reporting	11	----	----	----
Amount reported	$20,275	----	----	----
Expenditures during year:				
Churches reporting	126	109	----	----
Amount reported	$738,814	$309,180	----	----
Current expenses and improvements	$511,862	$217,171	----	----
Benevolences, missions, etc	$226,952	$92,009	----	----
Average expenditure per church	$5,864	$2,837	----	----
Sunday schools:				
Churches reporting	122	104	107	----
Officers and teachers	1,846	1,494	1,413	----
Scholars	19,832	14,954	12,901	----

[1] A minus sign (−) denotes decrease.

[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Moravian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for the Northern and Southern provinces in the Moravian Church in America, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: MORAVIAN CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**127**	**57**	**70**	**31,699**	**20,111**	**11,588**	**14,149**	**17,550**	**80.6**
Middle Atlantic:									
New York	14	14	------	4,005	4,005	------	1,689	2,316	72.9
New Jersey	4	2	2	1,003	482	521	443	560	79.1
Pennsylvania	20	14	6	7,768	6,907	861	3,379	4,389	77.0
East North Central:									
Ohio	6	2	4	1,892	683	1,209	798	1,094	72.9
Indiana	3	2	1	557	304	253	220	337	65.3
Illinois	1	------	1	370	------	370	155	215	72.1
Michigan	2	------	2	363	------	363	170	193	88.1
Wisconsin	20	7	13	4,648	2,186	2,462	2,208	2,440	90.5
West North Central:									
Minnesota	9	1	8	1,162	108	1,054	603	559	107.9
Iowa	1	------	1	42	------	42	20	22	------
North Dakota	7	------	7	1,012	------	1,012	516	496	104.0
South Atlantic:									
Maryland	1	------	1	156	------	156	71	85	------
Virginia	3	------	3	329	------	329	156	173	90.2
North Carolina	33	15	18	8,211	5,436	2,775	3,628	4,583	79.2
Pacific:									
California	3	------	3	181	------	181	93	88	------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: MORAVIAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**127**	**110**	**117**	**31,699**	**26,373**	**17,155**	**6,433**	**25,012**	**254**	**20.5**
New York	14	11	9	4,005	2,882	1,427	933	3,072	------	23.3
New Jersey	4	4	4	1,003	704	375	272	731	------	27.1
Pennsylvania	20	23	19	7,768	8,248	5,322	1,614	6,154	------	20.8
Ohio	6	6	6	1,892	1,640	1,154	304	1,588	------	16.1
Indiana	3	3	3	557	440	368	31	526	------	5.6
Wisconsin	20	20	20	4,648	4,294	2,713	1,218	3,430	------	26.2
Minnesota	9	11	11	1,162	1,361	830	266	896	------	22.9
Missouri	------	------	5	------	------	78	------	------	------	------
North Dakota	7	9	6	1,012	1,071	481	265	747	------	26.2
Virginia	3	------	2	329	------	184	13	316	------	4.0
North Carolina	33	14	22	8,211	4,528	3,478	1,228	6,729	254	15.4
California	3	3	3	181	172	101	74	107	------	40.9
Other States	5	6	7	931	1,033	644	215	716	------	23.1

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: MORAVIAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**127**	**156**	**125**	**$4,071,550**	**23**	**$155,456**	**90**	**$712,000**	**11**	**$20,275**
New York	14	18	13	600,500	3	43,200	12	168,000	2	5,700
New Jersey	4	5	4	77,000	----	----	4	30,000	----	----
Pennsylvania	20	28	20	1,752,000	7	35,960	16	195,100	3	5,475
Ohio	6	7	6	99,500	2	10,426	6	27,000	----	----
Indiana	3	6	3	101,700	2	21,000	3	23,500	1	3,000
Wisconsin	20	23	20	248,200	1	2,500	13	72,500	----	----
Minnesota	9	9	9	51,000	1	250	9	33,500	2	1,600
North Dakota	7	7	7	51,500	----	----	5	20,650	2	2,500
Virginia	3	3	3	9,700	----	----	----	(1)	----	----
North Carolina	33	42	32	1,047,050	6	41,720	14	120,750	1	2,000
California	3	3	3	2,400	----	----	----	(1)	----	----
Other States [2]	5	5	5	31,000	1	400	8	21,000	----	----

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 3 churches in Virginia and California.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

From the time of the first propagation of the gospel among them by Cyril and Methodius, the Bohemians and Moravians have stood for freedom in religious as in national life, and under the leadership of John Hus and Jerome of Prague they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. For several years after the martyrdom of Hus in 1415, and of Jerome in 1416, their followers had no special organization, but in 1457, near Kunwald, in Bohemia, an association was formed to foster pure scriptural teaching and apostolic discipline.

In spite of continued persecution the union grew steadily, so that, taking the lowest estimate, it appears that at the beginning of the Reformation the Brethren had, in Bohemia and Moravia, more than 400 churches and a membership of at least 150,000, and probably 200,000 souls. Most cordial relations were maintained with Luther and Calvin, though no formal union with the German and Swiss churches was ever reached, and the Moravian Confession of Faith, published in 1535, had the cordial assent of Luther. In its organization the church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. Priests, living at first in celibacy, were ordained after the apostolic example, and pursued trades for their support. The administration of the congregation was in the hands of elected elders who had supervision over the church members, the promotion of the religious life of the women being in care of matrons.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Paul de Schweinitz, D. D., treasurer, Provincial Elders' Conference of the Moravian Church in America, and approved by him in its present form.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: MORAVIAN CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**127**	**126**	**$738,814**	**$511,862**	**$226,952**	**122**	**1,846**	**19,832**
New York	14	14	160,372	93,512	66,860	13	210	1,922
New Jersey	4	4	16,252	13,119	3,133	4	70	521
Pennsylvania	20	20	188,298	126,945	61,353	20	486	4,798
Ohio	6	6	35,883	25,272	10,611	6	107	1,257
Indiana	3	3	37,764	35,625	2,139	3	62	611
Wisconsin	20	20	63,532	40,605	22,927	18	188	1,575
Minnesota	9	9	24,929	18,952	5,977	8	51	511
North Dakota	7	7	21,786	17,313	4,473	7	58	558
Virginia	3	3	6,450	5,300	1,150	3	28	371
North Carolina	33	33	167,039	121,572	45,467	33	532	6,991
Other States	8	7	16,509	13,647	2,862	7	54	717

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PROVINCES, 1926: MORAVIAN CHURCH IN AMERICA

PROVINCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**127**	**31,699**	**125**	**$4,071,550**	**23**	**$155,456**	**126**	**$738,814**	**122**	**19,832**
Northern	91	23,159	90	3,014,800	17	113,736	90	565,325	86	12,470
Southern	36	8,540	35	1,056,750	6	41,720	36	173,489	36	7,362

The union proved to be strongest in the fields of education and literature. In nearly every large town they had schools and a printing house. Their greatest achievement, however, was the translation of the Bible into both the Bohemian and Moravian languages (completed in 1593), which work was followed by that of Calvin's "Institutes" and the preparation of a rhymed version of the Psalms for use in the churches.

Meanwhile, the opposition of the Roman Catholic Church had increased, and the Thirty Years' War devastated the country. At its close in 1648 the evangelical churches of Bohemia and Moravia had been practically destroyed. Of the 200,000 members in those countries, large numbers had been put to the sword and others had fled into Hungary, Saxony, Holland, and Poland, in which countries, as well as in Bohemia and Moravia, they continued in scattered communities. The last bishop of the United Church, the famous John Amos Comenius, died at Amsterdam in 1670.

In 1722 a small company from Moravia, followed later by others who cherished the traditions of their ancestral church, were permitted to settle on an estate of Nicholas Louis, Count of Zinzendorf, in Saxony, where the village of Herrnhut arose.[2] Colonists came from Germany also, and an association was formed in

[2] See Methodist Episcopal Church, p. 926.

which the religious plans of Zinzendorf and those of the Moravians were combined. The Protestant confession of the realm was accepted, and a distinct order and discipline, perpetuating elements of the old Moravian Church, was established under royal concessions. In 1735 the historic Moravian episcopate was transferred to the association by two surviving bishops of the old line who were filling state church positions in Germany, and the Unitas Fratrum, or Church of the Brethren, known at the present time in England and America as the Moravian Church, was established.

The chief purpose of the church was to carry on evangelistic work in Christian and heathen lands. In accordance with this purpose, the first Moravian missionary came to Pennsylvania in 1734, and in the same year an attempt was made at colonization and missionary work in Georgia. David Nitschmann, the first Moravian bishop in America, who in 1732 had helped to found the first Moravian mission among the heathen in the West Indies, came to Georgia, in 1736. Political disturbances ruined the work in Georgia, and in 1740 the colony moved to Pennsylvania. In 1741 Bishop Nitschmann and his associates founded the town of Bethlehem, and a little later the neighboring domain belonging to the evangelist, George Whitefield, which he had named Nazareth, was purchased. A cooperative union to develop the settlements and support missionary work was formed by the colonists and was maintained until 1762. All labored for a common cause and received sustenance from a common stock, but there was no surrender of private property or of personal liberty, nor any individual claim on the common estate. Missionary work was begun among the Indians and also among the white settlers.

In 1749 an act of Parliament recognized the Moravian Church as "an ancient Protestant Episcopal Church." This gave it standing and privileges in all British dominions; but its policy of doing undenominational leavening work, with the hope of furthering evangelical alliance, caused it to remain a comparatively small body. In subsequent years it was mainly active in cooperating with the European branches of the church in the conduct of missions among the heathen.

Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Salem, in North Carolina, were organized in colonial times as exclusive Moravian villages, after the model of the Moravian communities in Germany, England, and Holland. During the years between 1844 and 1856 this exclusive system was abolished, and the organization of the church was remodeled to suit modern conditions. At the same time home missionary work was revived, and since then the membership of the church in the United States has steadily increased.

DOCTRINE

The Moravian Church has no doctrine peculiar to itself. It is simply and broadly evangelical, in harmony with Protestants generally on the essentials of Christian teaching, and is bound by no articles on the points of difference between the historic Protestant creeds. The Moravian principle is "in essentials unity, in nonessentials liberty, in all things charity." It holds that the Holy Scriptures, giving man the inspired word of God, make sufficiently clear all that is essential to salvation and are an adequate rule of faith and practice. It accepts the Apostles' Creed as formulating the prime articles of faith found in the Scriptures and emphasizes the personal mediatorship of Jesus Christ as very God and very man, in His life, sufferings, death, and resurrection.

The service for Easter morning contains a compendious statement of the doctrines held and taught in the Moravian Church, and official doctrinal statements are also contained in the digest of the general synod and in the Moravian manual.

Infant baptism is practiced, by which children become incorporated into the visible church and are regarded as noncommunicant members until confirmation, unless by misconduct in riper years they forfeit these privileges. On arriving at adult age, baptized members, after receiving detailed religious instruction, are confirmed on application and nonbaptized members are received by baptism, the usual method being by sprinkling. Admission to the church is by vote of the board of elders of the congregation concerned, who have full power to grant or refuse applications. The holy communion is open to communicant members of other churches and is celebrated at least six times in every year.

ORGANIZATION

In polity the Moravian Church is a modified episcopacy. Every congregation has a council composed of communicant members who have attained the age of 21 years and have subscribed to the rules and regulations of the congregation. At meetings of this council the pastor presides. Each congregation has also a board of elders, composed of the pastor and of elected communicant brethren. This board has full power to grant or refuse applications for admission to the church, and its particular province is the spiritual and moral well-being of the congregation. The financial and other secular affairs are in the hands of a board of trustees composed of elected communicant members. These two boards are sometimes combined, since large liberty in details of organization is left to the congregations.

The general supervision of the congregation rests with the general and provincial synods. The American branch of the church, composed of a northern and a southern province, and the European branches are federated in a "Unity," with a general synod, which is an international representative body meeting at least once in a decade. There is a general constitution of the Unity and a separate constitution for each province. The general synod deals with matters of faith and discipline that are the common concern of the Unity and controls various joint enterprises of all the provinces, particularly the foreign missions. It elects a mission board in which each province is represented. This mission board and the executive boards of the several provinces together constitute the Directing Board of the Unity.

The highest authority in each province is the provincial synod, in which clergy and laity are about equally represented. The meetings of the synod in the northern province of America usually take place twice in a decade, and more frequently in the southern province. The synod directs the missions, educational work, and publications in the province; and it elects an executive board, called, in the American provinces, the Provincial Elders' Conference, to administer the government of the province between the meetings of the synod.

There are three orders of the ministry—bishops, presbyters, and deacons. Deacons are authorized to preach and administer the sacraments. They are ordained to the second order of presbyters after they have served a certain length of time and have been intrusted either with the care of a congregation or with the direction of some branch of church work. The bishops are elected by the general and provincial synods and have the exclusive right to ordain the ministers of the church. They are as such represented in the membership of general synods and are ex-officio members of the provincial synods of the province in which they reside but do not exercise personal superintendence of the work of the church, either general or diocesan, and always have boards of conferences associated with them. In such boards they officiate, not by episcopal right but by synodical election, and it is not uncommon for bishops, when not occupying executive positions, to serve in pastorates like the presbyters.

The church has an established liturgy, with a litany for Sunday morning and a variety of services for different church seasons, the general order of the ancient church year being observed.

WORK

The work of the Moravian Church is, first, missionary, then evangelistic, then educational. All the other normal activities—literary, philanthropic, sociological, and cultural—incident to church life also find their place. The missionary part has reference especially to the foreign missionary work of the church, which has been for nearly 200 years its largest and best-known enterprise. The foreign missions are conducted under the superintendency of an international mission board of five members, including representatives of the Continental, British, and American provinces of the church. This board has its seat in Europe. The provincial boards of the various provinces act, conjointly, as a general directory to which the mission board is responsible, and, separately, as agents for the mission board. Since the World War the administration of the various fields has been assigned to the Provincial Mission Boards, with offices in Bethlehem, Pa., London, England, and Herrnhut, Saxony.

The missionary work is carried on in 13 fields, including North, Central, and South America; 10 of the West Indian Islands; South Africa; East Central Africa; the borders of Tibet; and among the lepers in Jerusalem. The report for 1926 shows 136 stations occupied, with 170 outstations and 335 preaching places; 45 American and 224 European missionaries, with 2,265 native missionaries and helpers; and 136 organized churches, with 36,242 communicant members; total membership, 106,711. There were 251 day schools, with 26,566 pupils, in charge of 759 teachers; 4 teachers' training schools and theological seminaries, with 118 students; 5 hospitals and dispensaries; and 188 Sunday schools, with 1,190 teachers and 24,448 pupils. The annual cost of the foreign mission work of the three provincial boards of the Moravian Church amounts to possibly half a million dollars; and of this sum the American Moravians, in 1926, contributed $84,883, while the amount contributed by them for all purposes in the foreign field, not including the work among the Indians and Eskimos, was $68,080. As a consequence of the World War several fields were lost permanently, so that there has been a marked decrease in the number of missionaries since that time; but taking into consideration the entire Moravian Church, there is a foreign missionary worker for every 134 communicant members at home.

The evangelistic, or home missionary work, of the Moravian Church was until recent years rather an effort for a deeper spiritual life everywhere than an attempt at church extension. This aim is not forgotten, and an official provincial evangelist, under the direction of an evangelistic committee, gives his time to this purely spiritual work. In later years, however, much of the work has taken the form of home missions, carried on in the English, German, and Scandinavian languages, in 14 States of the Union and in Western Canada. The supervision of the work is in the hands of the executive board of the three districts of the church, in conjunction with various home mission societies, although the funds and general collections are administered by the provincial church extension board. In 1926, $21,995 was contributed by the congregations of the northern province for expenditures in this branch of missions, and 24 agents were employed, who cared for 40 churches.

Though classed by this church with foreign missions, the work among the Indians of California and the Eskimos of Alaska is in close connection with the home mission work and is so included in this statement. For the Indian work, $3,145 was contributed in 1926, and for work among the Eskimos, $13,658.

Thus, the total sum contributed by the Moravians of the United States for home mission work was $38,798. To this latter sum should be added the returns, the figures for which are not available but amounting in some years to several thousands of dollars, which are derived from various industries carried on by the Eskimos under the general direction of the church, in behalf of missions.

The Moravian Church has given special attention to educational institutions. In the United States there are six schools for higher education, the oldest of which, the Moravian Seminary and College for Women at Bethlehem, Pa., was the second girl's boarding school in the United States, founded in 1749. Others are at Nazareth, Pa., founded in 1755, at Lititz, Pa., in 1794, and at Winston-Salem, N. C., in 1802. The Moravian College and Theological Seminary, at Bethlehem, Pa., were founded in 1807. These schools are under the control of boards of trustees elected by the provincial synods and accountable to them. They are philanthropic in purpose and do much charitable work.

The philanthropic institutions under Moravian auspices include, in the northern province, a home for the widows of Moravian ministers and a home for aged women, at Bethlehem, Pa., the Ephrata Home for furloughed or retired missionaries, at Nazareth, Pa., and the home for aged women at Lititz, Pa. The property value of the four, in 1926, was estimated at $85,000 and their endowment at $47,251. In the southern province there are four benevolent institutions.

The official publications of the Moravian Church in America, besides hymnals, catechisms, etc., include 2 weekly, 3 monthly, and 2 annual journals. The headquarters for publications is the Moravian Book Store, Bethlehem, Pa.

The Moravian Church, as a historic church, maintains several valuable historical collections. At Bethlehem, Pa., are found the "Archives" of the church, including valuable manuscripts and rare printed volumes, the Malin Library of Moravian Literature, in which are gathered over 1,350 books dealing with the history and interests of the church, and the collection in the Harvey Memorial Library. The Moravian Historical Society, organized in 1857, has its library and museum in the historic Whitefield house, at Nazareth, Pa.

EVANGELICAL UNITY OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Evangelical Unity of Bohemian and Moravian Brethren in North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination comprises all baptized persons, including infants, on the church register.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: EVANGELICAL UNITY OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	34	6	28		
Members	5,241	759	4,482	14.5	85.5
Average per church	154	127	160		
Membership by sex:					
Male	2,527	368	2,159	14.6	85.4
Female	2,714	391	2,323	14.4	85.6
Males per 100 females	93.1	94.1	92.9		
Membership by age:					
Under 13 years	1,759	173	1,586	9.8	90.2
13 years and over	3,482	586	2,896	16.8	83.2
Per cent under 13 years	33.6	22.8	35.4		
Church edifices:					
Number	18	2	16		
Value—Churches reporting	18	2	16		
Amount reported	$76,700	$16,400	$60,300	21.4	78.6
Average per church	$4,261	$8,200	$3,769		
Debt—Churches reporting	2	1	1		
Amount reported	$3,900	$1,500	$2,400	38.5	61.5
Churches reporting "no debt" on church edifice	15	1	14		
Parsonages:					
Value—Churches reporting	4		4		
Amount reported	$12,000		$12,000		100.0
Debt—Churches reporting	1		1		
Amount reported	$800		$800		100.0
Churches reporting "no debt" on parsonage	3		3		
Expenditures during year:					
Churches reporting	34	6	28		
Amount reported	$12,023	$1,902	$10,121	15.8	84.2
Current expenses and improvements	$10,517	$1,710	$8,807	16.3	83.7
Benevolences, missions, etc	$1,506	$192	$1,314	12.7	87.3
Average expenditure per church	$354	$317	$361		
Sunday schools:					
Churches reporting	24	4	20		
Officers and teachers	160	30	130	18.7	81.3
Scholars	1,708	254	1,454	14.9	85.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 34 active churches of the Bohemian and Moravian Brethren, all of them in the State of Texas with 5,241 members. The classification of membership by sex and age was reported by all of the 34 churches, 33 of which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906. A number of Bohemian and Moravian churches, organized in 1915, but not shown as a separate body in 1916, have since that time united with this denomination.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: EVANGELICAL UNITY OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA

ITEM	1926	1916	1906
Churches (local organizations)	34	23	15
Increase over preceding census:			
Number	11	8	----
Per cent [1]	----	----	----
Members	5,241	1,714	771
Increase over preceding census:			
Number	3,527	943	----
Per cent	205.8	122.3	----
Average membership per church	154	75	51
Church edifices:			
Number	18	13	8
Value—Churches reporting	18	13	8
Amount reported	$76,700	$19,720	$13,750
Average per church	$4,261	$1,517	$1,719
Debt—Churches reporting	2	1	----
Amount reported	$3,900	$250	----
Parsonages:			
Value—Churches reporting	4	3	2
Amount reported	$12,000	$3,950	$700
Debt—Churches reporting	1	----	----
Amount reported	$800	----	----
Expenditures during year:			
Churches reporting	34	23	----
Amount reported	$12,023	$5,499	----
Current expenses and improvements	$10,517	$4,669	----
Benevolences, missions, etc	$1,506	$830	----
Average expenditure per church	$354	$239	----
Sunday schools:			
Churches reporting	24	15	2
Officers and teachers	160	62	6
Scholars	1,708	565	97

[1] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Peace of Westphalia, negotiated at the conclusion of the Thirty Years' War,[2] in 1648, made no provision for the Unity of the Brethren nor any of the Protestants of Bohemia. The Edict of Toleration, also, proclaimed by Joseph II of Austria, in no sense gave complete religious liberty to Protestants, as it granted toleration to Protestants of the Augsburg and Helvetian Confessions only and denied it to the Unity of the Brethren; these supposedly suppressed Protestants had come forth by thousands, seeking to avail themselves of the provisions of this measure of toleration, but being denied this privilege, they organized under the forms tolerated, cherishing, nevertheless, the spirit of the Unity, under the new forms.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Anthony Motycka, president of the Evangelical Unity of the Bohemian and Moravian Brethren in North America, and approved by him in its present form.

[2] See Moravian Church in America, p. 1052.

The limit of time within which the declaration of avowal of either of the Protestants confessions was to be made expired on January 1, 1783. Within that period a large number, variously estimated as from 90,000 to 150,000, had registered their declaration to become members of one or the other of the tolerated creeds. Other unfavorable conditions greatly hindered the advancement of the Protestant resuscitation. Church organizations were permitted only in instances where 100 families or at least 500 souls were reported; as a consequence many small communities dropped out entirely and were lost to the movement. Moreover, the churches actually organized were forbidden to build edifices resembling real churches; they were to be plain and uncouth meetinghouses, without steeples, bells, sanctuary windows, or organs; the location of these buildings was ordered to be in places inconveniently reached, with doors of entry in the rear and not from the street or public road.

Lutheran and Reformed ministers were called to serve as the pastors of these newly organized churches. The Reformed (Helvetian) ministers usually came from Hungary. But even under the leadership of these ministers, who were not members of the Unity of the Brethren, the spirit and traditions of the historic church were fostered and maintained.

The first steady immigration movement of any considerable numbers of Czechs and Moravians to the United States began in the second half of the nineteenth century; that is, about 75 years ago. Those coming from Bohemia and western Moravia settled chiefly in the Northern States, but some from northeastern Bohemia and nearly all from eastern Moravia went to Texas. Among these immigrants were many adherents of the Brethren Church. The members of the Evangelical Unity have not only a spiritual kinship with that older Unity of the Brethren, but many of them are descendants by blood.

The first Bohemian evangelical sermon preached in Texas was that of the Rev. John Zvolanek, delivered at Fayetteville in 1855; the first local church of the Bohemian and Moravian Brethren was organized in 1864 at Wesley by the Rev. Joseph Opocensky. Other churches were organized as various settlements were established. In 1889 the Rev. Adolph Chlumsky arrived from Bohemia and undertook religious work in different communities; he organized several churches and finally encouraged them to unite in one religious body. To promote this project he established a monthly periodical, of which he was editor for a number of years.

In the year 1903 delegates from nine churches and two preaching stations under the pastoral charge of the Rev. Henry Juren and the Rev. Adolph Chlumsky were called together at Granger, Tex., to form a united organization. Among the guests present was a representative of the Texas District of the German Evangelical Synod of North America. In due appreciation of the priceless heritage of the historical church, the ancient Unity of the Brethren, and with a holy desire and purpose to insure the blessings of these spiritual treasures to themselves and their posterity, they decided to form an organization and adopted the name of Evangelical Union of the Bohemian and Moravian Brethren. In a succeeding assembly that met at Taylor, Tex., the following year a constitution was prepared and adopted; a State charter was secured December 30, 1904.

Contemporaneously with and by the side of this group of Bohemian and Moravian Brethren churches, another group of churches arose and was built up under the leadership of the Rev. Anthony Motycka, a native of Iowa and a graduate of the Oberlin, Ohio, theological seminary, who came to Nelsonville, Tex., in 1892. This group, in an assembly in July, 1915, on the five-hundredth anniversary of the death of John Hus, took steps to form a united organization, the project being completed in November of the same year.

The religious history, tenets, aims, and purposes of these two bodies were in all respects the same; several conferences of representatives prepared the way for a formal union; and on September 8, 1919, accredited delegates of both organizations unanimously adopted a resolution authorizing the two to reorganize and form a new religious body under the name "The Evangelical Unity of the Bohemian and Moravian Brethren in North America."

Rev. Henry Juren was the first president of the new Unity of the Brethren, and after his death Rev. Anthony Motycka was elected president in 1921 and in succeeding assemblies.

DOCTRINE

The Evangelical Unity of the Bohemian and Moravian Brethren recognizes, as the one supreme and infallible authority in matters of faith and practice, the Word of God, the Holy Bible. It acknowledges the Apostles' Creed as a brief but exact expression of the essential tenets of the Christian faith and requires the pledge of its acceptance by its members. It recognizes as a valuable standard of exposition of the Scriptures the last Brethren's Confession, that of 1608, and their catechism for the relgious instruction of youth; it accepts also the Helvetian and Augsburg Confessions as valuable standards of exposition of the Scriptures; but all these standards are accepted as subordinate to the Bible.

The ordinances of the Lord's Supper and baptism are observed in the manner recognized by most Christians of Protestant faith. Not only those who are able personally to confess their faith and pledge themselves to the tenets of the church are baptized, but also infants of believing parents. After careful religious instruction, and upon public profession of their faith in accordance with the tenets of the church, children of 14 years or more are admitted as communicants to partake of the Lord's Supper.

Dissolubility of marriage and the right to remarry are recognized only in the event of death and in cases of infidelity in the marriage relationship, ministers not being permitted to solemnize marriage of divorced persons unless they are the innocent parties in marriages annulled for said cause.

ORGANIZATION

The organization in its local churches as well as in its denominational body seeks to promote and carry out in practice the principle stated by our Lord: "One is your Master, even Christ; and all ye are brethren."

The church has a carefully prepared constitution, enumerating the privileges and duties not only of the officers of the body, but of all of its membership.

All enactments and measures necessary for the management and welfare of the church find their expression in and through the General Assembly, which formerly met annually but now meets biennially, in July. This Assembly is composed of the officers of the church, the ministers of the gospel, and the duly elected delegates of the local churches, one delegate being chosen for every 50 adult members. The officers and the clergymen have a voice in the Assembly and are eligible for election to office, but they have a vote only if duly elected as delegates to represent the local church of which they are members.

All of the important enactments of the Assembly as well as the election of the officers, in order to become valid, must be ratified by a majority of the votes of the local churches within 30 days after the adjournment of the Assembly. Churches not voting are counted as ratifying the actions of the Assembly. Thus, in fact, the church has the referendum in its system, which enables it to come, in a large measure, to a realization of the spirit of real brotherhood. The Assembly, indorsed by the vote of the electorate, is the dominating body through which the supreme will and authority of all the members find expression and accomplishment.

The executive control and management of the affairs of the general religious body is intrusted to five members, known as the Synodical Board, elected at each General Assembly, composed of the president, vice president, secretary, treasurer, and financial secretary. The principal duties of this board are clearly defined in the constitution of the church and embrace such other duties as the Assembly from time to time, through its enactments, imposes upon them.

The local churches subscribe to and pledge themselves to support the constitution of the church and to submit to the enactments of the Assembly. The local affairs and the ownership of property are in the hands of the local organizations. The churches have the right to elect their pastors, who must be thoroughly educated and properly qualified and members of the Evangelical Unity of the Bohemian and Moravian Brethren, but they should look to the president of the Unity for guidance and weigh carefully his advice before making their final choice. The management of the affairs of the local churches is intrusted to a body of four or six trustees, elected by the church annually. The pastor of the church is the presiding officer by virtue of his ministerial office; in his absence, one of the trustees, chosen as chairman, presides over the meetings of the "elders," as they are often designated.

If the local church ceases to exist, the Unity takes charge of the property. Should another church of the Unity come into being in the same locality, the property passes into its ownership; if within five years no such church is organized, the property then becomes the exclusive possession of the general religious body, the Unity.

WORK

The union of the two groups into one denominational body not only strengthened the church numerically and developed a spirit of good will and brotherly love, but it opened new and larger spheres for Christian work and activity.

The original Evangelical Union started to collect money for missionary purposes from the very beginning of its existence. One-half of the money so collected supplemented the salary of the ministers of the Union, and they were supposed to devote a part of their time to widely scattered settlements where perhaps only small groups of Protestant families were ministered to, and these groups often formed the nucleus of future churches. This was and still is considered an important part of home missionary work. The Evangelical Union had no laborer in a foreign mission field, but it devoted one-half of its collections to the missionary work of the German Evangelical Synod, to be used in its mission in India. This was during the period when some of the theological students of the former Evangelical Union were recipients of valuable educational advantages granted them by the Evangelical Synod. It should be noted that there never existed any formal or organic affiliation of the Union with the Evangelical Synod; and after the merging of the Union and the Independent Unity into the Evangelical Unity of the Bohemian and Moravian Brethren, the relationship of the Unity with the German Evangelical Synod ceased entirely. The foreign mission contributions have since been devoted to Czechoslovakia, where, since the World War, there has been an unusual religious awakening, in certain parts; and the first special contribution netting a little more than $500, together with other smaller contributions, were given to the Brethren's churches of that country to be used for missionary purposes in their home field.

The Evangelical Unity of the Bohemian and Moravian Brethren provides for the religious education and training of its youth. The Hus Training School, maintained for a number of years by voluntary contributions administered by the "Association of the Hus Home" (Zdruzení Husovra Domu), has trained pupils between 14 and 20 years of age and has not only raised the plane of enlightened Christian character among the young membership, but it has also given the

Unity many useful church workers and Sunday-school teachers. The school now has its own building, the "Hus Memorial Home," at Temple, Tex., and is at present in the charge of the Synodical Board, supported from the general fund of the church.

The Sunday-school work is pursued with much care, and the membership of the league of the Sunday schools of the Evangelical Unity of the Brethren has more than doubled in the last five years.

There is a benevolent aid society whose membership is restricted to members of the churches of the Unity. This organization numbers several hundred members, is steadily growing, and has a reserve fund of more than $10,000.

Wise and earnest revival methods have proved by good results their value in supplementing the regular church work. These revivals have been the means, in the last few years, of adding many conscientious members to the church.

BOHEMIAN AND MORAVIAN BRETHREN CHURCHES

STATISTICS

The three churches of the Bohemian and Moravian Brethren reported in 1926 were all rural churches, in the State of Iowa. The total membership was 303, comprising 162 males and 141 females, all of whom were over 13 years of age.

The membership of the Bohemian and Moravian Brethren Churches comprises all communicants on the church registers.

No debt was reported on any of the church edifices nor on the parsonage.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics for the censuses of 1926 and 1916, this denomination having been reported for the first time as a separate body in 1916, though individual churches had prior existence.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: BOHEMIAN AND MORAVIAN BRETHREN CHURCHES

ITEM	1926	1916
Churches (local organizations)	3	3
Members	303	320
Increase [1] over preceding census:		
Number	−17	
Per cent	−5.3	
Average membership per church	101	107
Church edifices:		
Number	3	3
Value—Churches reporting	3	3
Amount reported	$12,000	$9,000
Average per church	$4,000	$3,000
Parsonages:		
Value—Churches reporting	1	1
Amount reported	$6,000	$3,000
Expenditures during year:		
Churches reporting	3	3
Amount reported	$2,626	$1,847
Current expenses and improvements	$2,148	$1,532
Benevolences, missions, etc	$478	$315
Average expenditure per church	$875	$616
Sunday schools:		
Churches reporting	3	3
Officers and teachers	17	14
Scholars	318	348

[1] A minus sign (−) denotes decrease.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In 1858 a group of six families, formerly members of the Reformed Church of Bohemia, under the leadership of Rev. Francis Kun, organized the First Bohemian and Moravian Church, in College Township, Linn County, Iowa. After some years, in 1892, another church of the same antecedents was formed in Monroe Township, Johnson County, and three years later still another in Putnam Township, Linn County; the three churches are served by one pastor and the parsonage is held by them as common property.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Francis Pokorny, D. D., pastor of the churches, and approved by him in its present form.

While claiming the same origin as the Moravian Church in America and the Evangelical Unity of Bohemian and Moravian Brethren, these churches are not ecclesiastically connected with either of these bodies. They hold friendly relations with the Presbyterian and the Reformed Bohemian churches of the Northwest and East, and enter into accord with them in movements for education and missionary work, in these respects affiliating especially with the Central West (Bohemian) Presbytery of the Presbyterian Church in the United States of America.

DOCTRINE AND ORGANIZATION

The independent Bohemian and Moravian churches recognize the Helvetic and Westminster confessions of faith and use the Heidelberg and Westminster catechisms. They administer baptism to the children of believers, and to adults on profession of faith. The Lord's Supper is celebrated four times a year, according to the usage of the Reformed Church of Bohemia. Ministers are required to be sound in the faith and to have a college and seminary education.

The general polity is presbyterian. A board of six elders, with the pastor, has oversight in spiritual things, while temporal matters are in the hands of six trustees. They have Sunday schools, and there is a Christian Endeavor Society whose membership consists of the young people of all three churches.

NEW APOSTOLIC CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the New Apostolic Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the New Apostolic Church all persons, including children, who have been baptized and received into the local church by the bishop are counted as members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NEW APOSTOLIC CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	25	23	2		
Members	2,938	2,888	50	98.3	1.7
Average per church	118	126	25		
Membership by sex:					
Male	1,413	1,391	22	98.4	1.6
Female	1,525	1,497	28	98.2	1.8
Males per 100 females	92.7	92.9	[3]		
Membership by age:					
Under 13 years	673	656	17	97.5	2.5
13 years and over	2,265	2,232	33	98.5	1.5
Per cent under 13 years [2]	22.9	22.7			
Church edifices:					
Number	10	10			
Value—Churches reporting	10	10			
Amount reported	$133,000	$133,000		100.0	
Average per church	$13,300	$13,300			
Debt—Churches reporting	6	6			
Amount reported	$38,000	$38,000		100.0	
Churches reporting "no debt" on church edifice	3	3			
Expenditures during year:					
Churches reporting	18	18			
Amount reported	$26,972	$26,972		100.0	
Current expenses and improvements	$16,429	$16,429		100.0	
Benevolences, missions, etc.	$10,543	$10,543		100.0	
Average expenditure per church	$1,498	$1,498			
Sunday schools:					
Churches reporting	18	18			
Officers and teachers	41	41			
Scholars	479	479		100.0	

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 25 active organizations of the New Apostolic Church, with 2,938 members. The classification of membership by sex and by age was reported by all of the 25 churches, including 24 which reported members under 13 years of age. No parsonages were reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: NEW APOSTOLIC CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	25	20	13
Increase over preceding census:			
Number	5	7	----
Per cent [1]	----	----	----
Members	2,938	3,828	2,020
Increase [2] over preceding census:			
Number	−890	1,808	----
Per cent	−23.2	89.5	----
Average membership per church	118	191	155
Church edifices:			
Number	10	6	2
Value—Churches reporting	10	6	2
Amount reported	$133,000	$69,710	$8,500
Average per church	$13,300	$11,618	$4,250
Debt—Churches reporting	6	4	2
Amount reported	$38,000	$47,040	$6,000
Expenditures during year:			
Churches reporting	18	13	----
Amount reported	$26,972	$8,210	----
Current expenses and improvements	$16,429	$7,976	----
Benevolences, missions, etc.	$10,543	$234	----
Average expenditure per church	$1,498	$632	----
Sunday schools:			
Churches reporting	18	12	3
Officers and teachers	41	32	10
Scholars	479	689	250

[1] Per cent not shown where base is less than 100.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the New Apostolic Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The New Apostolic Church claims the same historical origin as the Catholic Apostolic Church.[2] A bishop of that church named Schwarz, who presided over a congregation in Hamburg, Germany, after the death of a number of the apostles, consulted the remaining ones, claiming that the spirit of the apostles had often inspired new selections for that office. This consultation resulted in his excommunication, but a priest named Preuss, serving under Bishop Schwarz, was selected for the apostleship "through the spirit of prophecy" in the year 1862,

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Hugo O. Moor, Chicago, Ill., elder of the New Apostolic Church, and approved by him in its present form.
[2] See Catholic Apostolic Church, p. 300.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NEW APOSTOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**25**	**23**	**2**	**2,938**	**2,888**	**50**	**1,413**	**1,525**	**92.7**
Middle Atlantic:									
New York	6	5	1	774	751	23	358	416	86.1
New Jersey	3	3	------	350	350	------	167	183	91.3
Pennsylvania	2	2	------	153	153	------	77	76	--------
East North Central:									
Ohio	2	2	------	84	84	------	38	46	--------
Indiana	1	1	------	120	120	------	54	66	--------
Illinois	4	4	------	725	725	------	344	381	90.3
Michigan	2	2	------	495	495	------	255	240	106.3
Wisconsin	3	3	------	120	120	------	60	60	--------
West North Central:									
Missouri	1	1	------	90	90	------	47	43	--------
South Dakota	1	------	1	27	--------	27	13	14	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NEW APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	**25**	**20**	**13**	**2,938**	**3,828**	**2,020**	**673**	**2,265**	**22.9**
New York	6	4	3	774	1,897	1,150	151	623	19.5
New Jersey	3	2	2	350	409	80	72	278	20.6
Illinois	4	4	1	725	710	400	156	569	21.5
Wisconsin	3	2	1	120	135	40	30	90	25.0
Other States	9	8	6	969	677	350	264	705	27.2

and with his apostleship commenced the New Apostolic Church. For a time Bishop Schwarz served under the new apostle, but was himself later selected as an apostle.

The movement spread throughout the world and other apostles were appointed. One of these apostles, the Rev. John Erb, is the head of the churches in the United States, although he acts under the head apostle in Europe, the Rev. Herman Niehaus, who resides in Steinhagen, near Bielefeld, Westphalia, Germany, and who has under his general supervision all New Apostolic churches throughout the entire world.

DOCTRINE

The New Apostolic Church accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the ordinance of the laying on of hands by the apostles, the necessity of the gifts of the Spirit, the payment of the tithe, and the belief in the speedy, personal, premillennial coming of Christ.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NEW APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**25**	**10**	**10**	**$133,000**	**6**	**$38,000**
Illinois	4	4	4	67,000	1	20,000
Other States	21	6	6	66,000	5	18,000

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NEW APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**25**	**18**	**$26,972**	**$16,429**	**$10,543**	**18**	**41**	**479**
New York	6	5	7,520	3,550	3,970	5	11	121
Illinois	4	4	8,919	7,793	1,126	3	11	138
Other States	15	9	10,533	5,086	5,447	10	19	220

ORGANIZATION

The New Apostolic Church is a part of one coherent body in the United States and abroad. In its organization in this country the church is divided into apostolic circuits, at the head of which are the apostles, who appoint their religious assistants; apostolic circuits are subdivided into bishops' circuits, each led by a bishop, who, while directly responsible to the apostle, exercises immediate supervision of the group of local congregations; elders' circuits, consisting of smaller numbers of congregations, are led by elders, under the supervision of the bishop or the apostle. Each church has, according to its size, one or more priests and other assistants, as evangelists, deacons, etc., who minister according to the gifts bestowed upon them and according to the character of their office, usually without remuneration. All the ministers are selected by the apostleship according to their ability, knowledge, and inspiration of God. Candidates for admission to the church are required to make application to the bishop or apostle. Means for meeting the church expenditures are obtained by voluntary contributions.

WORK

In recent years the church has organized along broader missionary lines and conducts missionary work in Canada and in several countries of South America. The amount definitely contributed for this work in 1926 was not reported.

OLD CATHOLIC CHURCHES IN AMERICA

GENERAL STATEMENT

The church bodies grouped under this head, in this consolidated report, represent, in the main, scattered families or small communities which, for one reason or another, have rejected the church authority of the Roman Catholic Hierarchy; while retaining the chief doctrines and customs of the Roman Catholic Church, they are now ministered to by clergy who derive their Orders (since they insist upon Apostolic Succession as the basis of a valid Christian ministry) directly or indirectly from sources whose origins are acknowledgedly Apostolic, though not legal or authorized in the Roman Catholic Church. In this, and in the principal points of doctrine and usage, these people agree with the Old Catholics of Holland, Switzerland, and other parts of Europe. All of them have been connected at one time or another, directly or indirectly, through their leaders, with the authentic Old Catholics of Switzerland or Holland. At the present time, however, none of these American bodies or leaders are connected with or recognized by the Old Catholic Churches of any part of continental Europe, nor are their Orders or Apostolic Successions derived directly, if at all, from European Old Catholic Churches. With this explanation and caution against misinterpretation, the general use of the term "Old Catholic Churches" is justifiable for "The American Catholic Church" and its numerous derivatives, for "The Old Catholic Church in America," and for "The North American Old Roman Catholic Church" and the numerous separated personal leaders derived from its establishment.

The first of these, the American Catholic Church, while identical in doctrine with the Old Catholic Churches of Europe and originally founded upon the work of Old Catholic missionary priests from Europe, derives its Apostolic Succession, upon which it bases the validity of its ministry, from the Syro-Jacobite Church of Malabar. The latter church is under the patriarchal authority of the so-called Monophysite Patriarch of Antioch, one of the Lesser Eastern Churches which broke away from the Eastern Orthodox Catholic Church centuries ago. The other two, the Old Catholic Church in America and the North American Old Roman Catholic Church, are the result of the visit to America of Prince Bishop de Landas Berghes, of Scotland, and the quarrel between the two men, Carmel Henry Carfora and William Henry Francis Brothers, whom he consecrated bishops for the Old Catholics in America. Bishop de Landas Berghes himself had been consecrated Bishop of Scotland by Arnold Harris Mathew, who was consecrated archbishop for Old Catholics in England by the Old Catholics of Holland. The Old Catholic Churches of Holland and continental Europe later repudiated all responsibility for or connection with the bishops in England and America who derived their consecrations from the consecration of Archbishop Mathew. Likewise, the Syro-Jacobite Church and its Patriarchate of Antioch have no relation or connection with those clergy in America who depend upon consecrations performed by Archbishop Vilatte, the original founder of the American Catholic Church, although he was consecrated by Syro-Jacobite bishops at the order of their Patriarch of Antioch.

The Old Catholics of Holland and Switzerland came into prominence shortly after the Roman Catholic Vatican Council of 1870 which declared papal infalli-

bility a doctrine of the Roman Catholic faith. The Swiss and Dutch communities, led by theologians who refused to subscribe to the decree of papal infallibility, organized the Old Catholic Church. From the same division of opinion numerous scattered families in America, especially in Belgian communities in Wisconsin, fell away from the Roman Catholic Hierarchy and clergy. Left leaderless, the tendency of these people was to reject all church doctrine and life and drift to atheism. Through the influence of Father Hyacinthe Loyson, a Parisian priest closely associated with the Old Catholic movement of Europe, an attempt was made to organize these drifting people into Old Catholic congregations, with Father Joseph Réné Vilatte, a French priest ordained by the Swiss Old Catholics, as their missionary priest.

As the work of Father Vilatte developed and widened, he sought for a bishop under whom he could place his missions and from whom he could get assistant missionary priests. Such relations with the Protestant Episcopal Church and its bishops were suggested, but were emphatically forbidden by the Old Catholic bishops of Europe, who were careful to preserve their people under bishops who had valid sacramental Orders and Apostolic Succession. The Russian Bishop Vladimir, also, of the Orthodox Catholic Church, found himself unable to accept these communities and permit the continued use of the Roman Catholic rites and customs. Finally, Father Vilatte was consecrated a bishop by the bishops of the Syro-Jacobite Church of Malabar by order of the Syro-Jacobite Patriarch of Antioch, Archbishop Francis Xavier Alvarez, assisted by two other bishops, performing the consecration. On returning to this country Archbishop Vilatte organized the Old Catholic Church, with himself as its archbishop and primate. Later he consecrated several bishops without authority for such additional consecrations from the Patriarch of the Syro-Jacobite succession, who therefore does not recognize such consecrations or their derivative consecrations and ordinations.

On the return of Archbishop Vilatte to the Roman Catholic Church, one of his bishops, Right Rev. Frederic E. J. Lloyd, assumed the primacy and title of archbishop in the churches which had been reorganized as the American Catholic Church. Of the many bishops that have been consecrated in this group, or by Archbishop Vilatte and his followers, most have assumed other names and titles and founded separate churches for themselves by civil incorporation. For most of these no statistics are published, for the reason that the Census Bureau collects its statistics directly from congregations rather than from the officers of corporations.

One church body which derived its original consecration of bishops from Archbishop Vilatte, and which now has a thriving organization of congregations, is not included in this report under Old Catholic Churches, for the reason that it has never used that title in any form and does not desire any association with Old Catholic Churches, but rather aspires to ultimate association with Eastern Orthodox Churches as a racial or national unit. This is the African Orthodox Church, given in a separate section under its own name.

Of the church organizations in America deriving their Apostolic Succession from the consecration of Arnold Harris Mathew by the Dutch Old Catholics and his consecration of Bishop de Landas Berghes, only the two here included have supplied any congregational statistics. These two are the creations of the two men who now head them and who were consecrated by Bishop de Landas Berghes on successive days. Dissension followed and Bishop Francis (Brothers) was deposed and started the separate body which he now constitutes, while Bishop Carfora organized his group as the Old Roman Catholic Church, to which title the words "North American" have since been added. As archbishop of this latter organization Bishop Carfora is recognized, by the few

remaining Old Catholics in England, as the proper head of the Old Catholics in America.

One of the bishops whom Archbishop Carfora consecrated, Samuel D. Benedict, now of New York City, has announced himself as the sole true head of the Old Catholic Churches in America under the title, "Archbishop and Primate of the Evangelical Catholic Church," but his organization is not included in this report for the reason that no congregations could be located nor any membership statistics secured. Bishop Benedict was deposed by Archbishop Carfora, but nevertheless he consecrated another bishop, named Newmark, who is now independent and has in turn consecrated W. H. Hammond, who is also independent and uses the word "Orthodox" in his title. For neither of these last two men or their incorporated organizations could any congregations be found or membership statistics secured.

Not to be confused with the bodies grouped in this consolidated report, with which it has no ecclesiastical relation, though similar in doctrine, is the Polish National Catholic Church of America, headed by Bishop Hodur and in direct union with the Swiss, Dutch, and Polish Old Catholic Churches of Europe. Similarly separated is the Lithuanian National Catholic Church.

In doctrine all of the churches mentioned above are in substantial accord with the Old Catholic churches of Europe. They accept the Seven Ecumenical Councils of the historic universal and undivided Church, as accepted prior to the Great Schism between East and West in 1054, rejecting the "Filioque" addition to the Nicene Creed, papal supremacy and infallibility, and all union of church and state. They all use a more or less modified form of the Roman Catholic ritual, either in translations or in Latin, and permit the clergy to marry. None of them has any relations or connection with Eastern Orthodox Catholic Churches, for the reason that the Eastern Orthodox can not accept their Orders nor permit their peculiarities of ritual.

The bodies grouped under the name "Old Catholic Churches" in 1926 and 1916 are listed in the table below, with the principal statistics as reported at each period. Direct comparisons between the bodies as reported at the two censuses are impossible, however, because of numerous organic changes.

SUMMARY OF STATISTICS FOR THE OLD CATHOLIC CHURCHES IN AMERICA, 1926 AND 1916

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	47	18,048	30	$394,365	46	$132,831	38	4,664
American Catholic Church	11	1,367	2	9,430	11	11,046	5	221
Old Catholic Church in America	9	1,888	4	37,500	8	19,347	9	997
North American Old Roman Catholic Church	27	14,793	24	347,435	27	102,438	24	3,446
1916								
Total for the group	21	14,200	17	145,800	19	33,850	15	2,096
American Catholic Church	3	475	1	3,000	2	1,700	2	75
Old Roman Catholic Church	12	4,700	11	89,300	11	12,150	11	1,271
Catholic Church of North America	6	9,025	5	53,500	6	20,000	2	750

AMERICAN CATHOLIC CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the American Catholic Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership consists of all persons who are admitted to the church through the sacrament of baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: AMERICAN CATHOLIC CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	11	10	1		
Members	1,367	1,320	47	96.6	3.4
Average per church	124	132	47		
Membership by sex:					
Male	537	518	19	96.5	3.5
Female	830	802	28	96.6	3.4
Males per 100 females [3]	64.7	64.6			
Membership by age:					
Under 13 years	282	270	12	95.7	4.3
13 years and over	1,085	1,050	35	96.8	3.2
Per cent under 13 years [3]	20.6	20.5			
Church edifices:					
Number	2	2			
Value—Churches reporting	2	2			
Amount reported	$9,430	$9,430		100.0	
Average per church	$4,715	$4,715			
Debt—Churches reporting	1	1			
Amount reported	$5,000	$5,000		100.0	
Churches reporting "no debt" on church edifice	1	1			
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$875	$875		100.0	
Expenditures during year:					
Churches reporting	11	10	1		
Amount reported	$11,046	$10,624	$422	96.2	3.8
Current expenses and improvements	$9,000	$8,578	$422	95.3	4.7
Benevolences, missions, etc.	$2,046	$2,046		100.0	
Average expenditure per church	$1,004	$1,062	$422		
Sunday schools:					
Churches reporting	5	4	1		
Officers and teachers	16	15	1		
Scholars	221	210	11	95.0	5.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.

The data given for 1926 represent 11 active American Catholic churches, with 1,367 members. The classification of membership by sex and by age was reported by all of the 11 churches, 9 of which reported members under 13 years of age. There was no debt on the one parsonage reported.

While individual churches of this body have been in existence for some years, a reorganization since the census of 1916 makes it impossible to identify the whole group with any of the bodies formerly presented under the head of Old Catholic Churches.

State tables.—Tables 2, 3, and 4 present the statistics for the American Catholic Church by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 4 is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: AMERICAN CATHOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**11**	**10**	**1**	**1,367**	**1,320**	**47**	**537**	**830**	**64.7**
Middle Atlantic:									
New York	3	3	------	225	225	--------	88	137	64.2
New Jersey	1	1	------	35	35	--------	14	21	--------
East North Central:									
Ohio	1	1	------	45	45	--------	21	24	--------
Illinois	3	3	------	483	483	--------	204	279	73.1
South Atlantic:									
Florida	2	1	1	572	525	47	204	368	55.4
Pacific:									
California	1	1	------	7	7	--------	6	1	--------

1 Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: AMERICAN CATHOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE		
			Under 13 years	13 years and over	Per cent under 13
United States	**11**	**1,367**	**282**	**1,085**	**20.6**
New York	3	225	40	185	17.8
Illinois	3	483	118	365	24.4
Other States	5	659	124	535	18.8

TABLE 4.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: AMERICAN CATHOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**11**	**11**	**$11,046**	**$9,000**	**$2,046**	**5**	**16**	**221**
New York	3	3	2,211	2,060	151	1	2	30
Illinois	3	3	2,500	1,200	1,300			
Other States	5	5	6,335	5,740	595	4	14	191

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The American Catholic Church, of which Rev. F. E. J. Lloyd of Chicago, successor to Archbishop Joseph René Vilatte, is archbishop and primate, was organized in Illinois and incorporated under the laws of that State in 1915. It derives its succession and its authority from the Syrian patriarch, but is not Orthodox in the sense of being in communion with the churches of the Orient. It claims to stand alone, as it was the first, among many Catholic movements other than papal, in the United States, while making every effort to bring scattered Christians into unity of spirit and bonds of peace. This church includes the remnant of the churches over which Father Vilatte exercised jurisdiction and known as the Old Catholic Church. No comparison with earlier figures is possible, but the organization claims to be growing in numbers.

There is a small amount of church property held by individuals or congregations which it is claimed will ultimately become the property of the church. The clergy of the American Catholic Church receive no salaries.

[1] This statement was furnished by the Most Rev. F. E. J. Lloyd, Metropolitan and Archbishop, American Catholic Church.

OLD CATHOLIC CHURCH IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Old Catholic Church in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership consists of all persons who are admitted to the church through the sacrament of baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: OLD CATHOLIC CHURCH IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	9	7	2		
Members	1,888	1,436	452	76.1	23.9
Average per church	210	205	226		
Membership by sex:					
Male	1,025	785	240	76.6	23.4
Female	863	651	212	75.4	24.6
Males per 100 females	118.8	120.6	113.2		
Membership by age:					
Under 13 years	747	531	216	71.1	28.9
13 years and over	1,141	905	236	79.3	20.7
Per cent under 13 years	39.6	37.0	47.8		
Church edifices:					
Number	5	5			
Value—Churches reporting	4	4			
Amount reported	$37,500	$37,500		100.0	
Average per church	$9,375	$9,375			
Debt—Churches reporting	4	4			
Amount reported	$23,600	$23,600		100.0	
Parsonages:					
Value—Churches reporting	1	1			
Amount reported	$10,000	$10,000		100.0	
Debt—Churches reporting	1	1			
Amount reported	$4,200	$4,200		100.0	
Expenditures during year:					
Churches reporting	8	6	2		
Amount reported	$19,347	$15,297	$4,050	79.1	20.9
Current expenses and improvements	$16,747	$13,647	$3,100	81.5	18.5
Benevolences, missions, etc	$2,600	$1,650	$950	63.5	36.5
Average expenditure per church	$2,418	$2,550	$2,025		
Sunday schools:					
Churches reporting	9	7	2		
Officers and teachers	13	11	2		
Scholars	997	807	190	80.9	19.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent nine active organizations of the Old Catholic Church in America, with 1.888 members. The classification of membership by sex and by age was reported by all of the nine churches, all of which reported members under 13 years of age.

While individual churches of this body have been in existence for some years, a reorganization since the census of 1916 makes it impossible to identify the whole group with any of the bodies formerly presented under the head of Old Catholic Churches.

State tables.—Tables 2, 3, and 4 present the statistics for the Old Catholic Church in America by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 4 is limited to New Jersey, the only State in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: OLD CATHOLIC CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females[1]
United States	**9**	**7**	**2**	**1,888**	**1,436**	**452**	**1,025**	**863**	**118.8**
New England:									
Massachusetts	1	1	------	125	125	--------	50	75	--------
Middle Atlantic:									
New York	1	1	------	141	141	--------	83	58	--------
New Jersey	4	3	1	757	685	72	437	320	136.6
Pennsylvania	1	1	------	350	350	--------	185	165	112.1
East North Central:									
Ohio	1	------	1	380	--------	380	200	180	111.1
South Atlantic:									
West Virginia	1	1	------	135	135	--------	70	65	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: OLD CATHOLIC CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE		
			Under 13 years	13 years and over	Per cent under 13
United States	**9**	**1,888**	**747**	**1,141**	**39.6**
New Jersey	4	757	276	481	36.5
Other States	5	1,131	471	660	41.6

TABLE 4.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: OLD CATHOLIC CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	9	8	$19,347	$16,747	$2,600	9	13	997
New Jersey	4	4	8,000	7,100	900	4	6	440
Other States	5	4	11,347	9,647	1,700	5	7	557

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The Old Catholic Church in America (sometimes called Western Orthodox Catholic Church) was organized in the United States by Father W. H. Francis (Brothers), in 1914. It claims in full the historic lineage of the old Catholic Churches of Europe and the apostolic succession as derived through the Mathew consecration. Its hierarchy in America comprises one archbishop and five bishops.

The Old Catholic movement was introduced into England by Dr. Arnold H. Mathew, Earl of Llandaff and Thomastown, who was consecrated by the Archbishop of Utrecht on April 28, 1908. The Old Catholic Benedictines, who for years have been engaged in missionary work in the United States, were received into union with the English Old Catholics, on February 4, 1914, and placed under the jurisdiction of Archbishop Mathew until the abbot, Father Francis, who had been elected bishop, was consecrated, on October 3, 1916. Bishop Francis was elected as archbishop and metropolitan by the clergy, January 8, 1917, with his see at New York City.

[1] This statement was furnished by Rt. Rev. W. H. Francis (Brothers), Archbishop and Metropolitan, Old Catholic Church in America.

NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the North American Old Roman Catholic Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership consists of all persons who are admitted to the church through the sacrament of baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	27	26	1		
Members	14,793	14,403	390	97.4	2.6
Average per church	548	554	390		
Membership by sex:					
Male	7,479	7,272	207	97.2	2.8
Female	7,314	7,131	183	97.5	2.5
Males per 100 females	102.3	102.0	113.1		
Membership by age:					
Under 13 years	3,684	3,569	115	96.9	3.1
13 years and over	11,109	10,834	275	97.5	2.5
Per cent under 13 years	24.9	24.8	29.5		
Church edifices:					
Number	31	30	1		
Value—Churches reporting	24	23	1		
Amount reported	$347,435	$340,685	$6,750	98.1	1.9
Average per church	$14,476	$14,812	$6,750		
Debt—Churches reporting	23	22	1		
Amount reported	$121,657	$116,907	$4,750	96.1	3.9
Churches reporting "no debt" on church edifice	1	1			
Parsonages:					
Value—Churches reporting	15	14	1		
Amount reported	$71,986	$68,986	$3,000	95.8	4.2
Debt—Churches reporting	5	4	1		
Amount reported	$7,211	$5,711	$1,500	79.2	20.8
Churches reporting "no debt" on parsonage	10	10			
Expenditures during year:					
Churches reporting	27	26	1		
Amount reported	$102,438	$97,580	$4,858	95.3	4.7
Current expenses and improvements	$95,439	$90,686	$4,753	95.0	5.0
Benevolences, missions, etc.	$6,999	$6,894	$105	98.5	1.5
Average expenditure per church	$3,794	$3,753	$4,858		
Sunday schools:					
Churches reporting	24	23	1		
Officers and teachers	44	43	1		
Scholars	3,446	3,373	73	97.9	2.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 27 active North American Old Roman Catholic churches, with 14,793 members. The classification of membership by sex and age was reported by all of the 27 churches, 25 of which reported members under 13 years of age.

This denomination has been organized since the census of 1916, and comparable data are, therefore, not available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the North American Old Roman Catholic Church by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females[1]
United States	**27**	**26**	**1**	**14,793**	**14,403**	**390**	**7,479**	**7,314**	**102.3**
New England:									
New Hampshire	1	1	------	1,140	1,140	-------	573	567	101.1
Massachusetts	3	3	------	5,194	5,194	-------	2,558	2,636	97.0
Middle Atlantic:									
New York	4	4	------	1,014	1,014	-------	474	540	87.8
East North Central:									
Ohio	2	1	1	1,144	754	390	588	556	105.8
Illinois	8	8	------	2,631	2,631	-------	1,383	1,248	110.8
Michigan	3	3	------	1,965	1,965	-------	1,021	944	108.2
Wisconsin	1	1	------	417	417	-------	210	207	101.4
West North Central:									
Iowa	1	1	------	488	488	-------	278	210	132.4
South Atlantic:									
Maryland	1	1	------	161	161	-------	89	72	-------
West Virginia	1	1	------	422	422	-------	205	217	94.5
Florida	2	2	------	217	217	-------	100	117	85.5

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE		
			Under 13 years	13 years and over	Per cent under 13
United States	**27**	**14,793**	**3,684**	**11,109**	**24.9**
Massachusetts	3	5,194	1,018	4,176	19.6
New York	4	1,014	226	788	22.3
Illinois	8	2,631	597	2,034	22.7
Michigan	3	1,965	730	1,235	37.2
Other States	9	3,989	1,113	2,876	27.9

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	27	31	24	$347,435	23	$121,657	15	$71,986	5	$7,211
Massachusetts	3	4	3	105,525	2	19,950	------	(1)	------	------
New York	4	3	3	15,325	3	4,325	------	(1)	------	------
Illinois	8	8	7	48,845	7	29,167	5	14,375	1	575
Michigan	3	5	3	34,155	3	18,055	------	(1)	------	------
Other States [2]	9	11	8	143,585	8	50,160	10	57,611	4	6,636

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in Massachusetts, New York, and Michigan.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	27	27	$102,438	$95,439	$6,999	24	44	3,446
Massachusetts	3	3	13,192	12,099	1,093	3	6	684
New York	4	4	9,968	9,110	858	3	7	319
Illinois	8	8	28,869	27,752	1,117	7	10	645
Michigan	3	3	14,847	13,601	1,246	3	8	730
Other States	9	9	35,562	32,877	2,685	8	13	1,068

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The North American Old Roman Catholic Church, while tracing its origin back to Apostolic times, was organized in the United States and Canada under the name of National Catholic Church in North America, and incorporated under this name in Columbus, Ohio, June 14, 1912.

The leader of the Old Catholic movement in England, the Most Rev. Arnold H. Mathew, consecrated the Prince and Duke de Landas Berghes, on June 29, 1912, and sent him to the United States in 1914 to reunite the scattered Old Roman Catholic churches; the National Catholic Church of America cordially received de Landas Berghes, and elected him archbishop. On October 4, 1916, the archbishop consecrated Rev. Carmel Henry Carfora as his coadjutor and regionary bishop; and on October 17, 1917, the North American Old Roman Catholic Church was incorporated under the laws of the State of Illinois. The name of the church was changed to avoid confusion and from the desire to have

[1] This statement was furnished by Right Rev. Carmel Henry Carfora, Primate and Archbishop, North American Old Roman Catholic Church.

no connection with other churches claiming to represent the Old Catholic movement in the United States. Bishop Carfora was elected archbishop of the United States and Canada in 1919, and on March 19, 1922, was made primate of all Old Roman Catholic churches. Since that time numerous independent churches of similar type, and probably not a few of the churches formed by Archbishop Vilatte, as well as individual churches of the Polish and Lithuanian Catholics, have united with this body, and its organization has thus been considerably strengthened.

DOCTRINE

This church works for the restoration of the ancient Catholic system and the practice of the rites of the Holy Catholic Church, before the separation of the Eastern and Western churches; its purpose is the elevation of the moral and religious life of its people, according to the teachings of Jesus Christ and His Apostles. The following statement of belief is generally accepted:

We adhere strictly to the Holy Catholic Faith, once and for all delivered to the Saints and set forth in Apostolic Tradition, the Niceno-Constantinopolitan Creed, the definitions of the Ecumenical Councils, and the teachings of the Holy Scriptures and the Fathers.

We acknowledge the decrees of the Synod of Jerusalem of 1672, prescribing belief, as *de fide* in the Seven Sacraments instituted by Our Lord Jesus Christ, in the Holy Sacrifice of the Mass, and in Transubstantiation.

We practice the Veneration and Invocation of the Glorious and Immaculate Mother of God, of the Angels, and the Saints, and prayers for the faithful departed.

The North American Old Roman Catholic Church is identical with the Roman Catholic Church in worship, faith, morals, etc., but differs from it in discipline, mainly as follows:

1. It acknowledges the primacy of the successor of St. Peter, but is thoroughly American and loyal to all American institutions and ideals.
2. It has the Mass and other services in Latin, liturgical oriental, and in the language of the land where instituted, that is, English in America.
3. It advocates celibacy of the clergy, but does not expressly forbid the clergy to marry.
4. It ministers to anyone who requests its services, and any baptized Christian who lives according to its laws and regulations is welcomed to the movement.

ORGANIZATION

The organization of the church centers in the primate, whose authority is supreme in faith and in all church matters, after due consideration in the general meeting of the Synod where are assembled the archbishops, bishops, general vicars, priests, and delegates.

As at present organized there are under the care of the primate three bishops, the Right Rev. Roman W. Slocinski, of Manchester, N. H.; the Right Rev. Edwin Wallace Hunter, D. D., regionary bishop of the United States and Canada, with residence at New Orleans, La.; and the Right Rev. Charles A. Blanchette, bishop of Portland, Oreg., and the Pacific coast.

The government is, however, democratic, because every officer, from the highest to the lowest, is chosen by the individual congregation, and confirmed by the primate, and each foreign group of churches has a bishop of its own nationality. The great aim of the church is that all, of every nationality, shall compose the "one unity" in Christ.

The institutional work in America includes the St. Francis Theological Seminary, in Chicago, with 12 students; homes for various religious orders; and homes for aged priests and for destitute men.

The church papers are The Catholic and "Winnica Panska" (Lords Vineyard), both issued at Chicago, Ill., as the official organs of the primate and the archdiocese.

THE (ORIGINAL) CHURCH OF GOD

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for The (Original) Church of God for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of The (Original) Church of God includes all persons who have been formally received into any of the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: THE (ORIGINAL) CHURCH OF GOD

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	50	18	32		
Members	1,869	728	1,141	39.0	61.0
Average per church	37	40	36		
Membership by sex:					
Male	236	47	189	19.9	80.1
Female	304	52	252	17.1	82.9
Sex not reported	1,329	629	700	47.3	52.7
Males per 100 females	77.6	[3]	75.0		
Membership by age:					
Under 13 years	4	3	1		
13 years and over	574	134	440	23.3	76.7
Age not reported	1,291	591	700	45.8	54.2
Per cent under 13 years [4]	0.7	2.2	0.2		
Church edifices:					
Number	22	6	16		
Value—Churches reporting	21	5	16		
Amount reported	$37,415	$7,615	$29,800	20.4	79.6
Average per church	$1,782	$1,523	$1,863		
Debt—Churches reporting	4	1	3		
Amount reported	$3,684	$1,600	$2,084	43.4	56.6
Churches reporting "no debt" on church edifice	14	4	10		
Parsonages:					
Value—Churches reporting	1		1		
Amount reported	$400		$400		100.0
Expenditures during year:					
Churches reporting	11	3	8		
Amount reported	$5,348	$2,285	$3,063	42.7	57.3
Current expenses and improvements	$4,120	$1,625	$2,495	39.4	60.6
Benevolences, missions, etc	$1,228	$660	$568	53.7	46.3
Average expenditure per church	$486	$762	$383		
Sunday schools:					
Churches reporting	11	4	7		
Officers and teachers	69	23	46		
Scholars	644	118	526	18.3	81.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.
[4] Based on membership with age classification reported.

The data given for 1926 represent 50 active organizations of The (Original) Church of God, with 1,869 members. The classification of membership by sex was reported by 18 churches and the classification by age was reported by 19 churches, including, however, only 2 which reported any members under 13 years of age.

One church reported a parsonage, upon which there was no debt.

This denomination, although it had a much earlier existence, has not been reported separately until 1926.

State tables.—Tables 2, 3, and 4 present the statistics for The (Original) Church of God by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches for the census of 1926, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property, and also gives the data for Sunday schools. Separate presentation in Table 4 is limited to those States in which three or more churches reported the values of property, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: THE (ORIGINAL) CHURCH OF GOD

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**50**	**18**	**32**	**1,869**	**728**	**1,141**	**236**	**304**	**1,329**	**77.6**
New England:										
Maine	5	1	4	178	17	161	58	59	61	----
Middle Atlantic:										
Pennsylvania	2	2	----	57	57	----	20	25	12	----
East North Central:										
Illinois	1	1	----	12	12	----	----	----	12	----
Michigan	1	----	1	31	----	31	17	14	----	----
West North Central:										
Missouri	4	4	----	441	441	----	----	----	441	----
South Atlantic:										
Virginia	2	----	2	60	----	60	15	20	25	----
North Carolina	7	5	2	116	88	28	27	38	51	----
Georgia	1	1	----	38	38	----	----	----	38	----
Florida	2	----	2	47	----	47	6	18	23	----
East South Central:										
Kentucky	2	----	2	54	----	54	28	26	----	----
Tennessee	8	3	5	540	63	477	50	76	414	----
Alabama	11	1	10	197	12	185	12	20	165	----
West South Central:										
Arkansas	4	----	4	98	----	98	3	8	87	----

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: THE (ORIGINAL) CHURCH OF GOD

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	50	1,869	4	574	1,291	0.7
Maine	5	178	3	114	61	2.6
Missouri	4	441	---	---	441	---
North Carolina	7	116	---	65	51	---
Tennessee	8	540	---	126	414	---
Alabama	11	197	---	32	165	---
Arkansas	4	98	---	11	87	---
Other States	11	299	1	226	72	0.4

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, CHURCH DEBT, AND SUNDAY SCHOOLS, BY STATES, 1926: THE (ORIGINAL) CHURCH OF GOD

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		SUNDAY SCHOOLS		
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Officers and teachers	Scholars
United States	50	22	21	$37,415	4	$3,684	11	69	644
North Carolina	7	4	4	4,500	---	---	2	11	128
Tennessee	8	4	4	11,000	---	---	2	18	240
Alabama	11	5	5	6,150	1	39	2	11	88
Other States	24	9	8	15,765	3	3,645	5	29	188

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The (Original) Church of God was organized August 19, 1886, near Birchwood, Tenn. (in what was at that time James County, but at present is Hamilton County), by Rev. R. G. Spurling and his father, Rev. R. Spurling, with 10 members.

The name Church of God was chosen because it was a Bible name and, so far as was known, had never been applied to any other denomination.

From the place of organization, the church spread first into the State of North Carolina, where it went through the trials and difficulties common to all new denominations. However, it multiplied and spread further into several other States, to the Bahama Islands, to Japan, and to South America.

In 1917 a difference of opinion arose among the members in regard to the fundamental principles and teachings of the church and it divided into factions.

[1] This statement was furnished by Rev. J. L. Scott, editor and publisher of The (Original) Church of God Messenger, Chattanooga, Tenn.

Later, one faction withdrew. The faction which claimed to adhere to the original teachings and doctrines of the church adopted the word "original" as part of the title and legally inserted it into the name of the denomination, which has since been known as The (Original) Church of God. This body has not been previously reported in the Census of Religious Bodies.

DOCTRINE

This denomination stands for the whole Bible, rightly divided, taking the New Testament as the only rule of government and discipline. They believe in and teach repentance, justification, regeneration as defined by Martin Luther, sanctification as set forth by John Wesley, divine healing for the body, the premillenial second coming of Jesus, eternal life for the righteous and eternal punishment, with no liberation or annihilation, for the wicked.

They stress belief in pentecostal experience, when, under divine power of the Holy Ghost, they speak in other tongues as the Spirit gives utterance, as the disciples did on the Day of Pentecost.

The ordinances of the church are baptism by immersion, the Lord's Supper, tithing, and freewill offerings.

ORGANIZATION AND WORK

This church, in its organization, is founded on the practices of the apostolic church of God. Like the early churches, each individual organization takes a local name, such as the Church of God at Corinth, etc. They have local self-government, each church with its pastor, officers, and members having entire authority within itself to transact its own business, such as selecting pastors, dealing with its own members, finances, and church property.

It recognizes the orders of the ministry as given in the New Testament—evangelists, deacons, and bishops or elders. Any local church may recommend a person whom they believe to be called of God and qualified for the ministry, and after an examination by two or more ordained bishops, he may be ordained or licensed to preach.

They have a General Convention which meets annually in the autumn at Chattanooga, Tenn. It is a delegated body in which all the churches are represented.

In connection with the usual work of evangelization, the church has a general office and publishing house, located at Chattanooga, Tenn. This city is also the location of the official headquarters of the denomination. Here a church manual, various tracts and other church literature, as well as the official organ, The (Original) Church of God Messenger, are published.

PENTECOSTAL ASSEMBLIES OF THE WORLD

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Pentecostal Assemblies of the World for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination includes persons who are enrolled in the local churches upon evidence of faith and regeneration and the baptism of the Holy Spirit.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PENTECOSTAL ASSEMBLIES OF THE WORLD

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	126	98	28	77.8	22.2
Members	7,850	6,929	921	88.3	11.7
Average per church	62	71	33		
Membership by sex:					
Male	2,608	2,261	347	86.7	13.3
Female	5,207	4,633	574	89.0	11.0
Sex not reported	35	35			
Males per 100 females	50.1	48.8	60.5		
Membership by age:					
Under 13 years	750	713	37	95.1	4.9
13 years and over	6,428	5,640	788	87.7	12.3
Age not reported	672	576	96	85.7	14.3
Per cent under 13 years [3]	10.4	11.2	4.5		
Church edifices:					
Number	67	54	13		
Value—Churches reporting	60	49	11		
Amount reported	$502,400	$472,200	$30,200	94.0	6.0
Average per church	$8,373	$9,637	$2,745		
Debt—Churches reporting	42	37	5		
Amount reported	$166,885	$164,869	$2,016	98.8	1.2
Churches reporting "no debt" on church edifice	14	9	5		
Parsonages:					
Value—Churches reporting	10	8	2		
Amount reported	$22,300	$20,500	$1,800	91.9	8.1
Debt—Churches reporting	8	7	1		
Amount reported	$4,530	$3,570	$960	78.8	21.2
Churches reporting "no debt" on parsonage	2	1	1		
Expenditures during year:					
Churches reporting	114	90	24	78.9	21.1
Amount reported	$157,785	$145,581	$12,204	92.3	7.7
Current expenses and improvements	$133,452	$123,609	$9,843	92.6	7.4
Benevolences, missions, etc	$22,832	$21,035	$1,797	92.1	7.9
Not classified	$1,501	$937	$564	62.4	37.6
Average expenditure per church	$1,384	$1,618	$509		
Sunday schools:					
Churches reporting	99	78	21		
Officers and teachers	600	500	100	83.3	16.7
Scholars	4,550	3,652	898	80.3	19.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 126 active organizations of the Pentecostal Assemblies of the World, with 7,850 members. The classification of membership by sex was reported by 125 churches and the classification by age was reported by 110 churches, including 76 which reported members under 13 years of age.

This denomination has been organized since the 1916 census of religious bodies and no comparative data are available.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Pentecostal Assemblies of the World by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property. Table 5 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PENTECOSTAL ASSEMBLIES OF THE WORLD

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**126**	**98**	**28**	**7,850**	**6,929**	**921**	**2,608**	**5,207**	**35**	**50.1**
New England:										
Maine	1	------	1	25	------	25	12	13	------	------
Massachusetts	2	2	------	105	105	------	24	46	35	------
Connecticut	1	1	------	45	45	------	15	30	------	------
Middle Atlantic:										
New York	6	5	1	551	535	16	134	417	------	32.1
New Jersey	2	2	------	65	65	------	23	42	------	------
Pennsylvania	8	8	------	287	287	------	106	181	------	58.6
East North Central:										
Ohio	20	17	3	1,225	1,191	34	413	812	------	50.9
Indiana	17	15	2	2,095	1,978	117	703	1,392	------	50.5
Illinois	14	11	3	961	880	81	322	639	------	50.4
Michigan	4	4	------	379	379	------	153	226	------	67.7
Wisconsin	2	2	------	27	27	------	10	17	------	------
West North Central:										
Minnesota	2	2	------	120	120	------	47	73	------	------
Iowa	2	2	------	71	71	------	30	41	------	------
Missouri	3	2	1	175	128	47	46	129	------	35.7
Kansas	4	2	2	159	112	47	53	106	------	50.0
South Atlantic:										
Maryland	3	3	------	247	247	------	88	159	------	55.3
District of Columbia	1	1	------	31	31	------	9	22	------	------
Virginia	4	2	2	95	40	55	23	72	------	------
West Virginia	4	2	2	127	43	84	35	92	------	------
North Carolina	2	2	------	30	30	------	7	23	------	------
Florida	2	1	1	80	64	16	23	57	------	------
East South Central:										
Kentucky	8	3	5	436	199	237	152	284	------	53.5
Tennessee	1	1	------	48	48	------	12	36	------	------
West South Central:										
Arkansas	1	------	1	9	------	9	4	5	------	------
Texas	3	2	1	67	40	27	23	44	------	------
Mountain:										
Idaho	1	------	1	70	------	70	30	40	------	------
Wyoming	1	1	------	10	10	------	3	7	------	------
Colorado	2	1	1	48	15	33	18	30	------	------
New Mexico	1	1	------	55	55	------	24	31	------	------
Pacific:										
California	4	3	1	207	184	23	66	141	------	46.8

[1] Ratio not shown where number of females is less than 100.

Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: PENTECOSTAL ASSEMBLIES OF THE WORLD

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	126	7,850	750	6,428	672	10.4
New York	6	551	80	455	16	15.0
Pennsylvania	8	287	19	185	83	9.3
Ohio	20	1,225	109	913	203	10.7
Indiana	17	2,095	285	1,775	35	13.8
Illinois	14	961	54	717	190	7.0
Michigan	4	379	17	362	----------	4.5
Missouri	3	175	17	158	----------	9.7
Kansas	4	159	16	143	----------	10.1
Maryland	3	247	7	240	----------	2.8
Virginia	4	95	2	74	19	----------
West Virginia	4	127	2	125	----------	1.6
Kentucky	8	436	9	417	10	2.1
Texas	3	67	9	58	----------	----------
California	4	207	48	159	----------	23.2
Other States	24	839	76	647	116	10.5

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PENTECOSTAL ASSEMBLIES OF THE WORLD

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	126	67	60	$502,400	42	$166,885	10	$22,300	8	$4,530
Pennsylvania	8	3	3	26,500	2	4,700	-----	----------	-----	----------
Ohio	20	16	14	104,000	11	41,605	-----	(1)	-----	(1)
Indiana	17	14	12	131,100	8	42,445	-----	(1)	-----	(1)
Illinois	14	10	9	65,500	6	10,370	-----	(1)	-----	(1)
Missouri	3	3	3	18,500	2	5,500	-----	(1)	-----	(1)
Other States [2]	64	21	19	156,800	13	62,265	10	22,300	8	4,530

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in Ohio, Indiana, Illinois, and Missouri.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PENTECOSTAL ASSEMBLIES OF THE WORLD

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**126**	**114**	**$157,785**	**$133,452**	**$22,832**	**$1,501**	**99**	**660**	**4,550**
New York	6	6	6,020	5,224	796		3	17	157
Pennsylvania	8	8	4,536	3,517	733	286	7	34	207
Ohio	20	19	27,369	23,846	2,959	564	16	89	659
Indiana	17	17	46,429	38,999	7,430		17	146	1,343
Illinois	14	13	19,438	17,326	2,112		12	74	617
Michigan	4	4	5,859	4,991	868		4	23	166
Kansas	4	4	1,692	1,349	343		4	34	208
Maryland	3	3	8,343	7,692	651		3	22	133
West Virginia	4	4	2,097	1,124	322	651	4	14	139
Kentucky	8	8	7,595	6,605	990		5	26	183
Texas	3	3	2,610	2,400	210		2	10	65
California	4	3	3,233	2,834	399		2	5	41
Other States	31	22	22,564	17,545	5,019		20	106	632

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The denomination known as the Pentecostal Assemblies of the World traces its origin to the great revival that began at Jerusalem on the Day of Pentecost, A. D. 33, and has manifested itself in different countries and at various times since that date, especially in Great Britain, Canada, and the United States.

In our country a pentecostal revival appeared about the year 1901 in Kansas and moved southward to Texas, where it was known locally only, but finally reached Los Angeles, Calif., in 1906; from thence the influence of this movement spread widely, with new promise of a second coming of Christ. So great was the awakening that in a few years in nearly every town of any size there were witnesses to this pentecostal outpouring, and soon there began to appear, in different localities, places of worship wherein the gifts of the Spirit were manifested. These churches designated themselves by such names as The Apostolic Faith Assembly, Full Gospel Assembly or Mission, Assembly of God, etc., their common aim being to "earnestly contend for the faith which was once delivered to the saints" in the days of the apostles, taking the Bible as their creed, discipline, and charter.

A number of these churches later incorporated under the name of Pentecostal Assemblies of the World.

DOCTRINE

This denomination stresses belief in the inspiration of the Scriptures, as the only sufficient rule of faith and practice, and does not emphasize systematic theology. Membership in the church is obtained only by genuine repentance, water baptism in Jesus' name, and the baptism of the Holy Ghost as evidenced by speaking in other tongues as the Spirit gives utterance. They believe in divine healing for the body, the personal premillennial return of Christ, entire

[1] This statement was furnished by Elder G. T. Haywood, presiding bishop, Pentecostal Assemblies of the World, and approved by him in its present form.

sanctification, and final rewards for the righteous and judgment for those whose names are not written in the Book of Life. The gospel work should be supported by tithes and freewill offerings only; they should have no connection with labor unions or secret societies, since this is forbidden in the Bible. Although support and obedience to the law are inculcated, they hold that the Sixth Commandment forbids war and the bearing of arms.

The ordinances of the church are baptism, the Lord's Supper, and the washing of the feet of the saints.

ORGANIZATION

In organization this denomination resembles somewhat that of the Methodists. The highest deliberative body is the General Assembly, which meets annually. Its officers are a presiding bishop, secretary, assistant secretary, treasurer, and secretary-treasurer of foreign missions, a committee of 3 on evangelism, and a board of 24 district elders. The executive board is composed of the board of bishops, elected by a majority vote of the ministerial members of the assembly.

The local assembly is presided over by the district elder of that jurisdiction, and any question in dispute may be appealed by this body to the General Assembly. The local churches have pastors, elders, and deacons.

WORK

The activities of the church include work among all nations, in an effort to awaken all believers to the knowledge of the imminence of the Lord's coming and the necessity of preparation for the event. To further this spread of the apostolic gospel, missionaries have been stationed in many foreign fields.

PENTECOSTAL HOLINESS CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Pentecostal Holiness Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Pentecostal Holiness Church consists of those persons who have been enrolled in the local churches upon evidence of regeneration and belief in the doctrine of entire sanctification and the baptism of the Holy Spirit. The mode of water baptism is left to the candidate.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PENTECOSTAL HOLINESS CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	252	80	172	31.7	68.3
Members	8,096	3,533	4,563	43.6	56.4
Average per church	32	44	27		
Membership by sex:					
Male	2,518	1,052	1,466	41.8	58.2
Female	5,309	2,338	2,971	44.0	56.0
Sex not reported	269	143	126	53.2	46.8
Males per 100 females	47.4	45.0	49.3		
Membership by age:					
Under 13 years	182	75	107	41.2	58.8
13 years and over	7,196	3,052	4,144	42.4	57.6
Age not reported	718	406	312	56.5	43.5
Per cent under 13 years [3]	2.5	2.4	2.5		
Church edifices:					
Number	186	62	124	33.3	66.7
Value—Churches reporting	186	62	124	33.3	66.7
Amount reported	$498,246	$288,775	$209,471	58.0	42.0
Average per church	$2,679	$4,658	$1,689		
Debt—Churches reporting	54	27	27		
Amount reported	$47,166	$36,066	$11,100	76.5	23.5
Churches reporting "no debt" on church edifice	81	30	51		
Parsonages:					
Value—Churches reporting	27	12	15		
Amount reported	$56,800	$35,300	$21,500	62.1	37.9
Debt—Churches reporting	13	6	7		
Amount reported	$12,349	$8,857	$3,492	71.7	28.3
Churches reporting "no debt" on parsonage	11	4	7		
Expenditures during year:					
Churches reporting	241	79	162	32.8	67.2
Amount reported	$185,046	$108,493	$76,553	58.6	41.4
Current expenses and improvements	$128,425	$81,329	$47,096	63.3	36.7
Benevolences, missions, etc	$50,148	$23,871	$26,277	47.6	52.4
Not classified	$6,473	$3,293	$3,180	50.9	49.1
Average expenditure per church	$768	$1,373	$473		
Sunday schools:					
Churches reporting	202	71	131	35.1	64.9
Officers and teachers	1,331	551	780	41.4	58.6
Scholars	12,772	5,548	7,224	43.4	56.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 252 active Pentecostal Holiness churches, with 8,096 members. The classification of membership by sex was reported by 243 churches, and the classification by age was reported by 232 churches, including, however, only 68 which reported any members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916. Though organized considerably earlier, it was reported for the first time in 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: PENTECOSTAL HOLINESS CHURCH

ITEM	1926	1916
Churches (local organizations)	252	192
Increase over preceding census:		
Number	60	
Per cent	31.3	
Members	8,096	5,353
Increase over preceding census:		
Number	2,743	
Per cent	51.2	
Average membership per church	32	28
Church edifices:		
Number	186	154
Value—Churches reporting	186	149
Amount reported	$498,246	$478,077
Average per church	$2,679	$3,209
Debt—Churches reporting	54	43
Amount reported	$47,166	$13,689
Parsonages:		
Value—Churches reporting	27	7
Amount reported	$56,800	$4,825
Debt—Churches reporting	13	
Amount reported	$12,349	
Expenditures during year:		
Churches reporting	241	159
Amount reported	$185,046	$50,600
Current expenses and improvements	$128,425	$31,292
Benevolences, missions, etc	$50,148	$14,258
Not classified	$6,473	$5,050
Average expenditure per church	$768	$318
Sunday schools:		
Churches reporting	202	142
Officers and teachers	1,331	828
Scholars	12,772	7,315

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Pentecostal Holiness Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the last two censuses, 1916 and 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Pentecostal Holiness Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PENTECOSTAL HOLINESS CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	252	80	172	8,096	3,533	4,563	2,518	5,309	269	47.4
Middle Atlantic:										
New York	1	1	------	107	107	--------	42	65	-------	--------
Pennsylvania	3	3	------	132	132	--------	58	74	-------	--------
West North Central:										
Missouri	4	1	3	85	18	67	20	40	25	--------
Kansas	5	4	1	95	71	24	27	68	-------	--------
South Atlantic:										
Delaware	1	------	1	17	--------	17	7	10	-------	--------
Maryland	2	2	------	36	36	--------	13	23	-------	--------
District of Columbia	1	1	------	18	18	--------	4	14	-------	--------
Virginia	28	12	16	1,047	667	380	317	730	-------	43.4
West Virginia	13	3	10	468	134	334	127	341	-------	37.2
North Carolina	73	21	52	2,241	835	1,406	688	1,539	14	44.7
South Carolina	47	12	35	1,334	465	869	421	886	27	47.5
Georgia	16	4	12	327	111	216	114	213	-------	53.5
Florida	12	3	9	267	65	202	81	186	-------	43.5
East South Central:										
Tennessee	1	1	------	123	123	--------	39	84	-------	--------
Alabama	3	2	1	172	143	29	--------	--------	172	--------
Mississippi	2	------	2	27	--------	27	14	13	-------	--------
West South Central:										
Arkansas	1	1	------	12	12	--------	5	7	-------	--------
Oklahoma	37	9	28	1,573	596	977	537	1,005	31	53.4
Texas	2	------	2	15	--------	15	4	11	-------	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: PENTECOSTAL HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	252	192	8,096	5,353	182	7,196	718	2.5
Pennsylvania	3	--------	132	----------	6	126	--------	4.5
Missouri	4	5	85	86	--------	49	36	--------
Kansas	5	--------	95	----------	1	94	--------	--------
Virginia	28	13	1,047	466	34	860	153	3.8
West Virginia	13	3	468	114	18	450	--------	3.8
North Carolina	73	67	2,241	1,849	53	2,161	27	2.4
South Carolina	47	33	1,334	823	19	1,037	278	1.8
Georgia	16	32	327	847	13	293	21	4.2
Florida	12	14	267	449	1	266	--------	0.4
Alabama	3	4	172	201	--------	--------	172	--------
Oklahoma	37	16	1,573	385	28	1,514	31	1.8
Other States	11	5	355	133	9	346	--------	2.5

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PENTECOSTAL HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	252	186	186	$498,246	54	$47,166	27	$56,800	13	$12,349
Missouri	4	3	3	9,800	1	1,600	----	----	----	----
Virginia	28	22	22	66,400	10	6,055	----	(1)	----	----
West Virginia	13	12	12	35,344	6	1,423	----	(1)	----	----
North Carolina	73	62	62	121,197	15	5,792	10	21,100	6	6,400
South Carolina	47	41	41	106,047	6	6,191	----	(1)	----	----
Georgia	16	7	7	10,550	----	----	----	(1)	----	----
Florida	12	9	9	18,850	3	434	----	(1)	----	----
Oklahoma	37	22	22	57,450	8	13,301	10	14,600	5	3,649
Other States[2]	22	8	8	72,608	5	12,370	7	21,100	2	2,300

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in Virginia, West Virginia, South Carolina, Georgia, and Florida.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PENTECOSTAL HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	252	241	$185,046	$128,425	$50,148	$6,473	202	1,331	12,772
Pennsylvania	3	3	11,218	10,390	828	----	3	20	155
Missouri	4	3	1,534	1,214	320	----	3	14	95
Kansas	5	5	1,732	184	----	1,548	5	31	140
Virginia	28	28	23,615	15,892	6,414	1,309	25	189	1,911
West Virginia	13	13	11,178	7,730	3,448	----	13	84	1,001
North Carolina	73	69	53,486	36,380	15,882	1,224	58	377	4,283
South Carolina	47	47	23,527	13,771	8,982	774	40	252	2,245
Georgia	16	14	3,013	2,425	588	----	10	56	405
Florida	12	12	7,400	5,149	2,251	----	9	51	348
Alabama	3	3	4,802	2,509	2,293	----	3	20	174
Oklahoma	37	36	30,559	23,282	7,129	148	26	186	1,708
Other States	11	8	12,982	9,499	2,013	1,470	7	51	307

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Pentecostal Holiness Church was organized at Anderson, S. C., in August, 1898. Previous to that date, as a result of a revival that had swept over the Southern and Western States, a number of State associations had been formed, including persons who felt that their membership in the established churches

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Joseph H. King, general superintendent of the Pentecostal Holiness Church, and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: PENTECOSTAL HOLINESS CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**252**	**8,096**	**186**	**$498,246**	**54**	**$47,166**	**241**	**$185,046**	**202**	**12,772**
Alabama	4	227	------	(1)	------	------	4	5,721	4	264
Baltimore	15	397	9	39,400	8	7,258	15	10,160	14	698
East Oklahoma	12	536	8	14,000	3	774	11	9,206	9	572
Florida	13	274	9	18,850	3	434	13	7,441	10	373
Georgia	13	256	5	9,300	------	------	11	1,986	8	290
Kansas	6	107	------	(1)	------	(1)	6	1,974	6	166
Lower South Carolina	19	397	16	25,650	1	280	18	7,790	15	846
North Carolina	42	1,131	34	59,550	4	2,178	40	23,472	32	2,227
Oklahoma	21	875	11	39,750	4	12,300	19	18,297	12	905
Pennsylvania	4	239	------	(1)	------	(1)	4	15,518	4	222
Texas	6	177	3	3,700	1	227	6	2,874	5	230
Tri-States	7	235	5	16,800	2	1,965	5	6,519	4	185
Upper South Carolina	31	1,029	28	87,647	6	6,191	31	17,407	26	1,549
Virginia	15	665	13	42,450	4	1,917	15	14,034	14	1,262
West Virginia	13	468	12	35,344	6	1,423	13	11,178	13	1,001
Western North Carolina	31	1,083	27	57,197	9	3,214	30	31,529	26	1,982
Combinations [2]	------	------	6	48,608	3	9,005	------	------	------	------

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.
[2] The figures for value and debt represent data for churches in Kansas and Pennsylvania conferences.

of the Southern States could not continue to be satisfactory. These associations felt the need of a closer organization, and a general council was called which resulted in the organization of this church. Ten States were represented in the council, and a brief outline of the doctrines which characterized the revival movement was formulated, with rules and articles for the policy of the organization.

The church developed rapidly and at present has 16 annual conferences as against 3 when it was first organized. Its relation to other bodies is of a fraternal nature, but it is affiliated with those in other communions only to a limited extent on account of "the fervor of spirit manifest in worship." "Joyous demonstrations frequently characterize the services, and this is to some extent disagreeable to persons accustomed to a quiet form of worship."

The church is intensely alive to all questions of public morals, and it is uncompromisingly opposed to all forms of sin, inward and outward, making purity of heart and life the dominant feature of its purpose. It indorses political, civil, and religious liberty, and to this end is in hearty sympathy with the United States Government in its effort to preserve liberty as against the aggressions of Prussian militarism. It encourages unlimited loyalty to the President of the United States and his associates in all their efforts along this line.

On January 29, 1921, a number of ministers and churches withdrew from the Pentecostal Holiness Church and established the Congregational Holiness Church.

DOCTRINE

The system of doctrine adopted by the church, so far as it has been definitely formulated, may be said to be almost the same as that of Methodism. The body of theology as set forth in the standards of Methodist churches has been

accepted by the General Conference with some additions. It is thus a modified Arminian theology. In addition, it accepts the premillennial teaching concerning the return of the Lord, for which it looks at any day, not as an event in time, but as the advent of a person. In the atonement made by Christ, it believes that provision was made for the healing of the body, but it does not antagonize the practice of medicine as something essentially evil, emphasizing the claim that there is a more excellent way. Physicians are employed and simple remedies used by many of the people, as occasion may require. Two sacraments, baptism and the Lord's Supper, are recognized. Only those are received to membership in the church who have been consciously regenerated. They must give evidence of the fact that they are "pressing on to the complete cleansing of heart and soul from all remaining sin, and to the real Baptism of the Holy Spirit."

ORGANIZATION

The polity of the church in general accords with that of the Methodist Episcopal Church, though the local church has a large share of self-government, and in some respects the congregational system is in vogue. The organization of the church includes quarterly conferences, annual conferences, and a General Conference. The annual conferences embrace in certain instances part of a State, and in others, parts of several States; and all licensed and ordained ministers in that territory are members of this conference. It meets once a year, and at its session the character of each member is examined; if found acceptable, he receives his appointment for another year. The officers of this conference are superintendent, assistant superintendent, secretary, and treasurer.

The General Conference is the national body and meets every four years. It is composed of delegates from the annual conferences, and its chief function is to make laws for the government of the church. It elects a general superintendent who holds office for the four years and whose chief duty is to preside over the sessions of the annual conferences. A general secretary and general treasurer are elected by the conference, also a general board which has oversight of the missionary and educational work of the church. No one can be ordained to the ministry of the gospel until he has been licensed to preach and has served two years in the itinerant service.

The mode of worship in the church is informal rather than ritualistic. Freedom of the spirit is encouraged and enjoyed by all so far as "consistent with sobriety."

WORK

The missionary work of the church is in charge of the General Board appointed by the General Conference, consisting of the general officers of the church and six other persons appointed for that purpose.

The discipline provides that each Sunday school shall be organized into a missionary society for the purpose of disseminating information concerning the various fields of the world and for raising funds for the needs of the work in these fields. These societies have been organized throughout the church, and the work done in the interest of missions at home and in foreign lands is constantly increasing. Each year witnesses a greater increase of funds for missionary activities on all lines.

The discipline also provides that each local church may employ one or more evangelists to conduct revival services in the territory adjacent to it, and some of the churches are taking up this form of work. In this way new places are opened, where regular services are held under the auspices of the churches which employ the evangelists, and in places where the situation demands it, new churches are organized and come under the jurisdiction of the annual conference.

The foreign missionary work is limited to three fields—South Africa, South China, and India. The headquarters of the work in Africa are at Johannesburg, where property has been purchased and a mission home established. Another home has been erected at Krugersdorp, and a mission station has been established there. The headquarters of the mission work in South China are at Hong Kong. At this place a school is maintained for the training of boys and girls. The headquarters of the work in India are at Jasidah Junction, Bihor District, United Provinces, and a large up-to-date home has been purchased at that place.

The church has two educational institutions—one at Franklin Springs, Ga., and the other at Kingfisher, Okla. At the former place there is the Franklin Springs Institute, and at the latter, Kings College.

PILGRIM HOLINESS CHURCH

(FORMERLY INTERNATIONAL APOSTOLIC HOLINESS CHURCH)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Pilgrim Holiness Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Members are enrolled in the Pilgrim Holiness Church upon evidence of regeneration and belief in the doctrine of entire sanctification. The mode of baptism is left wholly to individual option.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PILGRIM HOLINESS CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	441	166	275	37.6	62.4
Members	15,040	8,189	6,851	54.4	45.6
Average per church	34	49	25		
Membership by sex:					
Male	5,414	2,965	2,449	54.8	45.2
Female	9,226	4,932	4,294	53.5	46.5
Sex not reported	400	292	108	73.0	27.0
Males per 100 females	58.7	60.1	57.0		
Membership by age:					
Under 13 years	523	291	232	55.6	44.4
13 years and over	12,717	6,713	6,004	52.8	47.2
Age not reported	1,800	1,185	615	65.8	34.2
Per cent under 13 years [3]	4.0	4.2	3.7		
Church edifices:					
Number	380	148	232	38.9	61.1
Value—Churches reporting	356	137	219	38.5	61.5
Amount reported	$1,416,519	$937,327	$479,192	66.2	33.8
Average per church	$3,979	$6,842	$2,188		
Debt—Churches reporting	161	88	73	54.7	45.3
Amount reported	$266,215	$204,165	$62,050	76.7	23.3
Churches reporting "no debt" on church edifice	151	42	109	28.0	72.0
Parsonages:					
Value—Churches reporting	108	48	60	44.4	55.6
Amount reported	$301,128	$195,800	$105,328	65.0	35.0
Debt—Churches reporting	68	36	32		
Amount reported	$90,911	$67,058	$23,853	73.8	26.2
Churches reporting "no debt" on parsonage	28	8	20		
Expenditures during year:					
Churches reporting	415	158	257	38.1	61.9
Amount reported	$572,164	$345,741	$226,423	60.4	39.6
Current expenses and improvements	$415,368	$250,055	$165,313	60.2	39.8
Benevolences, missions, etc	$132,351	$78,554	$53,797	59.4	40.6
Not classified	$24,445	$17,132	$7,313	70.1	29.9
Average expenditure per church	$1,379	$2,188	$881		
Sunday schools:					
Churches reporting	388	150	238	38.7	61.3
Officers and teachers	2,964	1,357	1,607	45.8	54.2
Scholars	23,467	12,203	11,264	52.0	48.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given herewith for the year 1926 represent 441 active Pilgrim Holiness churches, with 15,040 members. The classification of membership by sex was reported by 432 churches, and the classification by age was reported by 377 churches, including 134 which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Pilgrim Holiness Church for the censuses of 1926, 1916, and 1906. Several small groups of churches, not reported at any of the preceding censuses of religious bodies, have been consolidated with this denomination at various dates since 1916. This fact probably accounts in part for the considerable increase in all the items reported.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: PILGRIM HOLINESS CHURCH

ITEM	1926	1916	1906
Churches (local organizations)	441	169	74
Increase over preceding census:			
Number	272	95	----
Per cent	160.9	(1)	----
Members	15,040	5,276	2,774
Increase over preceding census:			
Number	9,764	2,502	----
Per cent	185.1	90.2	----
Average membership per church	34	31	37
Church edifices:			
Number	380	116	44
Value—Churches reporting	356	116	44
Amount reported	$1,416,519	$200,468	$80,150
Average per church	$3,979	$1,728	$1,822
Debt—Churches reporting	161	43	23
Amount reported	$266,215	$33,463	$13,246
Parsonages:			
Value—Churches reporting	108	10	10
Amount reported	$301,128	$9,900	$7,125
Debt—Churches reporting	68	----	----
Amount reported	$90,911	----	----
Expenditures during year:			
Churches reporting	415	156	----
Amount reported	$572,164	$73,639	----
Current expenses and improvements	$415,368	$55,165	----
Benevolences, missions, etc	$132,351	$17,899	----
Not classified	$24,445	$575	----
Average expenditure per church	$1,379	$472	----
Sunday schools:			
Churches reporting	388	145	66
Officers and teachers	2,964	1,052	503
Scholars	23,467	7,923	3,276

(1) Per cent not shown, base being less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Pilgrim Holiness Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PILGRIM HOLINESS CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**441**	**166**	**275**	**15,040**	**8,189**	**6,851**	**5,414**	**9,226**	**400**	**58.7**
Middle Atlantic:										
New York	19	7	12	486	269	217	178	308	-------	57.8
New Jersey	3	2	1	68	36	32	20	48	-------	-------
Pennsylvania	32	13	19	907	514	393	305	540	62	56.5
East North Central:										
Ohio	56	23	33	1,941	1,232	709	675	1,206	60	56.0
Indiana	91	44	47	3,653	2,248	1,405	1,319	2,281	53	57.8
Illinois	16	8	8	348	164	184	114	234	-------	48.7
Michigan	32	14	18	1,265	841	424	502	721	42	69.6
West North Central:										
Missouri	5	2	3	139	89	50	49	90	-------	-------
Nebraska	11	-------	11	252	-------	252	99	153	-------	64.7
Kansas	20	6	14	602	255	347	221	381	-------	58.0
South Atlantic:										
Delaware	5	2	3	308	81	227	122	186	-------	65.6
Maryland	14	3	11	455	86	369	178	277	-------	64.3
Virginia	16	4	12	459	188	271	143	286	30	50.0
West Virginia	10	5	5	422	282	140	87	182	153	47.8
North Carolina	41	13	28	1,570	827	743	581	989	-------	58.7
East South Central:										
Kentucky	31	6	25	954	312	642	347	607	-------	57.2
West South Central:										
Oklahoma	4	1	3	103	16	87	44	59	-------	-------
Mountain:										
Idaho	5	1	4	93	36	57	32	61	-------	-------
Wyoming	1	-------	1	15	-------	15	8	7	-------	-------
Colorado	18	6	12	384	221	163	138	246	-------	56.1
Arizona	1	1	-------	12	12	-------	5	7	-------	-------
Pacific:										
Washington	1	-------	1	9	-------	9	5	4	-------	-------
Oregon	1	1	-------	26	26	-------	9	17	-------	-------
California	8	4	4	569	454	115	233	336	-------	69.3

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The International Apostolic Holiness Union was organized in 1897, at Cincinnati, Ohio, in the home of the Rev. Martin W. Knapp. Rev. Seth C. Rees was the first general superintendent, and Rev. Mr. Knapp was the first general secretary. Rev. Mr. Knapp had previously been a minister of the Methodist Episcopal Church but withdrew from that denomination because of his belief that there was need for more earnest efforts than that church was making for the spread of a "full Gospel" through all the world. The Methodist Church, in his view, was no longer completely Wesleyan in teaching or practice, and the Holiness movement in America was becoming theoretical and manifesting a growing tendency to rule out of camp meetings, conventions, and work generally such doctrines as the healing of the sick, the premillennial coming of Christ, and the evangelization of the world.

[1] This statement, which is, in part, the same as that published in the Report on Religious Bodies, 1916, was revised by Rev. W. C. Stone, general secretary, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PILGRIM HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**441**	**169**	**74**	**15,040**	**5,276**	**2,774**	**523**	**12,717**	**1,800**	**4.0**
New York	19	1	------	486	35	--------	3	454	29	0.7
New Jersey	3	------	1	68	--------	20	------	32	36	------
Pennsylvania	32	13	3	907	385	164	7	787	113	0.9
Ohio	56	21	8	1,941	750	412	60	1,806	75	3.2
Indiana	91	21	11	3,653	539	370	203	2,666	784	7.1
Illinois	16	------	------	348	--------	--------	17	303	28	5.3
Michigan	32	16	16	1,265	619	518	40	1,033	192	3.7
Iowa	------	------	3	--------	--------	55	------	--------	--------	------
Missouri	5	------	------	139	--------	--------	7	77	55	------
Nebraska	11	------	------	252	--------	--------	3	249	--------	1.2
Kansas	20	6	2	602	105	51	33	558	11	5.6
Delaware	5	1	1	308	30	168	13	295	------	4.2
Maryland	14	11	10	455	440	406	10	367	78	2.7
Virginia	16	9	------	459	301	--------	7	439	13	1.6
West Virginia	10	8	3	422	368	82	3	237	182	1.3
North Carolina	41	36	9	1,570	1,010	339	39	1,453	78	2.6
Kentucky	31	15	5	954	463	142	25	826	103	2.9
Oklahoma	4	3	1	103	63	7	7	96	------	6.8
Idaho	5	5	------	93	100	--------	3	78	12	------
Colorado	18	------	------	384	--------	--------	22	351	11	5.9
California	8	------	------	569	--------	--------	15	554	------	2.6
Other States	4	3	1	62	68	40	6	56	------	------

[1] Based on membership with age classification reported; not shown where base is less than 100.

While not more than a dozen persons were identified with Mr. Knapp in the initial organization, many were waiting for some such definite action, and the membership of the Union increased rapidly. The word "apostolic" as used by them simply implies a desire to approach as nearly as possible to apostolic practices, methods, power, and success. Between 1906 and 1916 the form of organization was changed considerably, and the term "church" was substituted for "union"; and since 1916, several smaller bodies with similar views have been admitted, without, however, affecting the general type or purpose of the denomination.

In 1919 the Holiness Christian Church united with the International Apostolic Holiness Church, and the name was changed to International Holiness Church.

In 1922 the Pentecostal Rescue Mission, consisting of congregations located chiefly in the State of New York, united with the International Holiness Church, becoming the New York District. At the General Assembly of the International Holiness Church in 1922 the Pilgrim Church, with churches located largely in California, united with the International Holiness Church, and the name Pilgrim Holiness Church was chosen for the combined bodies. In 1924 a small number of congregations known as the Pentecostal Brethren in Christ united with the Pilgrim Holiness Church and became a part of the Ohio District. In 1925 the Peoples Mission Church, with churches and missions in Colorado and other surrounding States, united with the Pilgrim Holiness Church, becoming known as the Rocky Mountain District.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PILGRIM HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	441	380	356	$1,416,519	161	$266,215	108	$301,128	68	$90,911
New York	19	18	17	100,710	10	20,220	10	40,940	8	7,664
New Jersey	3	3	3	24,500	3	6,900	[1]	[1]	[1]	[1]
Pennsylvania	32	26	26	105,920	11	27,186	12	43,480	10	17,245
Ohio	56	44	41	162,160	18	36,724	6	11,400	4	3,980
Indiana	91	79	74	236,210	29	41,558	18	32,420	11	11,545
Illinois	16	14	13	28,800	8	6,234	4	6,700	2	2,875
Michigan	32	31	28	133,327	17	28,261	13	44,000	9	17,304
Missouri	5	4	4	8,000	3	5,555	[1]	[1]	[1]	[1]
Nebraska	11	8	8	17,000	5	2,345	[1]	[1]	[1]	[1]
Kansas	20	15	15	36,153	7	8,148	8	10,500	2	1,262
Delaware	5	5	5	30,500	2	6,600	[1]	[1]	[1]	[1]
Maryland	14	14	14	31,400	6	4,416	4	9,500	2	1,375
Virginia	16	16	14	49,700	5	16,010	4	13,250	2	5,500
West Virginia	10	10	9	116,000	4	8,498	[1]	[1]	[1]	[1]
North Carolina	41	42	38	162,600	10	10,994	7	20,000	2	275
Kentucky	31	28	25	78,102	12	14,661	5	14,450	5	6,105
Idaho	5	4	4	6,100			[1]	[1]	[1]	[1]
Colorado	18	7	7	27,387	7	6,505	[1]	[1]	[1]	[1]
California	8	8	8	54,700	3	13,500	4	13,050	2	2,756
Other States [2]	8	4	3	7,250	1	1,900	13	41,438	9	13,625

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 12 churches in New Jersey, Missouri, Nebraska, Delaware, West Virginia, Idaho, and Colorado.

DOCTRINE

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick through faith in Christ, the premillennial return of Christ, and the evangelization of the world as a step in hastening the coming of the Lord. All persons desiring to become members are first brought before the advisory board of the local church to ascertain whether they are in full harmony with the church manual as regards doctrine and practice. On acceptance by the board, the applicant is questioned in the presence of the church in a public meeting as to the renunciation of all worldliness; the possession of a clear witness of the Spirit to the experience of regeneration; and belief in the doctrine of entire sanctification as a second, definite, instantaneous work of grace subsequent to regeneration. The covenant is then read and entered into and the candidate given the right hand of fellowship.

The articles of faith emphasize also belief in the Trinity and faith in the Holy Scriptures as divinely and supernaturally inspired, infallibly true as originally given, and as the only divinely authorized rule of faith and practice.

The Lord's Supper, to which admission is general, is observed as often as the local congregation deems proper. The mode of baptism is left wholly to individual option.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PILGRIM HOLINESS CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**441**	**415**	**$572,164**	**$415,368**	**$132,351**	**$24,445**	**388**	**2,964**	**23,467**
New York	19	19	37,879	28,489	9,390		17	104	542
Pennsylvania	32	31	67,829	46,030	18,513	3,286	29	262	1,720
Ohio	56	50	56,832	42,900	10,357	3,575	53	391	2,670
Indiana	91	86	100,085	76,259	17,420	6,406	76	617	4,818
Illinois	16	14	11,359	9,420	1,939		11	75	514
Michigan	32	31	55,063	38,416	14,133	2,514	29	246	1,939
Missouri	5	5	3,564	902	162	2,500	5	33	233
Nebraska	11	11	14,609	12,326	2,283		10	71	464
Kansas	20	19	23,176	19,743	3,433		17	132	761
Delaware	5	5	17,057	15,575	1,482		5	46	428
Maryland	14	14	15,812	13,341	2,471		13	101	625
Virginia	16	16	22,849	14,088	8,481	280	14	105	861
West Virginia	10	10	20,230	9,812	7,780	2,638	10	91	1,126
North Carolina	41	36	40,521	27,047	11,528	1,946	35	233	2,995
Kentucky	31	28	34,011	25,415	7,296	1,300	29	201	1,959
Oklahoma	4	3	2,811	1,377	1,434		4	32	240
Idaho	5	5	3,574	2,733	841		4	22	168
Colorado	18	18	10,868	9,178	1,690		13	89	608
California	8	8	22,820	13,013	9,807		7	80	613
Other States	7	6	11,215	9,304	1,911		7	33	183

ORGANIZATION

The form of organization included, at first, both unions and churches, the former being local bands where the number of members did not seem to warrant the organization of a regular church. With the growth of the denomination this was changed, and by vote of the General Assembly it was decided to organize churches only. The unions were accordingly notified, and they accepted the action and changed their form of organization. The government is a combination of the Episcopal and Congregational forms. The local church elects a clerk, a treasurer, and not more than five elders and five deacons. If there is not a sufficient number of men competent to hold the office of deacon, women may be elected thereto and are known as deaconesses. The above officers, with the pastor, assistant pastor, and Sunday-school superintendent, are the governing officers of the local church and constitute the advisory board.

There is a State or district organization which meets annually, whose membership is composed of lay delegates from the local churches and all the ordained or licensed ministers and deaconesses. This organization elects a district council of not less than seven persons, which consists of the district superintendent, an assistant district superintendent, a district secretary, a district treasurer, and three additional members. This council has oversight of the churches and ministers within the district.

There is also a General Assembly composed of all general officers, members of the General Council and general boards, the superintendents, assistant superintendents, and secretaries of the districts, and a ministerial delegation and a lay delegation selected at the district assemblies. The General Assembly meets quadrennially and elects three general superintendents, two for the home and

one for the foreign field; two assistant general superintendents, one for the home and one for the foreign field; a general secretary; a general treasurer; and two additional members who, together with the above-named officers, constitute the General Council, to which all disputed questions of government and discipline can be referred for settlement. But from its decisions appeal may be made to the General Assembly. The General Assembly also elects boards of education, publication, home and foreign missions, etc.

Ministers are ordained by a council of five or more ministers called for that purpose. Each candidate must have been licensed at least two years and must be recommended by some local church. The churches choose their own pastors, calling them by vote of their membership upon nomination of their advisory boards, and the pastor continues to serve the church so long as the relation is mutually agreeable. Pastors are supported by freewill offerings or given a stipulated amount as decided upon by the church. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments, and care for the poor. Deaconesses may be ordained for special missionary work, and women are admitted to the ministry on equality with men.

Camp meetings under the charge of the State and local organizations are held annually, during the summer season in the North and during the winter season in the South.

WORK

The missionary work of the church is carried on through the missionary boards. The Foreign Missionary Board employed, at last report, 60 missionaries and 160 native workers and has stations in Africa (3 districts), India (2 districts), West Indies (3 districts), and Jamaica, South America, Central America, Mexico, and Alaska (each 1 district); 3,660 members are reported in these fields. Missionaries are also supported in Japan, Chosen, and China under the supervision of the Oriental Missionary Society.

Home missionary work is carried on in the mountains of West Virginia, Kentucky, North Carolina, Tennessee, in the Rocky Mountains, and in other neglected sections.

The educational work in this country includes three colleges, four Bible schools, and several schools of lesser grade.

Two rescue homes, one orphanage, and one old people's home are maintained.

POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Polish National Catholic Church of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership consists of those persons who have joined the church, assenting to the doctrine as contained in its "Profession of Faith."

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rura
Churches (local organizations)	91	77	14		
Members	61,574	57,925	3,649	94.1	5.9
Average per church	677	752	261		
Membership by sex:					
Male	27,985	26,294	1,691	94.0	6.0
Female	28,589	26,631	1,958	93.2	6.8
Sex not reported	5,000	5,000		100.0	
Males per 100 females	97.9	98.7	86.4		
Membership by age:					
Under 13 years	16,151	15,233	918	94.3	5.7
13 years and over	35,950	33,219	2,731	92.4	7.6
Age not reported	9,473	9,473		100.0	
Per cent under 13 years [3]	31.0	31.4	25.2		
Church edifices:					
Number	107	93	14	86.9	13.1
Value—Churches reporting	84	71	13		
Amount reported	$3,365,600	$3,272,500	$93,100	97.2	2.8
Average per church	$40,067	$46,092	$7,162		
Debt—Churches reporting	72	62	10		
Amount reported	$1,047,733	$1,013,983	$33,750	96.8	3.2
Churches reporting "no debt" on church edifice	12	9	3		
Parsonages:					
Value—Churches reporting	61	57	4		
Amount reported	$510,750	$495,250	$15,500	97.0	3.0
Debt—Churches reporting	30	28	2		
Amount reported	$91,683	$90,183	$1,500	98.4	1.6
Churches reporting "no debt" on parsonage	30	28	2		
Expenditures during year:					
Churches reporting	87	74	13		
Amount reported	$485,698	$458,313	$27,385	94.4	5.6
Current expenses and improvements	$440,107	$414,717	$25,390	94.2	5.8
Benevolences, missions, etc	$45,591	$43,596	$1,995	95.6	4.4
Average expenditure per church	$5,583	$6,193	$2,107		
Sunday schools:					
Churches reporting	74	64	10		
Officers and teachers	116	105	11	90.5	9.5
Scholars	6,401	5,905	496	92.3	7.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 91 active organizations of the Polish National Catholic Church of America, with 61,574 members. The classification of membership by sex was reported by 90 churches and the classification by age was reported by 88 churches, all but one of which reported members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

ITEM	1926	1916	1906
Churches (local organizations)	91	34	24
Increase over preceding census:			
Number	57	10	
Per cent [1]			
Members	61,574	28,245	15,473
Increase over preceding census:			
Number	33,329	12,772	
Per cent	118.0	82.5	
Average membership per church	677	831	645
Church edifices:			
Number	107	37	27
Value—Churches reporting	84	33	24
Amount reported	$3,365,600	$929,636	$494,700
Average per church	$40,067	$28,171	$20,613
Debt—Churches reporting	72	32	23
Amount reported	$1,047,733	$315,106	$216,960
Parsonages:			
Value—Churches reporting	61	21	14
Amount reported	$510,750	$175,164	$74,000
Debt—Churches reporting	30		
Amount reported	$91,683		
Expenditures during year:			
Churches reporting	87	32	
Amount reported	$485,698	$149,839	
Current expenses and improvements	$440,107	$114,150	
Benevolences, missions, etc	$45,591	$28,689	
Not classified		$7,000	
Average expenditure per church	$5,583	$4,682	
Sunday schools:			
Churches reporting	74	27	20
Officers and teachers	116	40	26
Scholars	6,401	2,927	1,289

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Polish National Catholic Church of America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited, to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**91**	**77**	**14**	**61,574**	**57,925**	**3,649**	**27,985**	**28,589**	**5,000**	**97.9**
New England:										
Massachusetts	9	9	------	6,581	6,581	--------	3,381	3,200	-------	105.7
Rhode Island	3	3	------	1,968	1,968	--------	853	1,115	-------	76.5
Connecticut	6	5	1	2,753	2,488	265	1,370	1,383	-------	99.1
Middle Atlantic:										
New York	10	9	1	9,706	8,956	750	2,245	2,461	5,000	91.2
New Jersey	5	4	1	2,583	2,283	300	1,271	1,312	-------	96.9
Pennsylvania	29	26	3	20,329	19,733	596	10,107	10,222	-------	98.9
East North Central:										
Ohio	2	2	------	2,082	2,082	--------	1,074	1,008	-------	106.5
Indiana	2	2	------	1,516	1,516	--------	707	809	-------	87.4
Illinois	6	6	------	5,293	5,293	--------	2,513	2,780	-------	90.4
Michigan	5	3	2	4,500	3,950	550	2,488	2,012	-------	123.7
Wisconsin	7	4	3	2,379	1,564	815	1,124	1,255	-------	89.6
West North Central:										
Minnesota	4	2	2	1,147	847	300	496	651	-------	76.2
Missouri	1	1	------	99	99	--------	48	51	-------	--------
South Atlantic:										
Maryland	1	1	------	565	565	--------	255	310	-------	82.3
West South Central:										
Texas	1	------	1	73	----------	73	53	20	-------	--------

(1) Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 (1)
United States	**91**	**34**	**24**	**61,574**	**28,245**	**15,473**	**16,151**	**35,950**	**9,473**	**31.0**
Massachusetts	9	4	5	6,581	1,334	2,141	1,840	4,741	-------	28.0
Rhode Island	3	------	------	1,968	--------	--------	756	1,034	178	42.2
Connecticut	6	2	1	2,753	1,020	300	953	1,800	-------	34.6
New York	10	3	1	9,706	8,360	3,500	1,964	2,742	5,000	41.7
New Jersey	5	4	3	2,583	1,680	800	635	1,948	-------	24.6
Pennsylvania	29	8	7	20,329	7,046	3,505	6,032	10,002	4,295	37.6
Indiana	2	4	1	1,516	1,904	450	359	1,157	-------	23.7
Illinois	6	2	3	5,293	3,377	2,545	1,094	4,199	-------	20.7
Michigan	5	1	------	4,500	150	--------	934	3,566	-------	20.8
Wisconsin	7	2	1	2,379	1,498	100	653	1,726	-------	27.4
Minnesota	4	3	1	1,147	1,170	1,000	297	850	-------	25.9
Other States	5	2	1	2,819	706	1,132	634	2,185	-------	22.5

(1) Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**91**	**107**	**84**	**$3,365,600**	**72**	**$1,047,733**	**61**	**$510,750**	**30**	**$91,683**
Massachusetts	9	9	7	229,000	6	54,600	8	52,000	2	1,500
Connecticut	6	5	5	103,000	5	18,467	5	30,000	3	5,933
New York	10	12	10	686,000	9	193,480	7	83,500	5	18,500
New Jersey	5	7	5	135,500	5	53,568	3	13,000	1	1,500
Pennsylvania	29	35	28	1,078,000	25	452,050	20	174,500	9	24,500
Illinois	6	5	5	230,000	2	16,268	-----	(1)	-----	-----
Michigan	5	7	5	176,000	4	61,500	-----	(1)	-----	(1)
Wisconsin	7	9	7	175,600	7	49,800	4	25,500	3	7,200
Minnesota	4	4	4	123,500	1	27,000	3	17,500	1	4,300
Other States[2]	10	14	8	429,000	8	121,000	11	114,750	6	28,250

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 3 churches in Illinois and Michigan.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: POLISH NATIONAL CATHOLIC CHURCH OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**91**	**87**	**$485,698**	**$440,107**	**$45,591**	**74**	**116**	**6,401**
Massachusetts	9	7	36,059	34,033	2,026	7	14	969
Rhode Island	3	3	13,302	10,065	3,237	3	3	250
Connecticut	6	6	27,712	24,510	3,202	5	5	422
New York	10	10	51,634	47,777	3,857	10	15	975
New Jersey	5	5	23,982	22,372	1,610	5	5	266
Pennsylvania	29	27	183,028	166,032	16,996	22	32	1,658
Illinois	6	6	41,772	37,272	4,500	6	7	544
Michigan	5	5	20,195	17,350	2,845	5	22	540
Wisconsin	7	7	31,405	28,227	3,178	4	6	339
Minnesota	4	4	12,427	11,819	608	3	3	235
Other States	7	7	44,182	40,650	3,532	4	4	203

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

With the increasing immigration from Poland and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical authorities and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the "absolute religious, political, and social

[1] This statement was furnished by the Right Rev. Francis Hodur, administrative bishop, Polish National Catholic Church, Scranton, Pa., and approved by him in its present form.

power over the parishioners," given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed, at times, into riots. In Buffalo, N. Y., a popular Polish priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own, and declared itself absolutely independent of the former ecclesiastical leaders.

In Chicago, Ill., there was a revolt against the Polish Order of Resurrectionists, and especially against a certain Polish priest; and in Cleveland, Ohio, in Scranton and Shamokin, Pa., and elsewhere, similar troubles occurred.

A convention of independent congregations was held at Scranton in September, 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in five States. As a result, these churches in northeastern Pennsylvania, together with others in Massachusetts, Connecticut, New Jersey, and Maryland, combined to form the Polish National Church, the Rev. Francis Hodur being elected as its head, with the title of bishop. He was subsequently consecrated by the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered to be translated into the Polish language. Resolutions were adopted expressing a desire for fraternal and sympathetic cooperation with other Christian churches, and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ.

At this meeting, also, the following fundamental principles were adopted:

The administrative power is centralized in the bishop and in the grand council, the latter being composed of 3 clerical and 3 lay members, who are elected at each regular session of the synod.

The church properties are to be owned and controlled by the people under jurisdiction of the bishop and clergy.

A theological seminary shall be founded, under the bishop's administration.

The official publication of the church shall be Straz, edited weekly in Scranton, Pa.

Every member of the church shall pay yearly $1.50 for the seminary, church publications, and administration expenses.

This convention, or synod, was the first gathering of its kind held by Polish people since the Reformation movement in Poland was crushed in the seventeenth century. At a special session of the synod, held in Scranton two years later, the various church charters were unified, the church constitution was amended, and two new feasts were instituted, the Feast of Brotherly Love and Union of the Polish People in America, to be observed on the second Sunday in September of each year, and the Feast of the Poor Shepherds, to be observed on the first Sunday after Christmas. At the following synod three more feasts were added: The Feast of the Institution of the Polish National Church, to be observed on the second Sunday in March; the Feast of the Memory of the Martyrs of the Polish Nation, to be observed on the second Sunday in May; and the Feast of the Christian Family, to be observed on the second Sunday in October, of each year. There were also instituted, at the last provincial synod, held at Scranton, Pa., so-called memorial days for Peter Waldo, John Huss, Hieronim Savanarola, Adam Mickiewicz, Julius Slowacki, and A. Towianski.

At the second plenary synod, held in Scranton, in 1906, the hearing of the Word of God as preached by the church was declared to be a sacrament. At the convention of the third plenary synod, held in Chicago, Ill., in 1914, the question

of the celibacy of the clergy was discussed, but action in the matter was postponed until 1921, at the meeting of the synod in Scranton, Pa., when, after long debate, the rule of celibacy was abrogated and marriage of the clergy was allowed, but only with the knowledge and permission of the bishop and lay members of the respective congregations. At this convention other important affairs were discussed, as follows: The financial affairs of the church in the United States and in Poland; the mission in Poland; the division of the church into three dioceses, that is, Central, Eastern, and Western, with their respective sees in Scranton, Pa., Chicopee, Mass., and Chicago, Ill.; the election of two bishops, one for Poland and one for the Lithuanian people in the United States. General and plenary synods were ordered to be held every 10 years, and in case of urgency, a provincial synod of the diocese.

The church grew rapidly; the constitution was amended and generally adopted by the provincial synod in convention at Scranton, April 25, 1928, and its provisions, together with the creed, ceremonies, and symbols of the Polish National Catholic Church of America, were accepted by the church in Poland, at its first plenary synod in Warsaw, in June of the same year. The Right Rev. Leo Grochowski, bishop of Chicago, was elected as bishop of Poland, where at present 38 congregations have been founded, and a theological seminary built accommodating a number of students, ordained for the priesthood by Bishop Hodur. Meanwhile, the Rev. L. Faron was established as the general administrator of the church.

In the United States, various Slavic and Italian congregations were organized and united with the Polish National Catholic Church. The Lithuanian congregations, formerly under the jurisdiction of Bishop Hodur, were given a bishop of their own, John Gritenas, who was consecrated with three others in Scranton, in 1924. One or two churches in Chicago, together with churches in Indiana and Wisconsin, and several in the East, organized an independent diocese known as the Polish Independent Catholic Church, but after the death of their bishop, Anton Kozlowski, all of the independent churches united with the Polish National Catholic Church.

In interdenominational relations the Polish National Catholic Church has always maintained friendly relations with other Christian churches in the United States and also in Europe; and it has always upheld the rights of women in the administrative affairs of the church.

DOCTRINE

The doctrine of the Polish National Catholic Church of America is based upon the Bible, and especially upon the New Testament, as expounded by the Apostles and the first four Ecumenical Councils, by the Niceno-Constantinople Creed, and as further interpreted by the synod of the church. A general formula of doctrine is presented in the "Profession of Faith," to which assent must be given by those who join the church. The Polish National Catholic Church recognizes three orders in the ministry, namely, bishops, priests, and deacons.

The church rejects the doctrine of the infallibility of the Pope in matters of faith and morals, and believes that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience.

It believes that "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree"; that "faith is helpful to man toward his salvation, though not absolutely necessary," which is especially true of "blind faith." Good deeds, however, it holds "bring us nearer to God, and to His Mediator, Jesus Christ, and make us worthy of being His followers and brothers, and of being children of the Heavenly Father." It rejects the doctrine of eternal

punishment and believes that "even sinful man, after undergoing an intrinsic metamorphosis through contrition, penance, and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection in the essence of man, and as mankind progresses in this knowledge of the causes of life and the nature of God, and comes nearer and nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

ORGANIZATION

The constitution vests the highest authority of the church in the synod. This convenes in regular session every 10 years, although a special session may be called at the request of one-third of the members of the church at any time when the bishop deems it necessary.

The administrative power is centralized in the bishop and the grand council, which is composed of three clerical and three lay members, who are elected at each regular session of the synod.

The presiding bishop, Francis Hodur, as the head and organizer of the Polish National Catholic Church, has general jurisdiction over the church in the United States and also in Poland.

Diocesan bishops are elected by the clergy and lay members of the synod. Rectors of parishes are appointed by the bishop of the diocese.

Each congregation is governed by a board of trustees, elected by the members and working in harmony with the priests assigned to it.

The method of the incorporation of various parishes varies with the laws of the different States, but must be within the law of the Polish National Catholic Church. The church has organized the following departments: Mission and Church Extension in the United States and Poland, Religious Education, Christian Social Service, Finance, Publicity, and Schools.

WORK

The church maintains, through its regular contributions, two theological seminaries—one, Savanarola Seminary, located in Scranton, Pa., and the other at Cracow, Poland.

The principal church organ is a weekly published at Scranton, Pa., called "Straz" (Guard), and there is also a biweekly, Rula Boza (God's Field). Palska Odrodzona (New Poland) is a biweekly published at Warsaw, Poland, which also has a circulation in this country.

Many other ecclesiastical and secular publications and reviews are published at Scranton, Pa., and free evening classes in literature, history, political economy, etc., have been organized.

PRESBYTERIAN BODIES

GENERAL STATEMENT

History.—As the Lutheran churches represent those features of the Reformation emphasized by Luther, so the Presbyterian and Reformed churches represent those emphasized by Calvin. The doctrinal and ecclesiastical system developed at Geneva, modified somewhat in Holland and in France and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560 and found a practical and thoroughly logical presentation in the Westminster Assembly, London, England, 1645–1649. This was not a distinctively Presbyterian body. Called by act of Parliament to consider the state of the entire country in matters of religion, it represented in its membership all English-speaking Christians, although the Anglicans took no active part in its deliberations. It had no ecclesiastical authority, yet its deliverances on doctrine have furnished the basis both for Presbyterian and many non-Presbyterian bodies; and the form of ecclesiastical government it recommended has gone far beyond the country where it was formulated and has had a marked influence not only on church life, but in civil and national development. In England it fostered the development of the Independents who afterwards became the Congregationalists. In Scotland, in the eighteenth and nineteenth centuries, it resulted in the development of several Presbyterian bodies, each insisting upon some specific administrative phase; and one of its strongholds was the north of Ireland, where so many Scotch found a more congenial home for the time being, until they should cross the Atlantic.

The distinctively Presbyterian churches of the United States trace their origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the Colonies, together with the few French Protestant, or Huguenot, churches, combined at an early date with the Scotch and Scotch-Irish elements to form the Presbyterian Church in the United States of America, from which the Cumberland Presbyterian Church and the Presbyterian Church in the United States afterwards separated. The Welsh Calvinistic Methodist Church, representing the Calvinistic Methodists of Wales, was united in 1920 with the Presbyterian Church in the United States of America.[1]

Five Presbyterian denominations are directly connected with the Secession and Relief movements of the church in Scotland in the eighteenth century: The United Presbyterian Church of North America; the Associate Synod of North America, known also as the Associate Presbyterian Church; the Associate Reformed Presbyterian Church, formerly the Associate Reformed Synod of the South; the Synod and the General Synod of the Reformed Presbyterian Church.

In close harmony with these distinctively Presbyterian churches are the Reformed churches, traceable to the influence of immigration from the Continent of Europe: The Reformed Church in America (Dutch) and the Christian Reformed Church, both of which originated in Holland; the Reformed Church in the United States (German), whose beginnings were in Switzerland and Germany; and the Free Magyar Reformed Church in America, representing the State Reformed Church of Hungary. All of these, Presbyterian and Reformed, substantially agree in government, and all maintain similar principles of the Calvinistic system, whether expressed in the Westminster Confession of Faith, the

[1] See Methodist bodies, p. 914.

Canons of the Synod of Dort, or the Heidelberg Catechism. The Alliance of Reformed Churches throughout the world holding the Presbyterian system, whose special purpose is to secure cooperation by the different denominations in general church work, has grown out of this concord, as has also the Council of the Reformed Churches in the United States holding the Presbyterian system, organized for the same general purpose.

Doctrine and organization.—Presbyterianism as a doctrinal system has as its fundamental principles the undivided sovereignty of God in His universe, the sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God. As a polity, it recognizes Christ as the only head of the church and the source of all power, and the people of Christ as entitled under their Lord to participation in the government and action of the church. As polity and as doctrine, it maintains the right of private judgment in matters of religion, the membership in the Church Universal of all who profess the true religion, the validity of church organization, and the power of each association of organizations to prescribe its own terms of communion. It further holds that ministers are peers one of another, and that church authority is positively vested, not in individuals, such as bishops or presbyters, but in representative courts, including the session, the presbytery, and the synod; and in the case of some bodies, especially the larger ones, the general assembly. This principle of coordinate representative authority, by which the individual member of the church has his own share in the conduct of that church, while at the same time he recognizes not merely the headship of Christ but the fellowship in Christ, has given to the system a peculiar hold wherever there has been representative government and has exerted a strong influence modifying both individualistic and hierarchical tendencies. Its advocates call attention to the resemblance between its polity and the political constitution of the United States, in which country it has had its strongest influence, its courts corresponding closely to the local, State, and national organizations.

Statistics.—The denominations grouped as the Presbyterian bodies in 1926, in 1916, and in 1906 are listed in the summary table, with the principal statistics as reported for the three periods.

Certain changes are to be noted. The union between the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, under discussion in 1906, was consummated, but a considerable number of the Cumberland Presbyterian churches refused to adopt the plan and continued the old organization. This explains the decrease in the statistics of the Cumberland Presbyterian Church which is shown for both 1916 and 1926. The body reported in 1906 as the Associate Reformed Synod of the South changed its name in 1913 to Associate Reformed Presbyterian Church. The single organization reported in 1906 by the Reformed Presbyterian Church in the United States and Canada later joined the Reformed Presbyterian Church in North America, General Synod; the single organization reported in 1906 by the Reformed Presbyterian Church (Covenanted) was listed in 1916 with the Independent churches. In 1920, the five synods of the Welsh Calvinistic Methodist Church were absorbed into the Presbyterian Church in the United States of America.

Summary of Statistics for the Presbyterian Bodies, 1926, 1916, and 1906

Denomination and census year	Total number of churches	Number of members	Value of church edifices		Expenditures during year		Sunday schools	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**14,848**	**2,625,284**	**13,852**	**$443,572,158**	**14,259**	**$87,535,390**	**13,222**	**2,001,928**
Presbyterian Church in the United States of America	8,947	1,894,030	8,437	338,152,743	8,656	63,230,663	8,237	1,407,298
Cumberland Presbyterian Church	1,097	67,938	986	3,321,287	961	759,021	765	48,052
Colored Cumberland Presbyterian Church	178	10,868	162	353,825	167	80,304	152	5,223
United Presbyterian Church of North America	901	171,571	879	29,714,845	890	6,642,820	871	148,658
Presbyterian Church in the United States	3,469	451,043	3,148	67,798,658	3,330	15,612,028	2,959	367,795
Associate Synod of North America (Associate Presbyterian Church)	11	329	10	28,800	11	8,841	6	150
Associate Reformed Presbyterian Church	143	20,410	139	2,428,100	142	809,883	137	15,998
Synod of the Reformed Presbyterian Church of North America	89	7,166	79	1,427,100	89	351,179	83	7,495
Reformed Presbyterian Church in North America, General Synod	13	1,929	12	346,800	13	40,651	12	1,259
1916								
Total for the group	**15,840**	**2,255,626**	**14,328**	**192,989,599**	**14,661**	**40,058,907**	**13,978**	**1,947,421**
Presbyterian Church in the United States of America	9,639	1,611,251	8,677	150,239,123	9,059	30,166,158	8,848	1,381,682
Cumberland Presbyterian Church	1,313	72,052	1,150	1,935,072	1,009	330,905	903	53,431
Colored Cumberland Presbyterian Church	136	13,077	130	230,426	127	39,497	133	7,471
Welsh Calvinistic Methodist Church	134	14,566	126	1,012,000	129	173,977	127	10,789
United Presbyterian Church of North America	991	160,726	952	13,543,213	974	3,094,945	976	156,072
Presbyterian Church in the United States	3,365	357,769	3,041	23,924,915	3,101	5,809,909	2,744	313,165
Associate Synod of North America (Associate Presbyterian Church)	12	490	12	26,400	12	8,114	5	137
Associate Reformed Presbyterian Church	133	15,124	128	667,650	133	178,138	128	13,411
Synod of the Reformed Presbyterian Church of North America	103	8,185	98	1,131,600	103	225,263	100	9,498
Reformed Presbyterian Church in North America, General Synod	14	2,386	14	279,200	14	32,001	14	1,765

SUMMARY OF STATISTICS FOR THE PRESBYTERIAN BODIES, 1926, 1916, AND 1906—Continued

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1906								
Total for the group	**15,471**	**1,830,555**	**14,160**	**150,189,446**			**13,048**	**1,511,175**
Presbyterian Church in the United States of America	7,927	1,179,566	7,405	114,882,781			7,393	1,045,056
Cumberland Presbyterian Church	2,846	195,770	2,451	5,803,960			1,817	120,311
Colored Cumberland Presbyterian Church	196	18,066	192	203,778			192	6,952
Welsh Calvinistic Methodist Church	147	13,280	145	761,350			136	11,347
United Presbyterian Church of North America	964	130,342	943	10,760,208			948	115,963
Presbyterian Church in the United States	3,086	266,345	2,734	15,488,489			2,301	189,767
Associate Synod of North America (Associate Presbyterian Church)	22	786	19	28,825			9	289
Associate Reformed Synod of the South	141	13,201	134	436,550			126	9,732
Synod of the Reformed Presbyterian Church of North America	113	9,122	110	1,258,105			103	9,613
Reformed Presbyterian Church in North America, General Synod	27	3,620	26	365,400			22	2,013
Reformed Presbyterian Church (Covenanted)	1	17						
Reformed Presbyterian Church in the United States and Canada	1	440	1	200,000			1	132

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Presbyterian Church in the United States of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The reported membership of the Presbyterian Church in the United States of America consists of those persons only who have been baptized, are in full communion, and in good standing in the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	8,947	3,289	5,658	36.8	63.2
Members	1,894,030	1,345,438	548,592	71.0	29.0
Average per church	212	409	97		
Membership by sex:					
Male	735,649	520,424	215,225	70.7	29.3
Female	1,074,272	764,813	309,459	71.2	28.8
Sex not reported	84,109	60,201	23,908	71.6	28.4
Males per 100 females	68.5	68.0	69.5		
Membership by age:					
Under 13 years	77,700	52,148	25,552	67.1	32.9
13 years and over	1,653,033	1,180,416	472,617	71.4	28.6
Age not reported	163,297	112,874	50,423	69.1	30.9
Per cent under 13 years [2]	4.5	4.2	5.1		
Church edifices:					
Number	9,438	3,747	5,691	39.7	60.3
Value—Churches reporting	8,437	3,166	5,271	37.5	62.5
Amount reported	$338,152,743	$275,821,868	$62,330,875	81.6	18.4
Average per church	$40,080	$87,120	$11,825		
Debt—Churches reporting	2,392	1,201	1,191	50.2	49.8
Amount reported	$21,404,060	$18,272,865	$3,131,195	85.4	14.6
Churches reporting "no debt" on church edifice	5,289	1,740	3,549	32.9	67.1
Parsonages:					
Value—Churches reporting	5,228	2,112	3,116	40.4	59.6
Amount reported	$35,308,613	$21,906,773	$13,401,840	62.0	38.0
Debt—Churches reporting	1,111	607	504	54.6	45.4
Amount reported	$2,960,359	$2,198,737	$761,622	74.3	25.7
Churches reporting "no debt" on parsonage	3,594	1,321	2,273	36.8	63.2
Expenditures during year:					
Churches reporting	8,656	3,259	5,397	37.7	62.3
Amount reported	$63,230,663	$49,948,515	$13,282,148	79.0	21.0
Current expenses and improvements	$47,791,827	$36,871,833	$10,919,994	77.2	22.8
Benevolences, missions, etc	$15,299,496	$12,979,694	$2,319,802	84.8	15.2
Not classified	$139,340	$96,988	$42,352	69.6	30.4
Average expenditure per church	$7,305	$15,326	$2,461		
Sunday schools:					
Churches reporting	8,237	3,212	5,025	39.0	61.0
Officers and teachers	141,338	85,529	55,809	60.5	39.5
Scholars	1,407,298	924,360	482,938	65.7	34.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 8,947 active organizations of the Presbyterian Church in the United States of America, with 1,894,030 members. These figures are exclusive of 98 federated churches, each consisting of a Presbyterian unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 20,874, of whom 9,061, or nearly one-half, were members of the Presbyterian Church in the United States of America.

The classification of membership by sex was reported by 8,566 churches and the classification by age was reported by 8,094 churches, including 5,036 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. For 1916 and prior years the figures for the Welsh Calvinistic Methodist Church are included in the comparative data.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

ITEM	1926	1916 [1]	1906 [1]	1890 [1]
Churches (local organizations)	8,947	9,773	8,074	6,899
Increase [2] over preceding census:				
Number	−826	1,699	1,175	----------
Per cent	−8.5	21.0	17.0	----------
Members	1,894,030	1,625,817	1,192,846	800,465
Increase over preceding census:				
Number	268,213	432,971	392,381	----------
Per cent	16.5	36.3	49.0	----------
Average membership per church	212	166	148	116
Church edifices:				
Number	9,438	9,199	8,341	6,849
Value—Churches reporting	8,437	8,803	7,550	----------
Amount reported	$338,152,743	$151,251,123	$115,644,131	$75,073,325
Average per church	$40,080	$17,182	$15,317	----------
Debt—Churches reporting	2,392	2,144	1,501	----------
Amount reported	$21,404,060	$7,549,076	$5,144,324	----------
Parsonages:				
Value—Churches reporting	5,228	4,569	3,499	----------
Amount reported	$35,308,613	$17,129,994	$11,570,376	----------
Debt—Churches reporting	1,111	----------	----------	----------
Amount reported	$2,960,359	----------	----------	----------
Expenditures during year:				
Churches reporting	8,656	9,188	----------	----------
Amount reported	$63,230,663	$30,340,135	----------	----------
Current expenses and improvements	$47,791,827	$21,489,508	----------	----------
Benevolences, missions, etc.	$15,299,496	$8,087,770	----------	----------
Not classified	$139,340	$762,797	----------	----------
Average expenditure per church	$7,305	$3,302	----------	----------
Sunday schools:				
Churches reporting	8,237	8,975	7,529	----------
Officers and teachers	141,338	142,202	120,283	----------
Scholars	1,407,298	1,392,471	1,056,403	----------

[1] Statistics for 1916, 1906, and 1890 include the Welsh Calvinistic Methodist Church, which has united since 1916 with this denomination.
[2] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Presbyterian Church in the United States of America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the

amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each synod in the Presbyterian Church in the United States of America, by presbyteries, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**8,947**	**3,289**	**5,658**	**1,894,030**	**1,345,438**	**548,592**	**735,649**	**1,074,272**	**84,109**	**68.5**
New England:										
Maine	2	2	----	291	291	-------	95	196	-------	48.5
New Hampshire	8	3	5	714	320	394	279	435	-------	64.1
Vermont	9	1	8	1,116	371	745	453	663	-------	68.3
Massachusetts	25	24	1	8,437	8,359	78	3,448	4,989	-------	69.1
Rhode Island	5	4	1	1,459	1,353	106	598	861	-------	69.5
Connecticut	7	5	2	4,642	4,058	584	1,911	2,731	-------	70.0
Middle Atlantic:										
New York	813	370	443	243,845	187,668	56,177	89,666	138,182	15,997	64.9
New Jersey	403	227	176	123,726	94,111	29,615	48,272	71,358	4,096	67.6
Pennsylvania	1,177	516	661	370,394	267,165	103,229	143,890	199,751	26,753	72.0
East North Central:										
Ohio	635	253	382	162,797	117,250	45,547	66,477	93,477	2,843	71.1
Indiana	318	134	184	66,574	49,614	16,960	26,546	38,035	1,993	69.8
Illinois	543	235	308	130,278	94,993	35,285	50,438	74,889	4,951	67.4
Michigan	241	108	133	65,435	53,388	12,047	25,107	37,731	2,597	66.5
Wisconsin	225	70	155	34,932	23,621	11,311	13,996	19,635	1,301	71.3
West North Central:										
Minnesota	277	77	200	41,279	27,625	13,654	16,454	24,493	332	67.2
Iowa	372	98	274	68,445	37,707	30,738	27,202	39,580	1,663	68.7
Missouri	348	99	249	56,590	38,879	17,711	21,593	32,399	2,598	66.6
North Dakota	139	8	131	12,125	5,547	6,578	4,869	6,978	278	69.8
South Dakota	156	9	147	12,800	3,164	9,636	4,971	6,676	1,153	74.5
Nebraska	188	50	138	33,343	16,662	16,681	13,286	19,006	1,051	69.9
Kansas	267	78	189	50,459	32,680	17,779	19,492	29,604	1,363	65.8
South Atlantic:										
Delaware	31	12	19	6,840	4,860	1,980	2,603	4,187	50	62.2
Maryland	99	43	56	22,169	14,843	7,326	8,727	13,442	-------	64.9
District of Columbia	21	21	----	9,808	9,808	-------	3,420	6,388	-------	53.5
Virginia	45	10	35	2,911	1,050	1,861	1,150	1,761	-------	65.3
West Virginia	71	28	43	14,862	11,129	3,733	6,160	8,495	207	72.5
North Carolina	151	43	108	10,975	3,950	7,025	4,299	6,251	425	68.8
South Carolina	99	27	72	6,994	1,647	5,347	2,840	4,036	118	70.4
Georgia	32	17	15	2,158	1,328	830	829	1,283	46	64.6
Florida	51	12	39	5,850	2,839	3,011	2,240	3,276	334	68.4
East South Central:										
Kentucky	139	43	96	15,976	9,794	6,182	6,219	9,200	557	67.6
Tennessee	200	45	155	18,960	9,969	8,991	7,628	11,018	314	69.2
Alabama	64	12	52	6,813	3,811	3,002	2,679	3,540	594	75.7
Mississippi	53	6	47	2,646	481	2,165	1,109	1,490	47	74.4
West South Central:										
Arkansas	111	23	88	7,223	3,052	4,171	2,955	3,953	315	74.8
Louisiana	9	1	8	1,381	1,039	342	499	872	10	57.2
Oklahoma	182	68	114	29,198	23,657	5,541	11,959	16,245	994	73.6
Texas	310	80	230	33,318	20,053	13,265	13,467	18,461	1,390	72.9
Mountain:										
Montana	89	17	72	8,710	5,068	3,642	3,360	5,163	187	65.1
Idaho	68	18	50	7,046	4,565	2,481	2,583	4,251	212	60.8
Wyoming	38	10	28	6,687	2,794	3,893	2,670	4,017	-------	66.5
Colorado	132	46	86	27,090	20,051	7,039	9,431	14,160	3,499	66.6
New Mexico	61	14	47	4,937	2,869	2,068	2,142	2,698	97	79.4
Arizona	49	14	35	6,163	3,350	2,813	2,493	3,607	63	69.1
Utah	21	11	10	2,218	1,764	454	959	1,227	32	78.2
Nevada	9	----	9	417	-------	417	142	275	-------	51.6
Pacific:										
Washington	171	60	111	34,425	27,566	6,859	14,462	19,963	-------	72.4
Oregon	133	47	86	21,545	16,893	4,652	7,877	12,902	766	61.1
California	350	190	160	87,029	72,382	14,647	31,704	50,442	4,883	62.9

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916 [1]	1906 [1]	1926	1916 [1]	1906 [1]	Under 13 years	13 years and over	Age not reported	Per cent under 13 [2]
United States	8,947	9,773	8,074	1,894,030	1,625,817	1,192,846	77,700	1,653,033	163,297	4.5
Maine	2	2	2	291	320	364	4	287	-------	1.4
New Hampshire	8	9	8	714	908	842	-------	7145	-------	-------
Vermont	9	10	9	1,116	1,166	1,084	10	1,106	-------	0.9
Massachusetts	25	24	23	8,437	7,326	5,678	69	8,368	-------	0.8
Rhode Island	5	5	5	1,459	1,169	1,071	23	1,436	-------	1.6
Connecticut	7	8	8	4,642	3,143	2,252	12	4,630	-------	0.3
New York	813	858	850	243,845	224,843	188,115	4,934	214,566	24,345	2.2
New Jersey	403	389	346	123,726	102,290	78,490	2,663	110,210	10,853	2.4
Pennsylvania	1,177	1,196	1,099	370,394	335,867	251,485	11,026	315,943	43,425	3.4
Ohio	635	678	680	162,797	141,138	116,995	7,035	146,472	9,290	4.6
Indiana	318	351	329	66,574	59,209	49,050	3,475	56,927	6,172	5.8
Illinois	543	590	473	130,278	115,676	86,753	5,461	114,889	9,928	4.5
Michigan	241	256	269	65,435	48,989	36,710	1,684	58,232	5,519	2.8
Wisconsin	225	240	232	34,932	26,002	20,656	1,213	31,453	2,266	3.7
Minnesota	277	309	309	41,279	33,649	27,475	1,548	37,937	1,794	3.9
Iowa	372	419	434	68,445	59,785	48,865	3,060	59,495	5,890	4.9
Missouri	348	431	227	56,590	50,222	26,064	3,340	49,516	3,734	6.3
North Dakota	139	173	180	12,125	9,295	6,727	339	10,284	1,502	3.2
South Dakota	156	163	124	12,800	10,077	6,954	468	10,495	1,837	4.3
Nebraska	188	232	226	33,343	26,498	20,926	2,218	28,385	2,740	7.2
Kansas	267	313	306	50,459	45,327	33,555	3,125	43,025	4,309	6.8
Delaware	31	34	37	6,840	6,197	5,036	207	6,482	151	3.1
Maryland	99	99	95	22,169	19,603	15,927	745	20,897	527	3.4
District of Columbia	21	21	17	9,808	9,338	8,182	128	9,680	-------	1.3
Virginia	45	42	43	2,911	2,449	2,615	245	2,666	-------	8.4
West Virginia	71	69	71	14,862	11,644	8,514	594	14,106	162	4.0
North Carolina	151	156	149	10,975	12,052	10,696	1,152	8,413	1,410	12.0
South Carolina	99	108	111	6,994	8,320	8,026	546	5,812	636	8.6
Georgia	32	35	29	2,158	2,223	2,243	225	1,887	46	10.7
Florida	51	36	31	5,850	2,471	1,307	345	5,195	310	6.2
Kentucky	139	137	82	15,976	14,354	8,543	1,475	13,967	534	9.6
Tennessee	200	212	92	18,960	17,584	6,786	1,575	16,355	1,030	8.8
Alabama	64	72	7	6,813	4,675	303	702	5,756	355	10.9
Mississippi	53	65	6	2,646	2,738	192	298	2,301	47	11.5
Arkansas	111	127	23	7,223	7,451	809	516	6,091	616	7.8
Louisiana	9	24	-------	1,381	1,599	----------	110	1,261	10	8.0
Oklahoma	182	258	179	29,198	20,222	9,667	2,287	25,474	1,437	8.2
Texas	310	383	58	33,318	30,329	4,118	2,639	26,456	4,223	9.1
Montana	89	91	62	8,710	6,888	4,096	576	7,613	521	7.0
Idaho	68	82	59	7,046	6,943	3,698	322	6,467	257	4.7
Wyoming	38	41	15	6,687	2,514	984	596	5,896	195	9.2
Colorado	132	148	129	27,090	23,091	16,186	1,555	19,711	5,824	7.3
New Mexico	61	62	53	4,937	3,892	2,864	445	4,108	384	9.8
Arizona	49	43	25	6,163	4,353	2,884	512	5,398	253	8.7
Utah	21	27	29	2,218	2,254	1,902	393	1,825	-------	17.7
Nevada	9	16	14	417	501	520	19	398	-------	4.6
Washington	171	222	139	34,425	28,542	14,437	2,316	30,238	1,871	7.1
Oregon	133	150	121	21,545	16,672	9,701	1,225	19,502	818	5.9
California	350	357	259	87,029	54,011	32,449	4,245	74,708	8,076	5.4

[1] Includes figures for the Welsh Calvinistic Methodist Church.
[2] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**8,947**	**9,438**	**8,437**	**$338,152,743**	**2,392**	**$21,404,060**	**5,228**	**$35,308,613**	**1,111**	**$2,960,359**
Maine	2	2	10	[1] 263,200	1	[1] 3,000	7	[1] 30,400	1	[1] 4,500
New Hampshire	8	9								
Vermont	9	10	9	110,500	2	580	6	27,500	1	500
Massachusetts	25	23	24	1,548,000	13	225,100	12	121,700	6	32,500
Rhode Island	5	5	5	206,000	1	1,000	3	24,500	1	1,450
Connecticut	7	13	7	1,105,000	4	48,500	6	163,000	2	12,300
New York	813	909	785	63,938,684	209	3,151,216	588	5,300,100	81	339,510
New Jersey	403	501	391	28,546,632	114	1,477,517	299	3,632,550	66	301,273
Pennsylvania	1,177	1,321	1,132	68,417,445	259	3,331,213	765	7,791,513	163	735,901
Ohio	635	666	618	31,924,440	138	1,791,215	372	2,553,940	58	166,565
Indiana	318	349	311	9,852,600	83	589,265	192	1,151,500	42	73,390
Illinois	543	570	527	22,505,600	119	1,670,020	381	2,424,400	67	195,622
Michigan	241	253	232	12,148,320	94	825,605	150	1,004,600	38	145,230
Wisconsin	225	232	214	4,833,996	79	284,118	115	579,000	26	39,607
Minnesota	277	285	269	6,066,638	86	350,044	146	701,400	34	63,490
Iowa	372	401	362	8,513,125	109	362,926	279	1,337,150	46	102,937
Missouri	348	358	331	7,519,550	78	600,180	128	657,550	33	83,330
North Dakota	139	137	131	1,279,500	44	61,638	82	271,800	15	17,390
South Dakota	156	145	139	1,213,800	37	100,125	102	301,600	14	13,310
Nebraska	188	192	180	3,556,750	67	364,437	143	661,650	34	49,216
Kansas	267	280	256	6,365,960	77	597,241	184	777,655	33	51,925
Delaware	31	35	31	2,051,000	8	144,825	22	182,000	4	11,900
Maryland	99	107	97	4,697,300	25	246,637	65	552,550	17	66,650
District of Columbia	21	29	20	3,030,000	8	182,192	8	114,500	2	8,500
Virginia	45	43	42	258,650	12	26,194	12	67,900	3	5,400
West Virginia	71	73	66	2,364,750	19	79,100	38	392,500	7	14,700
North Carolina	151	142	141	807,425	29	35,535	30	97,450	4	1,730
South Carolina	99	86	82	272,485	17	15,071	31	83,805	9	4,130
Georgia	32	26	26	276,400	5	6,230	9	36,000	4	3,437
Florida	51	43	39	1,923,000	15	99,095	26	286,500	7	19,350
Kentucky	139	140	119	2,662,735	27	88,790	49	243,600	13	20,550
Tennessee	200	192	185	2,610,700	37	194,325	79	339,550	20	36,580
Alabama	64	65	61	1,412,050	6	152,482	24	99,700	3	3,400
Mississippi	53	52	49	182,750	8	9,133	13	35,300	4	725
Arkansas	111	93	93	903,800	31	87,453	38	111,625	16	13,065
Louisiana	9	9	7	228,200	4	36,525	3	35,000	1	5,000
Oklahoma	182	188	167	3,914,397	74	596,935	100	409,100	30	34,025
Texas	310	290	271	4,603,817	72	428,671	154	565,850	46	52,850
Montana	89	77	74	954,010	26	91,880	45	125,525	14	17,400
Idaho	68	67	62	573,440	19	59,007	36	89,950	6	4,750
Wyoming	38	32	29	564,600	14	45,150	16	47,400	7	8,766
Colorado	132	125	116	2,849,800	51	324,808	70	305,550	26	33,940
New Mexico	61	49	47	331,775	6	20,400	29	78,800	9	8,862
Arizona	49	41	40	369,890	5	9,900	26	63,350	1	900
Utah	21	20	17	440,900	5	14,425	11	30,200	3	4,300
Nevada	9	9	9	71,500	3	2,200	6	17,300	2	2,300
Washington	171	174	160	3,099,932	65	542,915	87	284,900	25	30,300
Oregon	133	139	122	2,056,975	51	154,853	59	187,750	23	23,413
California	350	368	332	14,724,722	136	1,874,389	182	911,450	44	93,490

[1] Figures for Maine and New Hampshire are combined, to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	8,947	8,656	$63,230,663	$47,791,827	$15,299,496	$139,340	8,237	141,338	1,407,298
Maine	2	2	[1] 29,969	[1] 27,629	[1] 2,340		2	25	121
New Hampshire	8	8					7	71	525
Vermont	9	9	26,193	21,924	4,269		9	123	734
Massachusetts	25	25	231,965	195,989	35,976		25	496	5,236
Rhode Island	5	5	31,337	25,433	5,904		5	98	656
Connecticut	7	7	153,695	109,748	43,947		7	221	2,152
New York	813	807	10,428,583	7,563,537	2,859,312	5,734	773	14,791	136,304
New Jersey	403	397	4,865,407	3,772,168	1,093,239		393	9,106	80,603
Pennsylvania	1,177	1,165	12,220,137	8,533,032	3,685,405	1,700	1,115	24,042	258,791
Ohio	635	630	5,246,866	4,050,603	1,193,263	3,000	621	11,168	120,980
Indiana	318	311	1,884,959	1,456,248	418,924	9,787	294	5,078	48,655
Illinois	543	531	4,512,357	3,556,424	944,879	11,054	519	10,134	97,733
Michigan	241	229	2,329,144	1,814,117	515,027		221	4,570	52,024
Wisconsin	225	216	898,332	723,595	174,737		192	2,661	23,235
Minnesota	277	267	1,143,653	831,280	312,373		244	3,757	34,476
Iowa	372	367	1,766,550	1,380,984	381,603	3,963	353	5,718	55,153
Missouri	348	321	1,712,431	1,305,003	374,398	33,030	299	4,956	46,776
North Dakota	139	125	256,353	225,383	29,970	1,000	126	1,268	11,571
South Dakota	156	149	310,303	249,258	60,866	179	131	1,315	12,768
Nebraska	188	186	1,117,559	947,466	168,427	1,666	185	2,835	26,756
Kansas	267	260	1,544,625	1,233,171	311,454		251	4,436	43,590
Delaware	31	31	197,976	158,450	39,526		29	528	5,036
Maryland	99	97	744,536	530,761	213,775		95	1,619	15,412
District of Columbia	21	21	370,513	271,869	98,644		21	611	6,617
Virginia	45	44	48,343	40,408	7,935		39	294	2,519
West Virginia	71	67	456,044	328,212	127,832		67	1,087	12,914
North Carolina	151	147	182,798	165,295	16,603	900	131	1,058	9,608
South Carolina	99	94	84,073	73,853	10,220		92	586	5,504
Georgia	32	29	174,749	159,090	15,659		29	236	2,191
Florida	51	51	636,972	570,376	66,596		48	590	5,799
Kentucky	139	131	550,224	388,010	162,214		115	1,208	11,879
Tennessee	200	191	440,776	351,875	88,901		181	1,812	17,583
Alabama	64	59	205,927	172,723	32,329	875	50	635	5,504
Mississippi	53	50	45,128	36,954	8,174		40	298	1,820
Arkansas	111	96	249,685	218,229	31,456		79	738	7,202
Louisiana	9	8	284,829	75,515	209,314		8	80	827
Oklahoma	182	172	883,385	761,786	121,599		163	2,386	23,608
Texas	310	280	944,216	775,530	168,201	485	247	2,833	26,814
Montana	89	83	192,464	172,053	20,286	125	79	881	8,280
Idaho	68	67	164,729	135,198	29,531		62	828	7,550
Wyoming	38	36	132,365	118,568	13,780	17	33	503	6,405
Colorado	132	129	703,656	530,310	173,246	100	121	2,109	21,542
New Mexico	61	52	87,195	74,023	13,172		51	473	4,613
Arizona	49	42	157,320	138,222	19,098		44	537	5,531
Utah	21	19	52,870	41,584	11,286		19	207	2,007
Nevada	9	7	17,597	16,319	1,278		7	63	602
Washington	171	165	864,723	672,586	190,412	1,725	154	2,881	31,198
Oregon	133	128	500,617	394,229	106,388		124	1,996	20,155
California	350	343	3,146,535	2,396,807	685,728	64,000	337	7,392	79,739

[1] Figures for Maine and New Hampshire are combined, to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**8,947**	**1,894,030**	**8,437**	**$338,152,743**	**2,392**	**$21,404,060**	**8,656**	**$63,230,663**	**8,237**	**1,407,298**
Synod of Alabama:										
Birmingham "A"	15	3,287	14	1,132,700	2	150,557	14	145,073	13	2,252
Gadsden	14	1,117	13	43,650	1	1,000	12	20,955	9	1,027
Huntsville	31	2,176	30	158,200	3	925	29	35,372	24	1,978
Synod of Arizona:										
Northern Arizona	9	434	9	51,100	1	2,000	9	19,264	5	395
Phoenix	28	4,530	21	156,540	4	7,900	22	110,197	26	3,903
Southern Arizona	12	1,195	10	162,750	----	----------	11	28,019	12	1,213
Synod of Arkansas:										
Arkansas	34	2,829	29	318,700	9	36,100	31	71,893	24	2,755
Fort Smith	25	2,683	21	421,800	8	40,800	22	150,565	23	2,717
Jonesboro	13	473	10	34,200	2	2,700	11	9,697	10	552
Little Rock	25	774	21	94,100	9	6,860	18	12,145	11	768
Synod of Atlantic:										
Atlantic	25	1,816	18	101,540	2	575	22	22,016	22	1,187
Fairfield	46	4,124	40	131,400	10	12,300	45	51,853	42	3,066
Hodge	19	1,248	17	76,700	2	1,497	17	18,089	17	1,308
Knox	15	1,061	9	71,700	4	4,778	14	13,807	14	869
McClelland	28	1,054	24	39,545	5	2,196	27	10,204	28	1,251
Synod of Baltimore:										
Baltimore	71	17,616	70	4,003,500	19	210,637	71	621,834	69	12,061
New Castle	48	9,291	47	2,463,800	11	146,825	46	256,203	44	6,441
Washington City	40	12,254	39	3,415,700	14	221,492	40	453,043	38	9,002
Synod of California:										
Benicia	37	3,830	35	426,450	5	24,768	37	109,865	36	3,607
Los Angeles	106	42,691	100	8,728,900	49	1,224,950	103	1,672,848	102	37,837
Nevada	11	610	11	79,500	3	2,200	9	20,725	9	777
Riverside	16	3,910	15	285,500	5	8,700	16	101,933	16	3,337
Sacramento	29	4,576	27	844,200	14	189,420	28	217,936	29	4,100
San Francisco	57	15,862	56	2,418,272	27	217,511	57	542,336	56	14,781
San Joaquin	59	9,019	54	1,185,900	23	182,740	58	264,957	56	9,692
San Jose	22	3,947	21	490,000	8	18,100	20	132,231	19	3,179
Santa Barbara	21	2,983	21	336,000	5	8,200	21	101,121	21	3,031
Synod of Canadian:										
Kiamichi	8	190	7	3,650	2	200	8	1,163	5	166
Rendall	18	413	15	29,400	4	4,400	18	6,871	14	381
White River	16	684	14	78,500	3	993	16	8,654	13	505
Synod of Catawba:										
Cape Fear	46	2,466	42	230,625	10	12,159	45	26,604	38	2,257
Catawba	43	3,575	42	193,150	11	17,040	42	36,630	40	2,952
Southern Virginia	36	2,117	31	107,950	9	20,894	35	23,392	33	1,908
Yadkin	41	3,520	40	245,900	8	6,336	40	38,258	33	2,455
Synod of Colorado:										
Boulder	29	5,833	24	542,200	12	40,960	28	130,265	25	4,729
Denver	43	10,206	37	1,169,200	22	181,525	43	318,116	41	8,515
Gunnison	13	1,616	11	189,000	4	14,350	11	34,059	11	1,491
Pueblo	47	9,435	44	949,400	13	87,973	47	221,216	44	6,807
Synod of East Tennessee:										
Birmingham	17	742	17	97,400	2	850	17	8,264	16	611
Le Vere	11	762	11	80,200	5	7,425	11	13,895	10	541
Rogersville	11	613	10	144,000	3	1,950	11	80,698	9	335
Synod of Florida:										
North Florida	14	1,364	14	1,002,000	3	18,600	14	113,977	12	1,407
Southeast Florida	16	2,275	10	305,000	4	28,950	13	130,936	16	2,293
Southwest Florida	17	1,910	13	606,000	7	51,500	17	387,312	16	1,860
Synod of Idaho:										
Boise	12	2,412	11	152,200	5	20,650	12	43,508	10	1,955
Kendall	16	994	15	155,900	4	20,800	15	38,336	16	1,328
Twin Falls	16	1,487	13	80,800	4	7,750	16	35,161	13	1,671
Synod of Illinois:										
Alton	59	10,243	55	1,196,300	15	66,550	59	268,555	55	9,164
Bloomington	48	11,567	48	1,671,300	7	22,270	46	287,581	46	7,983
Cairo	31	3,591	30	570,750	7	30,650	29	88,389	28	3,461
Chicago	115	47,374	106	11,128,950	38	1,399,250	115	2,464,261	114	32,663
Ewing	30	3,806	30	506,500	4	5,000	28	77,614	27	3,351
Freeport	27	6,477	27	1,049,500	5	12,300	27	169,973	26	4,549

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA—Contd.

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Synod of Illinois—Con.										
Mattoon	37	6,048	37	$1,014,000	10	$22,200	36	$113,788	37	5,529
Ottawa	21	5,933	21	771,000	6	32,750	21	132,343	21	4,502
Peoria	35	7,004	35	871,200	6	8,750	34	176,874	33	5,509
Rock River	38	7,677	38	1,427,100	10	51,700	37	296,553	36	5,607
Rushville	42	6,199	41	697,400	5	4,000	40	152,559	37	4,825
Springfield	50	12,889	49	1,453,600	4	12,400	49	250,717	49	9,441
Synod of Indiana:										
Crawfordsville	46	8,766	46	1,025,000	10	95,300	45	201,059	43	6,341
Fort Wayne	27	8,075	27	1,420,500	9	72,085	27	266,533	25	6,234
Indianapolis	41	13,123	40	1,967,200	14	216,250	38	431,141	38	9,664
Logansport	52	11,505	52	1,664,900	15	52,750	52	320,468	51	8,681
Muncie	20	5,907	19	797,000	5	50,500	20	164,279	18	3,685
New Albany	52	5,472	50	742,600	17	34,580	51	137,546	46	3,701
Vincennes	51	8,237	51	1,345,000	10	36,000	50	214,388	46	6,819
White Water	31	5,789	28	930,400	4	36,300	30	158,845	29	3,730
Synod of Iowa:										
Cedar Rapids	35	6,310	33	845,300	6	19,900	35	172,323	33	5,051
Central West (Bohemian)	20	2,123	20	209,100	5	9,350	20	36,008	18	1,340
Corning	25	3,876	24	427,500	5	3,900	25	111,097	25	2,936
Council Bluffs	28	4,717	27	307,200	10	17,860	28	92,908	27	3,774
Des Moines	39	10,080	38	1,378,300	17	114,891	37	221,708	39	7,596
Dubuque	26	4,285	24	483,500	9	19,400	25	97,777	22	3,116
Fort Dodge	41	6,640	41	624,200	21	28,200	41	148,286	39	5,554
Iowa	38	6,477	38	990,000	3	6,075	37	163,991	35	4,962
Iowa City	39	7,450	36	1,042,500	8	11,500	39	192,603	36	5,627
Sioux City	40	8,904	40	1,079,125	13	52,950	40	223,558	39	8,116
Waterloo	31	6,276	31	1,018,000	10	81,450	31	252,124	30	5,004
Synod of Kansas:										
Emporia	26	3,986	26	440,900	5	24,900	25	96,093	25	3,425
Highland	18	3,029	18	352,700	7	39,900	18	80,462	16	2,263
Larned	29	4,908	26	612,800	10	67,050	29	142,218	26	4,259
Neosho	48	9,882	46	1,361,700	15	36,400	45	327,728	48	8,497
Osborne	17	1,808	17	356,500	10	74,649	17	115,398	16	1,851
Solomon	40	5,689	39	598,600	7	58,300	40	132,749	39	5,285
Topeka	44	11,824	42	1,489,760	12	197,575	44	308,871	40	9,940
Wichita	41	9,172	38	1,139,500	11	98,467	38	337,656	38	7,906
Synod of Kentucky:										
Buckham	29	2,558	16	83,835	6	3,000	24	37,823	23	2,349
Ebenezer	25	5,125	21	786,700	5	58,600	24	184,034	24	3,714
Lincoln	10	302	9	32,700	3	2,800	10	5,568	6	176
Logan	21	1,454	21	232,800	3	2,100	20	28,325	17	1,117
Louisville	18	2,997	17	906,000	5	15,240	17	131,161	13	1,849
Princeton	18	1,656	17	196,200	5	6,050	18	40,403	18	1,247
Transylvania	21	2,014	21	432,000	1	2,000	21	125,523	16	1,502
Synod of Michigan:										
Detroit	61	31,830	59	7,402,500	21	465,510	60	1,258,519	59	21,908
Flint	40	6,123	38	730,700	19	58,950	37	177,237	36	5,774
Grand Rapids	15	3,024	14	688,500	8	52,275	13	85,888	13	2,786
Kalamazoo	18	4,991	16	463,500	3	31,500	16	245,461	16	3,817
Lake Superior	30	4,149	30	418,620	11	12,170	28	115,415	26	3,591
Lansing	32	7,301	32	1,229,300	9	124,900	31	217,820	29	6,844
Petoskey	13	1,503	12	231,000	4	10,300	13	42,135	12	1,009
Saginaw	27	6,190	26	913,500	17	63,700	26	169,245	25	5,282
Synod of Minnesota:										
Adams	23	1,881	22	155,600	9	11,190	23	37,489	18	1,704
Duluth	42	7,010	37	956,900	19	111,850	39	185,823	39	7,238
Mankato	48	6,192	48	529,940	14	13,150	46	161,606	43	4,999
Minneapolis	30	9,078	30	1,432,830	9	113,650	30	341,736	28	7,769
Red River	23	1,288	23	95,450	10	6,040	22	26,927	18	1,309
St. Cloud	28	2,173	26	208,200	6	17,214	25	41,447	24	2,087
St. Paul	29	8,930	29	2,199,300	8	51,670	29	248,736	28	5,896
Winona	29	2,481	29	329,500	7	16,200	28	60,072	25	1,862
Synod of Minnesota (Welsh):										
Blue Earth	15	1,444	15	103,100	2	1,750	15	28,501	14	1,155
Synod of Mississippi:										
Bell	12	536	11	35,450	1	4,000	12	8,212	6	264
Meridian	14	943	14	86,000	2	3,300	13	22,424	10	701
Oxford	19	920	16	50,600	3	983	17	12,651	16	651

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA—Contd.

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Synod of Missouri:										
Carthage	32	4,647	29	$304,300	15	$24,400	32	$97,787	30	3,955
Hannibal	45	4,093	43	424,800	3	18,100	40	52,777	35	3,326
Iron Mountain	33	1,831	29	135,250	5	18,300	25	29,363	25	1,781
Kansas City	38	12,676	37	1,614,700	10	290,250	38	412,772	36	10,408
Kirksville	38	3,878	37	435,500	11	39,780	37	70,570	31	3,104
Ozark	28	3,648	26	341,100	5	17,800	25	56,683	23	2,820
St. Joseph	41	4,560	39	303,200	10	12,550	35	78,184	33	3,511
St. Louis	51	16,820	50	3,374,200	16	177,970	50	795,934	49	14,741
Sedalia	35	3,923	34	535,100	2	530	32	107,699	30	2,802
Synod of Montana:										
Butte	15	2,026	14	215,000	3	1,800	14	46,155	15	2,149
Great Falls	17	1,050	12	101,200	9	20,450	13	23,267	12	980
Helena	11	1,612	11	163,750	4	3,200	10	30,670	9	1,019
Kalispell	12	1,152	9	122,500	3	24,600	12	40,039	12	1,284
Lewistown	13	600	10	94,900	2	2,350	13	13,798	12	718
Yellowstone	12	1,797	11	241,100	5	39,480	12	33,701	11	1,773
Synod of Nebraska:										
Box Butte	20	2,198	20	125,750	6	14,216	20	59,679	19	2,352
Hastings	24	3,760	22	299,300	9	15,900	23	96,408	23	3,334
Kearney	28	5,391	28	616,500	11	43,175	28	145,534	28	4,275
Nebraska City	36	8,154	36	1,069,500	14	164,750	35	444,581	36	5,796
Niobrara	26	3,088	24	273,200	6	17,800	26	85,274	25	2,815
Omaha	44	9,777	40	1,065,700	18	100,896	44	267,949	44	7,409
Synod of New England:										
Boston	16	5,100	15	935,000	8	106,800	16	139,112	16	3,150
Connecticut Valley	9	5,554	9	1,183,000	5	50,000	9	171,920	9	2,602
Newburyport	18	2,835	18	538,200	4	20,300	18	83,692	17	2,132
Providence	8	2,762	8	553,000	3	101,000	8	73,794	8	1,326
Synod of New Jersey:										
Elizabeth	41	16,714	41	3,751,500	9	131,450	41	610,362	40	10,507
Jersey City	58	19,066	55	4,737,000	25	360,987	58	754,962	57	11,769
Monmouth	55	9,909	53	1,619,000	11	64,700	55	311,583	53	6,390
Morris and Orange	48	16,890	47	4,377,532	14	188,300	46	685,125	46	10,052
Newark	52	22,131	48	5,452,000	18	334,550	50	1,346,302	52	15,015
New Brunswick	43	15,905	42	3,676,800	16	187,750	43	458,253	42	9,663
Newton	37	7,192	37	948,000	3	6,900	37	173,333	36	4,336
West Jersey	69	15,919	68	3,984,800	18	202,880	67	525,487	67	12,871
Synod of New Mexico:										
Pecos Valley	11	809	10	47,550	2	2,100	10	18,985	8	1,007
Rio Grande	23	2,150	15	162,375	2	16,500	18	39,952	21	2,014
Santa Fe	28	2,000	23	122,850	2	1,800	25	28,278	23	1,612
Synod of New York:										
Albany	44	13,172	43	3,157,000	10	183,700	44	549,451	43	7,171
Binghamton	31	9,651	31	1,482,500	11	58,100	31	240,106	30	6,358
Brooklyn-Nassau	84	34,687	82	6,939,915	43	661,280	84	1,371,628	83	19,449
Buffalo	53	21,299	51	5,541,000	19	611,900	52	995,185	46	11,389
Cayuga	20	5,364	20	1,274,500	3	13,600	20	162,580	20	3,471
Champlain	21	2,383	19	678,200	6	13,050	21	67,812	20	1,343
Chemung	19	4,235	18	519,250	7	42,600	19	129,076	16	2,681
Columbia	16	1,462	16	343,000	----	----------	16	47,643	11	529
Genesee	17	4,330	17	610,500	5	57,798	17	106,257	17	3,375
Geneva	20	5,791	20	1,212,000	4	15,500	20	160,402	20	3,710
Hudson	44	8,227	44	1,483,000	4	6,350	43	245,152	42	4,333
Long Island	23	4,664	23	684,500	3	11,500	23	158,904	21	2,741
Lyons	17	3,301	14	557,000	2	7,800	17	87,723	17	2,412
New York	63	37,009	57	19,615,000	9	268,375	62	2,816,314	62	14,121
Niagara	21	5,676	21	843,500	7	85,442	21	148,698	20	3,860
North River	29	5,878	29	1,237,000	2	8,500	29	190,144	29	2,762
Otsego	29	3,885	29	690,200	7	7,165	29	106,909	26	2,148
Rochester	50	18,461	50	3,148,300	13	291,760	49	703,848	48	13,583
St. Lawrence	31	5,645	31	1,106,250	5	14,750	31	151,474	29	3,956
Steuben	22	4,762	22	999,000	6	26,400	21	140,511	20	3,138
Syracuse	38	10,049	35	2,436,500	12	124,350	37	313,548	36	5,857
Troy	33	8,839	31	2,594,500	5	57,800	33	258,854	32	4,080
Utica	42	10,863	41	3,194,000	8	200,325	42	418,734	41	6,519
Westchester	35	12,648	33	3,299,969	16	379,671	35	801,712	35	6,579

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA—Contd.

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Synod of New York and Vermont (Welsh):										
Eastern New York and Vermont	8	1,012	7	$178,500	2	$1,080	8	$28,144	8	440
Oneida	10	1,090	8	189,600	1	2,500	10	36,990	7	555
Synod of North Dakota:										
Bismarck	24	1,654	20	139,400	4	11,500	22	33,788	23	1,838
Fargo	24	3,131	24	311,000	9	8,830	22	74,481	24	2,396
Minnewaukan	18	1,584	17	122,100	5	5,900	18	33,376	18	2,089
Minot	21	1,475	19	148,500	5	6,467	18	40,438	19	1,921
Oakes	20	949	20	119,600	10	19,641	18	21,817	19	1,286
Pembina	30	3,242	29	435,000	11	9,300	25	52,153	21	2,016
Synod of Ohio:										
Athens	27	3,867	25	453,200	7	11,125	27	97,734	27	2,901
Chillicothe	24	4,716	24	613,100	3	6,800	24	75,154	24	2,796
Cincinnati	74	19,217	70	7,169,200	24	326,058	74	816,919	74	15,601
Cleveland	49	20,830	48	4,837,500	17	207,696	49	814,485	49	16,387
Columbus	41	12,350	38	2,299,000	12	156,685	41	346,139	41	8,390
Dayton	43	14,261	42	2,969,370	10	129,850	43	622,520	43	10,157
Lima	29	6,353	28	1,115,000	5	29,750	29	191,289	29	4,720
Mahoning	43	15,858	42	2,697,500	11	203,950	43	431,965	43	11,884
Marion	34	8,119	34	1,234,500	6	77,000	33	205,916	32	5,322
Portsmouth	26	5,119	26	975,820	4	64,500	24	235,366	25	4,234
St. Clairsville	44	8,997	42	1,440,000	4	41,500	42	205,398	41	7,476
Steubenville	60	11,590	59	1,415,650	9	73,600	60	263,603	58	8,142
Toledo	53	13,518	53	2,450,600	17	436,517	53	502,322	52	10,724
Wooster	30	6,990	29	836,500	4	2,674	30	199,110	30	4,858
Zanesville	41	8,511	41	1,110,800	3	9,010	41	193,313	37	5,582
Synod of Ohio and Western Pennsylvania (Welsh):										
Jackson	9	784	9	39,700	----	----------	9	9,498	9	693
Pittsburgh	3	423	3	100,000	1	10,000	3	6,558	2	305
Western Ohio	5	1,256	5	217,000	2	14,000	5	35,427	5	831
Synod of Oklahoma:										
Ardmore	12	1,641	11	206,100	7	31,250	11	41,102	9	1,408
Choctaw	25	551	22	21,925	1	40	21	5,732	24	503
Cimarron	11	2,175	11	317,200	3	2,900	11	40,238	11	1,745
El Reno	8	1,219	8	153,000	6	29,816	8	35,739	8	928
Hobart	12	1,142	11	84,200	4	15,700	12	47,665	11	1,087
McAlester	12	1,255	12	148,500	7	40,850	11	23,706	11	1,206
Muskogee	22	3,064	20	292,900	6	9,350	20	81,510	18	2,379
Oklahoma	29	9,199	28	1,031,500	21	141,703	29	213,194	29	6,732
Tulsa	26	8,393	23	1,628,522	13	320,726	24	387,390	24	7,143
Synod of Oregon:										
Coos Bay	8	597	7	66,700	4	8,050	8	18,828	8	917
Grande Ronde	13	1,041	13	82,600	7	8,245	13	20,849	12	1,172
Pendleton	14	1,286	12	78,700	6	5,230	14	33,051	14	1,653
Portland	44	11,636	41	1,330,175	15	107,253	44	287,626	44	10,040
Southern Oregon	17	2,099	16	166,800	6	19,600	15	50,153	15	1,899
Willamette	37	4,886	33	332,000	13	6,475	34	90,110	31	4,474
Synod of Pennsylvania:										
Beaver	25	7,064	25	893,300	6	30,500	25	197,771	24	4,643
Blairsville	60	18,554	58	2,566,500	18	152,550	60	446,270	57	12,915
Butler	42	9,389	41	1,023,300	3	153,200	42	278,780	42	6,868
Carlisle	49	14,292	46	2,352,400	7	143,497	49	380,917	46	10,697
Chester	62	19,915	59	3,718,988	19	273,450	61	761,434	57	13,917
Clarion	56	9,127	53	1,292,400	7	27,980	55	204,096	53	7,200
Erie	73	20,070	73	3,121,800	18	125,545	72	658,708	71	14,168
Huntingdon	73	16,100	72	2,281,500	14	59,450	73	406,534	66	10,784
Kittanning	57	10,381	54	1,411,000	15	33,425	57	199,873	54	8,418
Lackawanna	95	23,187	84	4,933,250	23	293,500	89	848,144	84	16,153
Lehigh	46	10,887	43	2,156,568	8	44,700	45	372,823	45	8,064
Northumberland	60	12,013	55	2,386,483	9	104,100	59	387,493	51	8,047
Philadelphia	75	47,810	75	15,231,421	20	277,650	75	1,836,573	75	29,663
Philadelphia, North	78	36,485	77	6,908,500	27	754,841	78	1,315,345	74	24,736
Pittsburgh	141	66,435	136	10,452,235	32	385,700	141	2,497,941	136	46,021
Redstone	62	16,892	60	2,817,000	13	178,000	62	533,746	61	14,048
Shenango	28	9,542	28	1,243,500	6	185,950	28	283,506	28	6,207
Washington	45	9,181	44	1,247,800	7	62,875	44	269,336	43	7,090
Westminster	32	10,371	32	1,879,500	3	3,900	32	247,068	31	7,107

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA—Contd.

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Synod of Pennsylvania (Welsh):										
Northern	11	1,954	10	$304,500	2	$5,400	11	$35,905	11	1,454
Southern	5	814	5	105,000	1	25,000	5	53,642	5	491
Synod of South Dakota:										
Aberdeen	39	3,031	34	365,650	7	43,500	35	89,950	35	3,167
Black Hills	24	1,054	18	155,400	6	6,100	22	27,803	20	1,382
Dakota Indian	38	2,026	36	65,610	2	1,065	37	13,091	22	542
Huron	26	2,897	23	215,000	9	13,310	26	68,223	24	3,030
Sioux Falls	24	2,883	21	282,500	9	22,300	24	74,134	24	3,035
Synod of Tennessee:										
Chattanooga	15	2,557	14	621,000	5	72,400	15	243,139	14	2,446
Cumberland Mt.	28	1,242	24	72,200	3	1,900	27	13,975	25	1,492
Duck River	18	1,672	18	194,500	3	8,000	18	29,407	17	1,269
French Broad	19	1,233	15	62,750			18	7,441	18	1,810
Holston	16	2,044	15	227,600	3	45,500	14	53,170	16	2,348
Nashville	23	2,319	21	268,300	6	33,650	22	50,367	20	1,992
Union	46	5,385	44	707,100	7	21,700	44	111,021	43	4,967
West Tennessee	28	2,355	26	498,100	1	800	25	62,915	24	2,301
Synod of Texas:										
Abilene	26	2,347	25	321,765	5	21,038	25	81,847	23	2,049
Amarillo	28	4,522	27	666,100	7	28,080	24	167,518	24	3,338
Austin	25	2,264	23	443,900	9	20,848	25	52,139	22	1,809
Brownwood	21	1,273	18	191,800	1	3,000	19	34,130	14	1,118
Dallas	47	5,753	44	822,152	10	79,925	40	160,478	34	4,493
El Paso	6	1,725	6	188,000	1	5,000	6	39,032	6	1,356
Fort Worth	41	3,898	27	429,550	9	95,030	33	100,335	29	3,041
Houston	18	1,764	15	311,000	7	87,850	18	62,463	14	1,783
Jefferson	27	2,301	19	304,900	6	37,225	23	302,129	24	1,657
Paris	37	4,048	35	465,650	9	22,440	33	84,079	25	2,798
Southwest (Bohemia)	11	514	8	29,400	4	4,000	11	4,903	9	445
Waco	31	4,270	30	654,300	8	60,760	30	139,123	30	3,704
Synod of Utah:										
Ogden	4	765	4	128,000	2	9,200	4	13,573	3	457
Salt Lake	8	1,066	6	243,000			8	30,296	8	1,119
Southern Utah	9	387	7	69,900	3	5,225	7	9,001	8	431
Synod of Washington:										
Bellingham	16	2,200	15	287,100	6	7,650	16	61,599	14	2,295
Central Washington	17	2,535	16	163,550	3	2,200	17	92,501	17	2,635
Coeur d'Alene	8	1,012	8	74,200	3	4,057	8	20,231	8	1,156
Columbia River	21	1,681	20	167,900	10	9,285	19	49,269	19	2,457
Olympia	23	5,087	21	838,000	7	224,300	23	179,451	21	4,560
Seattle	37	14,573	34	833,300	20	226,780	36	328,782	36	11,513
Spokane	28	4,762	27	517,682	11	51,700	28	95,144	25	4,027
Walla Walla	29	2,495	28	270,340	9	22,850	27	53,918	26	2,655
Wenatchee	16	2,233	14	132,400	2	3,900	15	31,552	11	2,496
Synod of West (German):										
Galena	19	1,525	19	98,900	2	700	19	35,470	18	1,429
George	30	2,791	30	258,118	9	22,800	30	76,117	29	3,529
Waukon	19	2,001	19	173,500	5	5,300	19	56,355	16	1,675
Synod of West Virginia:										
Grafton	17	3,654	16	767,250	4	22,450	15	112,213	16	3,383
Parkersburg	30	3,284	26	664,500	11	19,850	28	83,936	27	3,383
Wheeling	24	7,924	24	933,000	4	36,800	24	259,895	24	6,148
Synod of Wisconsin:										
Chippewa	56	5,987	49	635,800	23	23,100	55	115,015	45	4,271
La Crosse	13	1,747	13	176,000	3	7,500	13	48,852	13	1,222
Madison	32	6,154	31	711,500	10	23,300	31	161,935	29	3,608
Milwaukee	41	9,625	39	1,903,300	19	161,448	39	276,933	38	6,650
Winnebago	60	8,882	60	1,166,896	21	66,300	55	244,532	47	6,193
Synod of Wisconsin (Welsh):										
Waukesha	13	1,835	13	291,700	2	5,000	12	38,644	12	865
Welsh Prairie	9	966	8	60,500			9	19,196	8	647
Synod of Wyoming:										
Casper	17	3,720	12	152,000	5	8,350	17	44,071	14	3,813
Laramie	13	1,637	11	340,100	5	25,100	12	64,517	11	1,257
Sheridan	10	1,469	8	79,500	4	11,700	9	26,732	10	1,585

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The earliest American Presbyterian churches were established in Virginia, New England, Maryland, and Delaware, and were chiefly of English origin, their pastors being Church of England ministers holding Presbyterian views. In Virginia, in 1611, the Rev. Alexander Whitaker was installed as pastor of a church which was governed by himself and a few of the most religious men, and in 1630 the Rev. Richard Denton located in Massachusetts, with a church which he had previously served in Yorkshire, England. Between 1642 and 1649 many of the Virginia Puritans were driven out of that colony and found refuge in Maryland and North Carolina; while Denton and his associates found New Amsterdam more friendly than New England. The English Presbyterian element in Maryland and the colonies to the northward was strengthened by the arrival, from 1670 to 1690, of a considerable number of Scotch colonists, the beginnings of a great immigration. There were many Presbyterians among the early settlers of New England, and the church founded at Plymouth in 1620, and other churches in that region, had ruling elders as officers. Several synods were also held, one of which, in 1649, adopted the Westminster Standards for doctrine. English-speaking Presbyterians were first found in New York City in 1643, with the Rev. Francis Doughty as their minister, though no church was organized there until 1717. Presbyterian churches of English origin, however, were established earlier on Long Island, among which are to be noted Southold (1640) and Jamaica (1656). The founders of the earliest churches in New Jersey—Newark (1667), Elizabeth (1668), Woodbridge (1680), and Fairfield (1680)—were from Connecticut and Long Island. The first church in Pennsylvania was that founded by Welsh colonists at Great Valley about 1690, while the church in Philadelphia dates from 1698. In 1683 the Presbytery of Laggan, Ireland, in response to a letter from William Stevens, a member of the Council of the Colony of Maryland, sent to this country the Rev. Francis Makemie, who became the apostle of American Presbyterianism. He gave himself to the work of ecclesiastical organization and at last succeeded in bringing into organic unity the scattered Presbyterian churches throughout the colonies.

In the spring of 1706, 7 ministers, representing about 22 congregations, not including the Presbyterians of New England, Virginia, the Carolinas, and Georgia, met at Philadelphia and organized a presbytery, the first ecclesiastical gathering of an intercolonial and federal character in the country. With the growth of the country and the development of immigration, particularly of Presbyterians from Scotland and the north of Ireland, the number of churches increased so that in September, 1716, the presbytery constituted itself a synod with four presbyteries.

In New England, owing to local conditions, the Presbyterian congregations, of which in 1770 there were fully 85, were not connected ecclesiastically with those of the other colonies, but formed in 1775 the Synod of New England, with three presbyteries, Londonderry, Palmer, and Salem. In 1782, however, this synod was dissolved, and, for a century, the Presbyterian Church had comparatively few adherents in the stronghold of the Congregationalists.

The general synod in 1729 passed what is called the "adopting act," by which it was agreed that all the ministers under its jurisdiction should declare their agreement in and approbation of the Confession of Faith, with the Larger and

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. Lewis S. Mudge, stated clerk, General Assembly of the Presbyterian Church in the United States of America, and approved by him in its present form.

Shorter Catechisms of the Assembly of Divines at Westminster, "as being, in all essential and necessary articles, good forms of sound words, and systems of Christian doctrine," and also "adopt the said Confession as the confession of their faith." In the same year the synod also denied to the civil magistrate power over the church and power to persecute any for their religion.

The general religious movement which characterized the early part of the eighteenth century, and manifested itself in England in Methodism, in Germany in Pietism, and in New England in the Great Awakening, found its expression in the Presbyterian Church in America through Gilbert Tennent, a pastor in Philadelphia. William Tennent, sr., who, in 1726, had founded, near Philadelphia, an academy for the training of ministers, had aroused much opposition by his statement that the prevailing grade of ministerial quality was not creditable to the Presbyterian Church. His son, Gilbert Tennent, had become convinced of the necessity of personal conversion, and in 1728, a year before the Wesleys organized the "Holy Club" and six years before Jonathan Edwards's famous sermon, began a course of preaching of the most searching type. As others joined him, the movement spread; and when Whitefield came to the country in 1739 he found most congenial fellow workers in Gilbert Tennent, William Tennent, jr., and their associates. They, however, became so severe in their denunciation of "unconverted ministers" as to arouse bitter opposition; and the result was a division, one party, the "New Side," indorsing the revival and insisting that less stress should be laid on college training, and more on the evidence that the candidate was a regenerate man, and called by the Holy Ghost to the ministry; the other, the "Old Side," largely opposing revivals and disposed to insist that none but graduates of British universities or New England colleges should be accepted as candidates for the ministry. There was also division with regard to the interpretation of the Standards, but in 1758 the bodies reunited upon the basis of the Westminister Standards pure and simple. At that date the church consisted of 98 ministers, about 200 congregations, and some 10,000 communicants.

It was during the period of this division that the New Side established, in 1746, the College of New Jersey, later Princeton University, for the purpose of securing an educated ministry. In 1768 the college called John Witherspoon from Scotland and installed him as president and professor of divinity. This remarkable man exercised an increasing and powerful influence not only in the Presbyterian Church but throughout the middle and southern colonies. He was one of the leading persons in the joint movement of Presbyterians and Congregationalists from 1766 to 1775 to secure religious liberty and to resist the establishment of the English Episcopal Church as the state church of the colonies. He was also a member of the Continental Congress, and the only clerical signer of the Declaration of Independence.

Religious forces were among the powerful influences operating to secure the separation of the colonies from Great Britain, and the opening of the Revolutionary War found the Presbyterian Church on the colonial side. The general synod called upon the churches to uphold, and by every means within their power to promote, the resolutions of Congress. At the close of the war the synod congratulated the churches on the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind."

With the restoration of peace in 1783 the Presbyterian Church gradually recovered from the evils wrought by war, and the need of further organization was deeply felt. It had always been ecclesiastically independent, having no organic connection with European or British churches of like faith; but the independence of the United States had created new conditions for the Christian

churches as well as for the American people. All denominations were no longer merely tolerated, but were entitled to full civil and religious rights in all the States. In view of these new conditions, the synod, in May, 1788, adopted the Westminster Confession of Faith, with the Larger and Shorter Catechisms, and also a constitution consisting of a form of government, a book of discipline, and a directory for worship. Certain changes were made in the Confession, the Catechisms, and the Directory, along the lines of liberty in worship, of freedom in prayer, and above all, of liberty from control by the State. The form of government was altogether a new document and established the General Assembly as the governing body in the church. The first General Assembly met in 1789 in Philadelphia.

The first important movement in the church after the adoption of the constitution was the formulation of a Plan of Union with the Congregational associations of New England. It began with correspondence in 1792, and reached its consummation in the agreements made from 1801 to 1810 between the General Assembly and the Associations of Connecticut and of other States. This plan allowed Congregational ministers to serve Presbyterian churches, and vice versa; and also allowed to churches composed of members of both denominations the right of representation in both presbytery and association. It remained in force until 1837, and was useful to both denominations in securing the results of the great revivals of religion throughout the country, and also in furthering the causes of home and foreign missions;[2] but the operation of the plan was attended with increasing difficulty and dissatisfaction, and it was finally abrogated.

What is known as the Cumberland separation took place during this period. The Presbytery of Cumberland ordained to the ministry persons who, in the judgment of the Synod of Kentucky, were not qualified for the office either by learning or by sound doctrine. The controversies between the two judicatories resulted in the dissolution of the presbytery by the synod in 1806, and finally, in 1810, in arrangements for the organization of the Cumberland Presbyterian Church.[3]

The membership of the church during this period, 1790 to 1837, increased from 18,000 to 220,557, due mainly to a revival of religion, of which camp meetings were one of the main features in western Pennsylvania, Ohio, and Kentucky. In this period also the first theological seminary of the church was founded at Princeton, N. J. (1812), and most of the missionary and benevolent boards were established.

About the year 1825 controversies arose respecting the Plan of Union and the establishment of denominational agencies for missionary and evangelistic work. The foreign mission work of the church had previously been carried on mainly through the American Board of Commissioners for Foreign Missions, located at Boston, and much of the home mission work through the American Home Missionary Society. This was not satisfactory to all, and in 1831 the Synod of Pittsburgh founded the Western Foreign Missionary Society as a distinctively denominational agency. The party favoring these agencies and opposed to united work was known as the "Old School," and that favoring the continuance of the plan as the "New School." Questions of doctrine were also involved in the controversy, though not to so great a degree as those of denominational policy, and led to the trial of Albert Barnes, of Philadelphia, for heresy. The Old School majority in the assembly of 1837 brought the matters at issue to a head by abrogating the Plan of Union, passing resolutions against the interdenominational societies, exscinding the synods of Utica, Geneva, Genesee, and the Western Reserve, and establishing the Presbyterian Board of Foreign Missions. The exscinded synods met at Auburn, N. Y., in August of the same year,

[2] See Congregational Churches, p. 453.

[3] See Cumberland Presbyterian Church, p. 1145.

adopted the "Auburn Declaration," setting forth the views of the New School, appointed trustees, and elected commissioners to the assembly of 1838. When that assembly met, the New School commissioners protested against the exclusion of the delegates from the four exscinded synods, organized an assembly of their own in the presence of the sitting assembly, and then withdrew.

For nearly 20 years both branches of the church grew slowly but steadily, and made progress in the organization of their benevolent and missionary work. Then came the slavery discussion, and growth was checked by disruption. The New School assembly of 1853 took strong ground in opposition to slavery, with the result that a number of southern presbyteries withdrew and in 1858 organized the United Synod of the Presbyterian Church. In May, 1861, the Old School assembly met at Philadelphia with but 13 commissioners present from the Southern States. Dr. Gardiner Spring, of New York, offered resolutions professing loyalty to the Federal Government, which were passed by a decided majority, although a minority led by Dr. Charles Hodge, while in favor of the Federal Union, declared that an ecclesiastical judicatory had no right to determine questions of civil allegiance. The "Spring resolutions" were the occasion for the organization of the Presbyterian Church in the Confederate States of America, which met in general assembly at Augusta, Ga., in December, 1861, was enlarged by union in 1864 with the United Synod referred to, and upon the cessation of hostilities in 1865 took the name of the Presbyterian Church in the United States.[4] Its membership was also increased in 1869 and 1874 by the accession of the synods of Kentucky and Missouri, which had protested by "declaration and testimony" against the action of the Old School assembly, as affecting the Christian character of the ministers and members of the southern Presbyterian churches.

The first step toward the reunion of the Old School and New School was taken in 1862, by the establishment of fraternal correspondence between the two general assemblies. The second step was the organization by the New School, in 1863, of its own home mission work, hitherto carried on in connection with the Congregationalists. In 1866 committees of conference with a view to union were appointed, and on November 12, 1869, at Pittsburgh, Pa., reunion was consummated on "the doctrinal and ecclesiastical basis of our common standards." In connection with the movement a memorial fund was raised, which amounted to $7,883,983. Since 1870 the church has made steady progress along all lines, and its harmony has been seriously threatened only by the controversy (1891–1894) as to the sources of authority in religion and the authority and credibility of the Scriptures, a controversy which, after the trials of Prof. Charles A. Briggs, and Henry P. Smith, terminated in the adoption by the General Assembly at Minneapolis, Minn., in 1899, of a unanimous deliverance affirming the loyalty of the church to its historic views on these subjects. In the year 1903 a movement for the revision of the Confession of Faith came to a successful close. This year was also noteworthy for the beginnings of the movement for union with the Cumberland Presbyterian Church.

This union was brought about in 1906 (although a minority refused to accept it and retained the old name and constitution), and was the third effected on the basis of the Standards, the others being the reunions of 1758 and 1869. In 1906 a Book of Common Worship was prepared and approved by the General Assembly for voluntary use. In 1907 the Council of the Reformed Churches in the United States holding the Presbyterian System was organized, bringing into cooperative relations seven of the churches of the Presbyterian family in the country.

[4] See Presbyterian Church in the United States, p. 1167.

The Welsh Calvinistic Methodist Church united with this denomination in 1920. This union brought an accession of 5 synods with 10 presbyteries into the church. In general, these synods preserve their identity by retention of the word "Welsh" as part of their name.

The Presbyterian Church in the United States of America has been identified with every movement for interdenominational fellowship and church union. It was an important factor in 1905 and 1908 in the preliminary arrangements for, and the organization of, the Federal Council of the Churches of Christ in America; and it is represented on the Advisory Committee of the World Conference on Questions of Faith and Order.

The following permanent agencies were established in the opening years of the twentieth century: The committee on vacancy and supply, having charge of the location of unemployed ministers and the supply of vacant churches; the ministerial sustentation fund, making provision for pensions for ministers who prefer to contribute to their own support in old age, which was established in 1906 and combined in 1912 with the board of relief; and the permanent committee on evangelism organized in 1901 and now included in the organization of the Board of National Missions. Two commissions connected with the General Assembly were also established, the executive commission, in 1908 (some years later, however, its name was changed to the General Council), to carry forward comprehensive church work in the intervals between the meetings of the General Assembly, and also, in 1907, the permanent judicial commission, a body in the nature of a supreme judicial court. In 1917 the General Assembly established the general board of education, into which have been merged the board of education, located in Philadelphia, and the college board, located in New York City.

A further and more complete consolidation and organization of the executive and benevolent work of the church was effected in 1923–1925, when the Office of the General Assembly, under the direction of the stated clerk, was organized in five departments, as follows: (1) Administration, embracing the routine, editorial, and financial duties of the office; (2) Publicity, supplying authentic Presbyterian news to the press, syndicated calendars to the churches, etc.; (3) Vacancy and Supply, securing information concerning vacant churches, receiving and filing names of ministers without charge, or of those desiring change; (4) Church Cooperation and Union, to which are committed the interests of the church as they relate to other ecclesiastical bodies; (5) Historical Research and Conservation, which is the Presbyterian Historical Society taken over by the General Assembly to continue the fulfillment of its mission of gathering and preserving material connected with the establishment and growth of the Presbyterian churches.

Another outcome of this reorganization was the creation of the General Council, whose duties are defined as follows: "The General Council, subject to the authority of the General Assembly, shall assume and discharge the following duties: To supervise the spiritual and material interests of the Boards of the Church; to correspond with and advise the General Councils of presbyteries and synods; to prepare and submit annually to the General Assembly the budget for the permanent benevolent and missionary agencies of the church including self-supporting synods and presbyteries; to consider between annual meetings of the General Assembly cases of serious embarrassment or emergency concerning the benevolent and missionary work of the church, and to provide direct methods of relief."

Still another outcome of this reorganization was the reduction of the boards of the General Assembly to four, namely, the Board of National Missions, the Board of Foreign Missions, the Board of Christian Education, and the Board of Ministerial Relief and Sustentation, now renamed the Board of Pensions.

A notable thing in the history of the church is the great advance made in contributions for all purposes. In 1789 the total contributions of the church for missionary and charitable purposes were $852. In 1926 these contributions were $16,063,742, and the total of these gifts and also of contributions for congregational use for the fiscal year 1926 was $44,731,062.

The Presbyterian Church has always maintained the rights of women in the church in connection with administrative affairs. Women members have ordinarily voted for pastors and other spiritual church officers. Women's missionary societies in local churches have been active in the support of both home and foreign missions for nearly 100 years, and have been organized on a national basis since 1870. The last step taken by the church in connection with the Christian service of women was the adoption of a provision in the form of government authorizing the election of women as deacons and also the setting apart of deaconesses in each of the churches, these officers being under the direction of the session.

The official publications of the church are the records of the General Presbytery, 1706–1716, of the General Synod, 1717–1788, and of the General Assembly, 1789–1926, each in printed form. They are the most complete ecclesiastical records in the United States of America. Both the minutes of the General Assembly and the reports of the boards are now issued annually.

Another notable fact in connection with the church in all its history has been its loyalty to every interest for which the word "America" stands. Its fidelity and its devoted loyalty to the Government of the United States have been stalwart in every emergency which has arisen in connection with the life and welfare of the American Republic. In connection with the war with Germany this loyalty was made manifest in the action of the General Assembly at Dallas, Tex., in May, 1917. A commission was authorized and instructed to make to the United States formal offer of the services of the Presbyterian Church in the United States of America. For the carrying out of the work of this commission a large fund was raised and placed at the disposal of the executive committee.

The standards of the Presbyterian Church in the United States of America are twofold—the standards of doctrine and the standards of government, discipline, and worship. These last are contained in documents known as the "form of government," the "book of discipline," and the "directory for worship," and taken together form the constitution of the church. They were first adopted in 1788, and amendments and additions have been made from time to time, the book of discipline being entirely reconstructed in 1884–85.

DOCTRINE

The standards of doctrine of the Presbyterian Church in the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These were first adopted in 1729. In 1788 certain amendments to the Confession and Larger Catechism were approved by the General Synod, giving expression to the American doctrine of the independence of the church and of religious opinion from control by the state. In 1886 the clause forbidding marriage with a deceased wife's sister was stricken out, and in 1902 certain alterations were again made, and there were added two chapters, "Of the Holy Spirit," and "Of the Love of God and Missions." A declaratory statement was also adopted setting forth the universality of the gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin, and affirming that all persons dying in infancy are elect and therefore saved. As a whole these standards are distinctly Calvinistic. They emphasize the sovereignty of God in Christ in the salvation of the individual; affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward for

faith, but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and of God alone; and that God enables those whom he regenerates to attain to their eternal salvation.

Discipline is defined in the book of discipline as "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in His church." In practice it is controlled by a policy of guidance and regulation, rather than one of restriction and punishment. Christian liberty is regarded as consistent with the wise administration of Christian law.

The directory of worship makes no restriction as to place or form. The church insists upon the supreme importance of the spiritual element, and leaves both ministers and people at full liberty to worship God in accordance with the dictates of their own consciences. The sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. A book of common worship was approved by the General Assembly in 1906 for optional use by pastors and congregations.

ORGANIZATION

The ecclesiastical organization of the Presbyterian Church in the United States of America is set forth in the form of government. It has as its two principal factors the ministers as representatives of Christ and the ruling elders as representatives of the people; and these two classes constitute the four judicatories which form the administrative system. These are the session, which governs the congregation; the presbytery, which governs a number of congregations within a limited geographic district; the synod, which governs the congregations within a larger geographic district; and the general assembly, which is the supreme judicatory. All of these courts are vested with legislative, executive, and judicial powers.

Applicants for church membership are examined by the session as to their Christian life and belief, but are not required to assent to the creed of the church. The usual form of baptism is sprinkling, both for infants and unbaptized adults on confession of faith, though in the latter case the form is optional. The invitation to the Lord's Supper is always general for all evangelical Christians.

The church officers include the pastor, ruling elders, and deacons; the ruling elders constituting the session with the pastor as presiding officer. The session has charge of the reception of members, the exercise of discipline, and supervision of all the spiritual affairs of the congregation. The deacons have the care of the poor and are responsible to the session. Both elders and deacons are elected by the congregation. The property is usually held by trustees elected by the members in corporation meeting assembled. The pastor is elected at a meeting of the church members and supporters called by the session. Their action is presented to the presbytery having jurisdiction, and, if approved, is accepted by the pastor elect, who is then installed by the presbytery.

A presbytery is composed of not less than five ministers, together with an elder from each of the congregations within its district. Every minister is a member of some presbytery by virtue of his office. The elders are chosen by the sessions. The presbytery has power to receive, ordain, install, and judge ministers; to supervise the business which is common to all its congregations; to review session records; to hear and dispose of cases coming before it on complaint or appeal; and to have oversight of general denominational matters, subject to the authority of the General Assembly. The quorum of a presbytery is three ministers; it meets at its own appointment, and elects its own moderator and clerks.

A synod is composed either of all the ministers in its district, together with an elder from each congregation; or of an equal number of ministers and elders elected by the presbyteries of the synod, in accordance with a basis of representation duly adopted. The synod has power to review the records of its presbyteries, to hear and dispose of complaints and appeals, to erect new presbyteries subject

to the authority of the General Assembly, to supervise within its bounds the administration of denominational matters, and in general to care for its ministers and churches. The quorum of the synod is seven ministers, of whom not more than three are to be from any one presbytery. Its meetings are held on its own appointment, and, as a rule, but once a year, and it elects its own moderator and clerks.

The General Assembly is the highest judicatory of the Presbyterian Church. It is composed of equal delegations of commissioners, both ministers and ruling elders from each presbytery, in the following proportions: "Each presbytery consisting of not more than 24 ministers shall send 1 minister and 1 elder, and each presbytery consisting of more than 24 ministers shall send 1 minister and 1 elder for each additional 24 ministers or for each additional fractional number of ministers not less than 12."

Its officers are a moderator and stated clerk. The term of the clerk is limited to five years, reelection permitted, with retirement compulsory at the age of 70; while the moderator serves for one year and is the unofficial representative of the church between meetings of the Assembly. The General Assembly decides all controversies respecting doctrine and discipline, erects new synods, appoints the various boards and commissions, receives and issues all appeals, etc. Its decision is final, except in matters involving the amendment of the constitution of the church. It meets annually on the third, fourth, or fifth Thursday in May, or the first Thursday in June.

The presbytery, synod, and General Assembly have power to appoint judicial commissions. A permanent judicial commission has been provided for in the constitution for the General Assembly. Judicial cases not affecting the doctrine or constitution of the church terminate with the synod as the final court of appeal; all others terminate with the General Assembly.

WORK

The general activities of the church are under the care of the General Assembly, which acts usually through the office of the General Assembly and the boards, although in some cases through special committees. The members of the boards and special committees are chosen by the assembly, elect their own officers, and report annually to the assembly. Special cooperating committees are appointed by synods and presbyteries for work within their own bounds. These general boards and agencies of the church, once nearly a score in number, by a process of consolidation and reorganization consummated in 1923, were reduced to the four previously mentioned, namely, the Board of National Missions, the Board of Foreign Missions, the Board of Christian Education, and the Board of Ministerial Relief and Sustentation, now the Board of Pensions.

Missionary work among the American Indians and in the new settlements was begun about the middle of the seventeenth century with the financial support of the Presbyterian churches of Great Britain. The beginning of the missionary and benevolent agencies of the denomination was in the eighteenth century. The work of National Missions (first called Domestic Missions and later Home Missions) was begun by the General Presbytery as early as 1707. The General Synod in 1717 took steps to establish a "fund for pious uses," the intent of which was missionary. The General Assembly at its first meeting in 1789 assumed the oversight of this work. Work was carried on by committees appointed from time to time, but until the end of the century there was little systematic work done. The formal inauguration of national missions may be dated from the appointment in 1802 of the first Standing Committee of Missions, which in 1816 became the Board of Missions, later known as the Board of Domestic Missions. American Indian missions were conducted with Presbyterian support through

the American Board of Commissioners for Foreign Missions organized in 1810, the United Foreign Mission Society organized in 1817, the Western Foreign Mission Society organized in 1831, and the Presbyterian Board of Foreign Missions organized in 1837. The latter agency continued to conduct some Indian work until 1893, when it was transferred to the Board of Home Missions. The general home mission work of the church was conducted in part through the United Domestic Missionary Society, organized in 1822, and its successor the American Home Missionary Society, organized in 1826; the latter continued the agency of the New School Assembly until 1861, when a Committee of Home Missions was organized. The work of Publication and Sabbath School Missions was initiated in 1838, of Church Erection in 1844, and the work for freedmen in 1864. The reunited church in 1820 organized a Board of Home Missions, a Board of the Church Erection Fund, a Board of Publication, reorganized as the Board of Publication and Sabbath School Work in 1887, a Committee of Missions for Freedmen, reorganized as the Board of Missions for Freedmen in 1882. A Woman's Executive Committee of Home Missions, organized in 1878, became the Woman's Board of Home Missions in 1897, operating as part of the Board of Home Missions and becoming a separate corporation in 1914. The Committee on Evangelism was organized in 1901 and a Committee on Army and Navy Chaplains in 1915. The work of these various agencies, together with the work conducted by a number of independent and self-supporting synods and presbyteries was combined in the Board of National Missions, incorporated in April, 1923.

The work of the board is indicated by the following figures for its operations in 1926:

Mission Enterprises

Organized churches	3,157
Unorganized preaching stations	1,002
Neighborhood and community houses	147
Mission Sunday schools	3,135
Training schools and seminaries	11
Boarding schools	56
Day schools	139
Public or Government schools in which a worker is maintained	13
Hospitals	10
Dispensaries and clinics	26
Other enterprises	29
Total	7,725

Ministers of churches	2,303
Sunday school missionaries	178
Colporteurs	40
Other itinerant missionaries	23
Community workers	386
Teachers	1,128
Chaplains (Army)	28
Chaplains (Navy)	16
Nurses	32
Evangelists	11
Executive and field staff (exclusive of headquarters staff)	116
Other workers	145
Total	4,406

The field of the Board of National Missions is continental United States, Alaska, and the West Indies. The board aids feeble churches in the support of pastors, establishes and maintains mission Sunday schools, provides missionaries and evangelists in various schools, hospitals, and community stations, for new and destitute regions, and for the foreign population and other exceptional

classes—Indians, Alaskans, Negroes, Mormons, Mexicans, Orientals in the United States, mountaineers, and the people of the West Indies; assists congregations in securing church edifices, manses, and other equipment with grants or loans of money, with architectural assistance, and with help in the conduct of financial campaigns; cooperates with churches and presbyteries in the work of evangelism, and provides technical assistance in the development of programs of church work.

The gross expenditures of the year, including the expenditures of synods and presbyteries conducting their work separate from the board, were $6,512,124. The total receipts for current work were $5,898,378. The board holds invested funds and other income-producing properties to the total value of $13,701,375. The board owns properties used for mission purposes valued at $9,765,886.

Approximately one-third of all Presbyterian churches and two-fifths of all Presbyterian Sunday schools are aided or maintained from National Missions funds.

The main phases of the board's missionary work may be summarized as follows:

	Churches and stations	Community centers and neighborhood houses	Schools	Medical stations	Missionaries	Colporteurs and other workers
Total	2,095	[1] 86	202	16	171	1,805
Southern mountaineers	116	20	14	4	19	252
Mormons	49	9	3	----	4	73
Lumber camps, etc	400	----	----	----	18	----
American Indians	150	4	21	5	2	180
Negroes	402	----	138	----	25	768
European immigrants	565	35	----	----	----	21
Spanish-speaking people of the Southwest	75	10	10	3	----	139
Orientals in the United States	22	(1)	1	----	----	53
Jews	5	4	----	----	----	27
Alaskans	84	----	2	1	2	54
People of exceptional rural communities	40	----	----	----	101	29
Cubans	53	----	13	----	----	102
Porto Ricans	134	2	----	3	----	107

[1] Includes 2 Chinese Rescue Homes.

In addition to the above this board, cooperating with two other denominations through the Board for Christian Work in Santo Domingo, maintains 6 mission centers with a staff of 14 workers.

It also cooperates with 11 Presbyterian chaplains in the United States Army and 15 in the United States Navy.

Besides these projects, in special areas or for special populations, the board in cooperation with synods and presbyteries assists in the maintenance of churches and stations, largely English speaking, in approximately 2,500 city, town, or open-country communities.

Special lines of work other than the conduct of mission enterprises as above noted include the following:

Congregations numbering 242 were aided to secure properties with either grants or loans to the total value of $712,971; 72 churches were assisted in building-fund campaigns, raising locally, for new buildings, a total of $3,352,000. Architectural assistance, ranging from suggestive sketches to complete operating plans, was given in 113 building projects, in addition to which the bureau of architecture passed on the plans of all churches applying for financial aid.

The division of evangelism cooperated in the conduct of presbytery-wide evangelistic campaigns, synodical conferences on evangelism, and evangelistic services in Presbyterian colleges. A field organization was maintained with executives in practically every synod and major presbytery. This field staff, with the assistance of the staff of Sunday school missionaries, has oversight of the work of aided churches and, in addition, cooperates with the church at large in promotion and development of programs of work.

The earliest organized foreign missionary work of the Presbyterian churches was carried on in connection with the Congregational churches, through the American Board of Foreign Missions, organized in 1810. As there grew up a desire for specific denominational work, missionaries were sent in 1833 by the Western Foreign Missionary Society, located at Pittsburgh, Pa., to Calcutta, India. After the separation between the Old School and New School, the Old School Mission Board extended its work into Siam and China, the New School continuing to act through the American Board. With the reunion of the two branches in 1870 certain missions of the American Board were handed over to the Presbyterian organization, and since then the Board of Foreign Missions of the united church has greatly developed its work. For many years, seven women's organizations gave splendid service as auxiliary to the board.

In 1923, by order of the General Assembly, the Assembly's Board and the Women's Board were consolidated, absorbing the 7 women's societies in the new organization and increasing the board's membership to 40, 15 of whom are ministers, 10 ruling elders, and 15 women, placing women in official position on committees and in treasury and secretarial offices having responsibilities similar to those of the men.

In 1926, the church carried on 26 missions—8 in China, 3 in India, 2 each in Persia and Brazil, and 1 each in Africa, Chosen (Korea), Japan, Chile, Colombia, Guatemala, Mexico, Venezuela, Philippines, Siam, Syria, and the United Mission in Mesopotamia.

Until recently, this board had charge also of the work among the Chinese, Japanese, and Koreans in the United States, but in 1922 this work was transferred to the Board of National Missions.

The report for 1926 shows 158 stations and 2,902 outstations; 1,579 missionaries, including 409 ordained men, 121 medical missionaries (of whom 20 are women), and 379 single women; 8,980 native workers, including 584 ordained ministers, and 2,110 unordained men, 127 doctors, and 439 nurses; and there were 141 churches with 217,857 communicants.

Great emphasis has always been placed upon education, and such colleges as Forman Christian College at Lahore, and Ewing Christian College at Allahabad, India, Bangkok Christian College, Siam, Silliman Institute, Philippines, Shantung and Nanking Universities, China, and some others are directly connected with although not all entirely under the control of the Presbyterian Missions.

In 1926, there were under the care of the board, 2,533 schools of all grades, with 117,400 pupils. Included in this number are 41 higher educational institutions, colleges, and theological seminaries, with 3,392 men and 621 women students.

In close connection with the educational work is that of publication, the extent of which is illustrated by the fact that seven printing plants issued during the year 125,193,474 pages of general literature.

Medical work has been carried on in nearly all the countries occupied, particularly in Asiatic lands, and the report shows 85 hospitals, and 113 dispensaries, in which 420,969 patients were treated during the year.

In regard to property on the foreign field, the board estimates its buildings at $8,500,000, and the land at $4,500,000. The total endowment funds amount to $7,012,464, and the amount contributed in the United States, according to the 1926 report for the foreign work, was $4,118,463. In addition there was income, from invested funds, of $315,682, and legacies amounting to $254,414, making a grand total of $4,687,959. The amount contributed on the field from native sources during the year was $2,343,201.

The organized educational work of the Presbyterian Church in the United States of America had its beginning in 1726, in the now historic "Tennent's Log College," located a few miles northeast of Philadelphia. In this primitive building, 23 feet square and but two stories high, were laid the scholastic foundations of the College of New Jersey, now known as Princeton University, and the Princeton Theological Seminary.

A few years later, in the year 1746, "Old Nassau Hall" was chartered, though the present building, located at Princeton, N. J., was not erected until 1758. Under the distinguished presidency of Dr. John Witherspoon, the only minister who signed the Declaration of Independence, this institution received great impetus; and from that time the educational work of the church went forward rapidly. To-day (1927) the church reports, in the field of the higher education, 54 active Christian colleges and 13 theological seminaries, scattered over the country from ocean to ocean, including the Evangelical Seminary of Porto Rico, located at Rio Pedras.

The above colleges have total assets, in buildings, endowments, and equipment, of $75,741,675, and a total annual income of $6,748,449. These figures do not include institutions like Princeton University, which have a more or less independent existence and are not officially under the direct authority and control of the church as such. The several faculties consist of 1,575 professors and teachers, with a net total of 22,127 students, which total is almost equally divided between men and women. The whole number of graduates is 59,055.

The 13 theological seminaries of the church reported (1926) 85 professors, 4 associate professors, with 34 instructors, 12 lecturers, and others. There were 867 students enrolled during the year, of whom 179 were graduated, 172 of these receiving degrees. The seminary libraries contain 403,580 volumes; and their total assets amount to $15,503,977. Annual income was $826,686; current disbursements, $837,203; expended for permanent equipment, $90,184; additional permanent endowment, $182,631. There was a total gain of more than $200,000 in Bible-chair endowments set up in the colleges, which sum brought the aggregate up to $1,882,830 for this particular item.

The first Board of Education was authorized in 1819. In 1923 it was reorganized and consolidated with the Board of Sunday School Work (authorized 1839), the Board of Publication (organized 1847), the Board of Temperance and Moral Welfare (organized 1880), the Board of College Aid (organized 1883), the Permanent Committee on Sabbath Observance (organized 1888), the Department of University Work (organized 1900), the Permanent Committee on Men's Work (organized 1912), and the Department of Special College Campaigns (organized 1919). Thus the entire authorized educational system of the church is now consolidated in the Board of Christian Education, which was constituted, as stated, in 1923.

In addition to the colleges and seminaries mentioned, the Board of Christian Education represents and supervises in a nationalized program the Sunday school work of the church, children's work, girls' work, boys' work, young people's work, leadership training, schools for Christian workers, standard training schools, and certain schools of methods, summer conferences, daily vacation Bible schools,

week-day church schools, and organized men's work, including clubs, brotherhoods, and Bible classes.

In this wide field there are, first of all, 9,818 Sunday schools with 1,631,194 members enrolled, and several hundred thousand members not regularly reported; the board publishes 32 Sunday school lesson helps, with an aggregate annual circulation of 13,920,000 copies. This figure does not include its four illustrated periodicals, with a total annual circulation of 38,670,000 copies.

The Board of Christian Education is also directly responsible for 565 week-day church schools, in 32 States and the District of Columbia, with 61,812 pupils enrolled; 1,500 daily vacation Bible schools, 38 standard training schools, 35 young people's summer conferences, with an attendance of 6,500; and 5 advanced schools for Christian workers. Under its Department of Missionary Education it reports 10,732 mission study classes with 221,419 members; and its men's work department reports 951 brotherhoods or clubs, with a membership of 88,000 in 4,500 churches; 1,639 organized men's Bible classes have an enrollment of 86,000.

The board maintains university pastors, and many special buildings (like Westminster Hall at the Ohio State University), in 34 such institutions, including 8 agricultural colleges, 1 school of mines, 2 teachers' colleges, 1 technical school, and the United States Naval Academy. To this work it contributed $89,000 during 1925–26. There were enrolled in these institutions, during the same year, 29,328 Presbyterian students.

In addition to the above disbursements, the student aid department of the board contributed $89,220 toward the annual support of students for the ministry and other fields of Christian work, and through its Rotary Loan Fund it paid out $38,512 for the same purpose, making a total of $127,732 to 899 students, an average per student of $146 in the first instance, and in the second instance $132 per student, for the year. Its Department of Special Finance and Promotion, during the last four years, has assisted in securing subscriptions for Presbyterian colleges amounting to considerably over $8,000,000, to be applied to endowments and deficits.

The publication department of the Board of Christian Education issued 19 new publications during 1925–26, and did a total business of $2,035,299. The general treasury of the board reported receipts of $1,193,046 and disbursements of $1,136,229, an excess of receipts over expenditures amounting to $56,817.

The board consists of 40 members—16 ministers, 12 laymen, and 12 women. Its chief administrative officer is a general secretary, whose staff, in several divisions and departments, consists of 43 members. In addition to these it has scattered over the country, from Boston to San Francisco and from Chicago to Dallas, Tex., 21 field workers.

It is an interesting fact that the earliest organized effort of the Presbyterian Church was the establishment in the year 1717 of the so-called "fund for pious uses." Two of these "uses" had to do with pensions and in that way the Presbyterian Church definitely established its policy of caring for its aged and disabled servants by means of a pension system. Since that date to the present year pensions have been paid in unbroken succession.

In 1906 the Sustentation Department was established, which in 1912 was merged with the so-called Board of Relief, and this later became the Board of Ministerial Relief and Sustentation. In 1927 the resources of this board had increased to $12,209,363 and the Layman's Committee was busily engaged in raising a sum of $15,000,000 to make possible the operation of the new service pension plan. The board (under direction from the General Assembly) has changed its title to the Board of Pensions of the Presbyterian Church, and a new era of modern and scientific pension work in the Presbyterian Church has begun.

CUMBERLAND PRESBYTERIAN CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Cumberland Presbyterian Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Cumberland Presbyterian Church is composed of adult communicants who have united with the local churches upon confession of faith and repentance, and the expressed desire to live a Christian life. Baptized children are also included.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CUMBERLAND PRESBYTERIAN CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	1,097	120	977	10.9	89.1
Members	67,938	13,696	54,242	20.2	79.8
Average per church	62	114	56		
Membership by sex:					
Male	27,760	5,305	22,455	19.1	80.9
Female	38,330	7,820	30,510	20.4	79.6
Sex not reported	1,848	571	1,277	30.9	69.1
Males per 100 females	72.4	67.8	73.6		
Membership by age:					
Under 13 years	3,345	1,086	2,259	32.5	67.5
13 years and over	57,770	11,543	46,227	20.0	80.0
Age not reported	6,823	1,067	5,756	15.6	84.4
Per cent under 13 years [3]	5.5	8.6	4.7		
Church edifices:					
Number	999	125	874	12.5	87.5
Value—Churches reporting	986	116	870	11.8	88.2
Amount reported	$3,321,287	$1,390,390	$1,930,897	41.9	58.1
Average per church	$3,368	$11,986	$2,219		
Debt—Churches reporting	72	30	42		
Amount reported	$117,096	$90,958	$26,138	77.7	22.3
Churches reporting "no debt" on church edifice	731	75	656	10.3	89.7
Parsonages:					
Value—Churches reporting	132	33	99	25.0	75.0
Amount reported	$334,935	$139,150	$195,785	41.5	58.5
Debt—Churches reporting	24	8	16		
Amount reported	$30,217	$19,700	$10,517	65.2	34.8
Churches reporting "no debt" on parsonage	95	20	75		
Expenditures during year:					
Churches reporting	961	115	846	12.0	88.0
Amount reported	$759,021	$314,698	$444,323	41.5	58.5
Current expenses and improvements	$646,459	$270,498	$375,961	41.8	58.2
Benevolences, missions, etc	$106,145	$43,533	$62,612	41.0	59.0
Not classified	$6,417	$667	$5,750	10.4	89.6
Average expenditure per church	$790	$2,737	$525		
Sunday schools:					
Churches reporting	765	99	666	12.9	87.1
Officers and teachers	6,233	1,295	4,938	20.8	79.2
Scholars	48,052	11,528	36,524	24.0	76.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 1,097 active Cumberland Presbyterian churches, with 67,938 members. The classification of membership by sex was reported by 1,070 churches and the classification by age was reported by 955 churches, including 443 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CUMBERLAND PRESBYTERIAN CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,097	1,313	2,846	2,791
Increase [1] over preceding census:				
Number	−216	−1,533	55	----
Per cent	−16.5	−53.9	2.0	----
Members	67,938	72,052	195,770	164,940
Increase [1] over preceding census:				
Number	−4,114	−123,718	30,830	----
Per cent	−5.7	−63.2	18.7	----
Average membership per church	62	55	69	59
Church edifices:				
Number	999	1,163	2,474	2,024
Value—Churches reporting	986	1,150	2,451	----
Amount reported	$3,321,287	$1,935,072	$5,803,960	$3,515,510
Average per church	$3,368	$1,683	$2,368	----
Debt—Churches reporting	72	81	157	----
Amount reported	$117,096	$69,455	$208,876	----
Parsonages:				
Value—Churches reporting	132	103	436	----
Amount reported	$334,935	$149,500	$658,400	----
Debt—Churches reporting	24	----	----	----
Amount reported	$30,217	----	----	----
Expenditures during year:				
Churches reporting	961	1,009	----	----
Amount reported	$759,021	$330,905	----	----
Current expenses and improvements	$646,459	$236,176	----	----
Benevolences, missions, etc	$106,145	$42,548	----	----
Not classified	$6,417	$52,181	----	----
Average expenditure per church	$790	$328	----	----
Sunday schools:				
Churches reporting	765	903	1,817	----
Officers and teachers	6,233	6,618	15,596	----
Scholars	48,052	53,431	120,311	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Cumberland Presbyterian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each synod in the Cumberland Presbyterian Church, by presbyteries, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CUMBERLAND PRESBYTERIAN CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	1,097	120	977	67,938	13,696	54,242	27,760	38,330	1,848	72.4
East North Central:										
Indiana	12	1	11	914	230	684	333	581	-------	57.3
Illinois	60	6	54	3,568	607	2,961	1,428	2,140	-------	66.7
West North Central:										
Iowa	2	-------	2	140	-------	140	66	74	-------	-------
Missouri	108	11	97	5,452	1,013	4,439	2,202	3,085	165	71.4
South Atlantic:										
Georgia	4	-------	4	318	-------	318	164	154	-------	106.5
Florida	4	2	2	260	171	89	106	154	-------	68.8
East South Central:										
Kentucky	151	12	139	11,677	1,851	9,826	4,810	6,867	-------	70.0
Tennessee	378	43	335	27,791	6,544	21,247	11,381	15,517	893	73.3
Alabama	73	8	65	4,012	762	3,250	1,644	2,149	219	76.5
Mississippi	29	3	26	1,671	306	1,365	682	863	126	79.0
West South Central:										
Arkansas	105	7	98	4,106	340	3,766	1,734	2,372	-------	73.1
Louisiana	13	-------	13	801	-------	801	259	367	175	70.6
Oklahoma	45	3	42	1,505	229	1,276	638	867	-------	73.6
Texas	108	20	88	5,383	1,324	4,059	2,175	2,938	270	74.0
Pacific:										
California	5	4	1	340	319	21	138	202	-------	68.3

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The opening years of the nineteenth century witnessed a remarkable religious awakening in various parts of the United States. Revivals were numerous and in certain sections were accompanied by strange "bodily exercises." The leader of the revival in the "Cumberland country" in Kentucky and Tennessee was the Rev. James McGready, a Presbyterian minister, and a member of the Synod of Kentucky. He and other ministers conducting the services felt constrained to call the attention of the General Assembly of the Presbyterian Church to the peculiar manifestations. The assembly, in reply, recognizing that, although the movement had been accompanied by "extraordinary effects on the body," it had accomplished great good, admonished those in charge of the work of the danger of excesses, and expressed the opinion that these effects may be in a considerable degree produced by natural causes. As the revival work progressed, these physical manifestations became so marked as to create an unfavorable reaction, and some Presbyterian ministers set themselves against the entire movement. Others favored it, on the ground that various communities in which it was carried on were indeed transformed. The division in sentiment resulted

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. D. W. Fooks, stated clerk, General Assembly of the Cumberland Presbyterian Church, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CUMBERLAND PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,097**	**1,313**	**2,846**	**67,938**	**72,052**	**195,770**	**3,345**	**57,770**	**6,823**	**5.5**
Pennsylvania			60			8,912				
Ohio		1	23		22	2,458				
Indiana	12	14	57	914	1,146	6,376	37	877		4.0
Illinois	60	69	193	3,568	3,814	17,208	88	2,759	721	3.1
Iowa	2	3	19	140	108	1,190	10	90	40	10.0
Missouri	108	176	379	5,452	7,094	28,637	191	4,816	445	3.8
Nebraska			6			307				
Kansas			34			1,937				
Georgia	4	6	10	318	246	599		241	77	
Florida	4	2	4	260	124	126	14	246		5.4
Kentucky	151	157	205	11,677	11,827	16,916	558	10,232	887	5.2
Tennessee	378	398	536	27,791	27,631	42,464	1,494	24,076	2,221	5.8
Alabama	73	78	162	4,012	3,578	8,588	175	3,092	745	5.4
Mississippi	29	42	119	1,671	2,275	5,991	42	1,380	249	3.0
Arkansas	105	142	260	4,106	5,400	11,990	169	3,324	613	4.8
Louisiana	13	17	27	801	585	1,152	25	563	213	4.3
Oklahoma	45	53	150	1,505	1,642	4,351	157	1,123	225	12.3
Texas	108	145	540	5,383	6,244	31,598	371	4,625	387	7.4
Colorado			4			718				
New Mexico		3			43					
Washington			9			615				
Oregon			10			540				
California	5	7	36	340	273	2,908	14	326		4.1
Other States			3			189				

[1] Based on membership with age classification reported.

finally in two distinct parties, revival and antirevival, the one inclined to regard the bodily exercises as a sign of divine approval, the other unable to see any good in the work because of the extravagances.

At the first meeting of the Synod of Kentucky in 1802 the southwestern portion of the Presbytery of Transylvania, including the Cumberland country, was constituted the Presbytery of Cumberland. As the revival, which had started in the Transylvania Presbytery, spread to the various small settlements in this section, the demand for ministers became greater than the supply, and the revival party, which controlled the new presbytery, believed that the emergency, as well as precedent, justified them in introducing into the ministry men who had not had the usual academic and theological training. A few such were inducted into the ministry, and others were set apart as "exhorters." In addition to this, those thus inducted into the ministry were permitted, if they so desired, to adopt the Westminister Confession "as far as they deemed it agreeable to the Word of God," the reservation having special reference to "the idea of fatality, which," as they later expressed it, "seems to be taught under the mysterious doctrine of predestination."

The antirevival party objected both to the admission into the ministry of men who were not up to the usual literary and theological standard and to the permission of this reservation in regard to doctrine; they took the whole matter to the Synod of Kentucky, which in 1805 appointed a commission to confer with the members of the Cumberland Presbytery and adjudicate on their presbyterial

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CUMBERLAND PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**1,097**	**999**	**986**	**$3,321,287**	**72**	**$117,096**	**132**	**$334,935**	**24**	**$30,217**
Indiana	12	9	9	90,325	1	6,350	----	(1)	----	----
Illinois	60	59	59	170,500	1	3,000	7	14,200	1	1,200
Missouri	108	99	97	284,525	9	23,081	7	12,000	1	1,200
Georgia	4	4	4	4,900	----	----	----	(1)	----	----
Florida	4	3	3	99,000	----	----	----	(1)	----	----
Kentucky	151	143	142	389,725	3	1,857	8	28,700	2	255
Tennessee	378	353	348	1,477,003	32	39,778	59	162,000	8	11,800
Alabama	73	65	65	177,950	8	17,842	6	16,500	1	2,400
Mississippi	29	24	24	33,770	----	----	----	(1)	----	(1)
Arkansas	105	86	86	94,300	1	400	6	9,350	2	900
Louisiana	13	12	12	15,150	----	----	----	----	----	----
Oklahoma	45	34	34	45,574	6	3,888	9	10,485	2	1,850
Texas	108	102	97	341,065	9	13,900	21	54,700	5	6,810
California	5	4	4	90,000	2	7,000	----	(1)	----	----
Other States [2]	2	2	2	7,500	----	----	9	27,000	2	3,802

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 7 churches in Indiana, Georgia, Florida, Mississippi, and California.

proceedings. The commission met in December, 1805, assumed full synodical power, against the protest of the revival party, and reached the conclusion, in reference to the men who had been inducted into the ministry by the Presbytery of Cumberland, that the majority of them were "not only illiterate, but erroneous in sentiment"; and solemnly prohibited them "from exhorting, preaching, and administering ordinances in consequence of any authority which they have obtained from the Cumberland Presbytery, until they submit to our jurisdiction, and undergo the requisite examination."

The Rev. James McGready, the Rev. Samuel McAdow, and three others were also cited to appear at the next meeting of the synod. The synod in 1806 sanctioned the proceedings of the commission, dissolved the Presbytery of Cumberland, attached its members to the Presbytery of Transylvania, and directed that body to deal with "the recusant members." In May, 1809, the General Assembly confirmed the action of the synod.

Meanwhile the revival party formed a council for the special care of the weak churches and preaching centers, over 30 in number, which were in sympathy with them. On receipt of news of the assembly's action, at a meeting of this council in October, 1809, the formation of an independent presbytery was strongly urged. This, however, was impracticable, as the elders, who made up the great majority of the council, could not participate in such an organization, and of the ministers only two favored the action, whereas at least three were necessary to the constitution of a new presbytery. The Rev. James McGready, the leader of the revival, and generally looked upon as the father of the Cumberland Presbyterian Church, never favored it and never identified himself with the independent body. Others also had withdrawn from the council, and it was finally decided to adjourn to March 20, 1810, after which meeting every member would be free to

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CUMBERLAND PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**1,097**	**961**	**$759,021**	**$646,459**	**$106,145**	**$6,417**	**765**	**6,233**	**48,052**
Indiana	12	11	13,136	12,031	1,105	-------	9	109	744
Illinois	60	54	39,191	33,059	5,877	255	52	468	2,853
Iowa	2	93	[1] 72,851	[1] 62,812	[1] 9,689	350	66	528	3,484
Missouri	108								
Georgia	4	3	1,489	1,329	160	-------	1	10	150
Florida	4	4	14,605	13,321	1,284	-------	3	29	275
Kentucky	151	135	83,302	69,906	13,160	236	105	804	7,036
Tennessee	378	328	287,647	237,417	48,494	1,736	285	2,480	19,531
Alabama	73	63	46,934	43,026	3,903	5	55	478	3,689
Mississippi	29	26	10,731	8,053	1,918	760	16	94	875
Arkansas	105	92	20,018	16,668	3,100	250	58	398	3,096
Louisiana	13	12	5,710	2,612	1,098	2,000	6	36	300
Oklahoma	45	40	18,019	14,386	3,593	40	34	213	1,450
Texas	108	95	128,694	116,381	11,528	785	72	549	4,154
California	5	5	16,694	15,458	1,236	-------	3	37	415

[1] Figures for Iowa and Missouri are combined, to avoid disclosing the statistics of individual churches.

act as he pleased, unless in the meantime a way should be found to constitute an independent presbytery. This was accomplished, and on February 4, 1810, an independent presbytery was constituted by the Rev. Finis Ewing, the Rev. Samuel King, and the Rev. Samuel McAdow, at the home of the latter in Dickson County, Tenn. The name of the dissolved presbytery, Cumberland, was adopted, a licentiate, Mr. McLean, was ordained, and a compact allowing reservation in creed subscription was entered into.

At the adjourned meeting of the council nearly all the churches in the Cumberland country adhered to the new presbytery, but they were weak, and at most could not have represented more than a few hundred members. While the new movement was launched as an independent presbytery, the wish and hope of those connected with it was not that it should become a separate denomination, but that it might be reunited with the Synod of Kentucky. The organization, however, grew rapidly, and in the course of a few years it became apparent that a new denomination had entered upon its career. At first it was referred to as "the members of the Cumberland Presbytery." As the denominational idea became more apparent, it was called the "Cumberland Presbyterian," the next step being to call it the "Cumberland Presbyterian Church."

In October, 1813, the Presbytery of Cumberland, or General Presbytery, was divided into three presbyteries, and a general synod was constituted. This continued to be the supreme judicatory until 1828, when there was a reorganization. In place of the general synod, four synods were constituted and a general assembly, which met in 1829. At this time there were 18 presbyteries, representing the States of Kentucky, Tennessee, Illinois, Missouri, and Alabama. By 1853 the church had 20 synods, 79 presbyteries, and 1,250 churches with a membership estimated at 100,000. The first fairly accurate statistics were gathered in 1875, and showed 2,158 churches, 1,232 ministers, 98,242 communicants, and congregational property valued at $2,069,000.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: CUMBERLAND PRESBYTERIAN CHURCH

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,097**	**67,938**	**986**	**$3,321,287**	**72**	**$117,096**	**961**	**$759,021**	**765**	**48,052**
Alabama Synod:										
Birmingham	12	838	12	78,300	3	13,040	12	12,496	10	770
Florida	4	260	3	99,000	----	----------	4	14,605	3	275
McGready	15	660	14	19,500	1	300	13	3,913	11	778
Robert Donald	19	974	14	39,400	1	4,000	16	19,966	15	835
Springville	14	784	12	13,500	1	160	10	3,289	9	569
Talladega	10	532	10	22,000	1	292	9	5,968	7	612
Arkansas Synod:										
Bartholomew	11	479	10	8,200	----	----------	7	1,071	3	87
Ewing	21	937	17	23,400	1	400	19	6,478	16	951
Fort Smith	7	229	7	11,100	----	----------	7	1,692	3	122
Little Rock Burrow	12	360	10	14,650	----	----------	10	3,297	6	343
Mound Prairie	19	663	18	17,350	----	----------	18	2,557	11	607
Porter	21	936	10	7,900	----	----------	17	1,688	10	489
White River	13	472	13	11,200	----	----------	12	3,048	7	427
East Tennessee Synod:										
Chattanooga	27	2,501	24	139,800	1	1,400	21	23,819	17	1,533
East Tennessee	20	1,382	20	61,200	----	----------	20	8,699	16	1,068
Knoxville	22	1,582	21	85,100	4	7,409	22	28,162	18	1,529
Illinois Synod:										
Ewing-McLinn	23	1,300	22	54,700	1	3,000	20	9,260	21	977
Foster	12	691	12	30,000	----	----------	11	12,530	11	667
Illinois	11	702	11	17,000	----	----------	9	3,890	7	370
Indiana	12	914	9	90,325	1	6,350	11	13,136	9	744
Lincoln-Decatur	14	875	14	68,800	----	----------	14	13,511	13	839
Indianola Synod:										
Cherokee	6	304	3	11,000	3	2,600	6	5,609	4	401
Chickasaw	11	562	8	14,400	1	600	9	7,753	6	386
Choctaw	20	352	17	7,474	1	44	18	2,051	18	359
Greer	7	275	6	12,700	1	644	7	2,606	6	304
Kentucky Synod:										
Cumberland	31	2,281	29	48,875	1	77	27	10,191	13	742
Litchfield	28	1,662	26	40,400	----	----------	27	7,257	18	845
Logan	19	1,166	13	46,000	1	50	14	9,566	10	726
Mayfield	26	2,569	26	52,650	----	----------	23	20,444	20	1,860
Owensboro	15	1,103	15	75,300	1	1,730	14	15,011	14	970
Princeton	32	2,888	32	114,500	----	----------	30	19,072	29	1,813
Mississippi Synod:										
Mississippi	12	657	9	7,765	----	----------	11	2,032	6	236
New Hope	16	1,005	15	[1] 28,755	1	[1] 50	15	[1] 8,726	11	664
Yazoo	1	45							----	----------
Missouri Synod:										
Lexington	17	1,147	15	68,175	4	6,381	16	19,388	12	741
McGee	18	834	15	38,800	----	----------	15	6,819	7	320
New Lebanon	11	723	10	37,300	1	850	9	8,566	9	589
Ozark	23	914	20	28,350	1	500	21	5,681	17	752
Platt	14	597	14	39,700	----	----------	11	3,762	6	286
Springfield	19	1,135	17	72,900	2	15,150	15	26,216	11	625
West Plains	5	65	5	2,600	----	----------	3	438	2	31
West Prairie	5	219	4	4,700	1	200	5	2,168	4	210
Tennessee Synod:										
Clarksville	33	2,079	30	156,900	2	1,800	27	16,890	25	1,467
Cookeville	23	1,260	21	31,150	2	1,450	19	5,051	15	892
Elk	42	3,088	40	114,850	2	800	36	22,277	35	2,059
Lebanon	37	2,904	37	220,750	5	12,600	34	60,215	31	2,600
McMinnville	18	848	11	26,950	1	56	16	4,095	13	634
Richland	38	2,072	34	83,055	1	125	31	14,505	29	1,422
Texas Synod:										
Amarillo	9	402	7	27,150	3	3,300	7	18,703	5	260
Austin	14	636	11	57,100	1	1,200	11	8,542	9	556
Brownwood	10	220	8	15,000	----	----------	7	3,830	6	212
Corsicana	9	677	9	41,000	----	----------	6	7,331	6	477
Dallas-Denton	13	763	11	42,115	----	----------	12	9,333	11	708

[1] Figures for Yazoo and New Hope Presbyteries are combined, to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: CUMBERLAND PRESBYTERIAN CHURCH—Continued

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Texas Synod—Continued.										
Gregory	13	450	13	30,800	1	200	13	5,736	7	286
Louisiana	12	741	11	13,150	----	----------	11	5,061	5	247
Marshall	14	840	14	28,700	----	----------	14	6,209	11	679
Pacific	5	340	4	90,000	2	7,000	5	16,694	3	415
Texas-Greenville	14	732	14	14,200	1	300	13	3,394	10	489
Weatherford	13	723	11	87,000	3	8,900	13	66,265	8	540
West Tennessee Synod:										
Hopewell	35	3,078	34	131,150	5	4,085	35	22,373	26	1,955
Madison	32	1,971	30	93,673	----	----------	21	18,237	16	1,130
Memphis	16	1,532	15	117,900	3	6,480	16	25,038	15	1,098
Obion	42	4,008	39	233,925	6	3,573	36	42,811	33	2,474

The fact that the strength of the church was in the border States made it inevitable that the slavery question should become prominent. During the discussions preceding the Civil War, the assembly took the position that the church of God is a spiritual body whose jurisdiction extends only to matters of faith and morals and has no power to legislate upon subjects upon which Christ and His apostles did not legislate. During the war commissioners from the southern presbyteries did not meet with the General Assembly, and that body in 1864 adopted strong resolutions against disunion. After the war the southern members again attended, and, being in the majority, rescinded these resolutions. For a time it seemed as if division was inevitable; it was, however, averted, and the church remained one. Then came the question of the Negro churches, resulting in a mutual agreement for the establishment of the Colored Cumberland Presbyterian Church, as affording to the Negroes the opportunities they needed most for church development.[2]

There have been various propositions for union with other churches—the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, the Evangelical Lutheran Church, and the Methodist Protestant Church. The chief cause of failure, in the last instance, seems to have been the divergence between the two bodies in regard to the doctrine of the "perseverance of believers," the Cumberland Assembly being unwilling to accept the full Arminian position taken by the Methodist Protestant Church.

When the Presbyterian Church in the United States of America had completed its revision of the Confession of Faith and had taken essentially the position called for by the Cumberland Church in its early history, the question arose again of the union of the two bodies, and in 1903 both General Assemblies appointed committees on fraternity and union. These held a joint meeting and formulated a basis of union which was approved by the General Assemblies in 1904 and was ratified by the presbyteries of each body in the succeeding year, when the General Assemblies took action for the organic union of the two churches. Meanwhile considerable opposition had arisen in the Cumberland Church, and a protest had been filed against the constitutionality of the assembly's action. The civil court, to which the matter was referred, held that action to be legal; and when it became evident that it would be carried through, another movement was started by the

[2] See Colored Cumberland Presbyterian Church, pp. 1153, 1154.

opposition in the Cumberland Church, "to enjoin the General Assembly * * * from taking the final steps to merge, or unite, or consolidate the Cumberland Presbyterian Church with the Presbyterian Church in the United States of America." The court refused the injunction, and the General Assembly, by a vote of 162 to 105, approved the report and "adjourned sine die as a separate assembly, to meet in and as a part of the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America." The opposition then filed a protest, and determined to "continue and perpetuate the General Assembly of the Cumberland Presbyterian Church as same was constituted and organized on May 17, 1906," and declared itself "to be the Cumberland Presbyterian Church, the repository of its established faith, the owners of its property, and the protectors of its trust." It held that all offices had been vacated, appointed men to fill the vacancies in the boards, rescinded "the action and announcements" of the General Assembly, and adjourned to meet in Dickson County, Tenn., the birthplace of the denomination. Suits were brought in a number of courts with regard to church property, with varying results.

DOCTRINE

In doctrine the Cumberland Presbyterian Church is essentially Calvinistic of the more moderate type; that is, it has uniformly protested against the doctrine of reprobation, but recognizes fully the sovereignty of God and the doctrine of the perseverance of the saints. The Westminster Confession continued to be the creed of the church until 1814, when a revision was made which was designed to be a popular statement of doctrine emphasizing human responsibility, and this was again revised along much the same lines in 1883.

From various causes many have joined the Cumberland Presbyterian Church who were inclined to Arminian statements of doctrine. The result has been that a party has developed within the church which claims that Cumberland Presbyterianism is really the *via media* between Calvinism and Arminianism. While this has not found expression in definite statements of creed, it has modified very materially the position of many churches and even presbyteries, and a considerable part of the opposition to the union with the Presbyterian Church in the United States of America appears to have been occasioned by the presence of this element, which looked upon the revision of the Westminster Confession by that church as less thorough and complete than was claimed for it by its advocates.

So far as church membership is concerned, no subscription to the confession is required. Those who are ordained to the ministry, eldership, and diaconate, however, are required to subscribe to the Confession of Faith.

ORGANIZATION

In polity the Cumberland Presbyterian Church has always been thoroughly presbyterian,[3] its government being exercised by the various courts—session, presbytery, synod, and general assembly. The principle of delegated authority is supreme, and the conditions of church membership include a pledge to abide by and support the rules and regulations of the Cumberland Presbyterian Church. A movement toward emphasizing the share of the local church in the general polity of the denomination was started but never carried through. In worship the church is nonliturgical, the sermon being made the chief feature.

[3] See Presbyterian bodies, p. 1113.

WORK

The organized agency through which the missionary activities, both home and foreign, are carried on, is the Board of Missions and Church Erection.

The home fields occupied in missionary work are mainly in the South, the Southwest, and the far West. For a number of years attention was specially directed to establishing churches in cities. These have generally become self-supporting in a period of from 5 to 10 years, and many of the strongest churches in the denomination were established by this means. Up to 1926 about $1,482,000 had been expended by the denomination at large in the interest of home missionary work, not including amounts raised in mission stations for their own work, or amounts raised by presbyteries for purely presbyterial purposes. Accurate records of all these amounts, it is stated, would show an aggregate of about $2,000,000. The report for 1926 shows 65 persons employed in home missionary work, about 78 churches aided, and contributions to the amount of about $20,400.

The foreign missionary work included, in early days, work among the American Indians in Indian Territory (now Oklahoma), and later missionaries were sent to Africa and Turkey. During the Civil War these were recalled, but after the war was over interest in foreign missions revived, and contributions were made through the American Board, until missions were planted in Japan, China, and Mexico.

The report for 1926 shows 8 stations occupied in China and among Chinese on the coast; 4 American missionaries and 22 native helpers; 9 organized churches, with about 2,000 members; and 8 schools, with 1,400 pupils. The value of mission property in the foreign field is estimated at about $200,000, and the contributions for the year amounted to about $72,000.

The educational interests of the denomination are represented by Bethel College of the Cumberland Presbyterian Church and a theological seminary at McKenzie, Tenn. These in 1926 had an attendance of 372 students. The amount contributed toward their support was about $28,000; they had property valued at about $265,000 and endowment amounting to about $382,000.

Previous to 1881 the care of disabled ministers and their families devolved upon the various presbyteries, but in this year a board of ministerial relief was established, and there is at Bowling Green, Ky., an orphans' home and home for aged ministers and their widows, and also for missionaries. This in 1926 had 62 inmates and $16,048 was contributed for their support. The value of the property is estimated at $25,000.

The Christian Endeavor movement has, from the first, had official recognition, and most of the larger churches have organized local societies. The number of these reported in 1926 was 400, with about 3,500 members. A denominational society was also organized in 1922, which now includes about 72 local societies with about 900 members.

The attitude of the church toward such organizations as the American Sunday School Union, the American Tract Society, the American Bible Society, the Young Men's Christian Association, temperance societies, and kindred organizations has been one of sympathetic cooperation.

There is a printing and publishing plant at Nashville, Tenn., valued at about $96,000.

COLORED CUMBERLAND PRESBYTERIAN CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Colored Cumberland Presbyterian Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Colored Cumberland Presbyterian Church consists of all enrolled persons, officers, and ministers adhering to its doctrine and conforming to its government and regulation.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: COLORED CUMBERLAND PRESBYTERIAN CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	178	60	118	33.7	66.3
Members	10,868	3,911	6,957	36.0	64.0
Average per church	61	65	59		
Membership by sex:					
Male	4,410	1,527	2,883	34.6	65.4
Female	6,373	2,319	4,054	36.4	63.6
Sex not reported	85	65	20		
Males per 100 females	69.2	65.8	71.1		
Membership by age:					
Under 13 years	1,054	369	685	35.0	65.0
13 years and over	9,418	3,484	5,934	37.0	63.0
Age not reported	396	58	338	14.6	85.4
Per cent under 13 years [3]	10.1	9.6	10.3		
Church edifice:					
Number	164	54	110	32.9	67.1
Value—Churches reporting	162	52	110	32.1	67.9
Amount reported	$353,825	$167,920	$185,905	47.5	52.5
Average per church	$2,184	$3,229	$1,690		
Debt—Churches reporting	35	20	15		
Amount reported	$25,095	$20,710	$4,385	82.5	17.5
Churches reporting "no debt" on church edifice	114	27	87	23.7	76.3
Parsonages:					
Value—Churches reporting	10	7	3		
Amount reported	$9,700	$7,900	$1,800	81.4	18.6
Debt—Churches reporting	2	1	1		
Amount reported	$450	$200	$250	44.4	55.6
Churches reporting "no debt" on parsonage	7	5	2		
Expenditures during year:					
Churches reporting	167	56	111	33.5	66.5
Amount reported	$80,304	$38,569	$41,735	48.0	52.0
Current expenses and improvements	$70,437	$34,049	$36,388	48.3	51.7
Benevolences, missions, etc	$9,867	$4,520	$5,347	45.8	54.2
Average expenditure per church	$481	$689	$376		
Sunday schools:					
Churches reporting	152	51	101	33.6	66.4
Officers and teachers	840	295	545	35.1	64.9
Scholars	5,223	1,763	3,460	33.8	66.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 178 active Colored Cumberland Presbyterian churches, with 10,868 members. The classification of membership by sex was reported by 176 churches and the classification by age was reported by 164 churches, including 113 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: COLORED CUMBERLAND PRESBYTERIAN CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	178	136	196	224
Increase [1] over preceding census:				
Number	42	−60	−28	
Per cent	30.9	−30.6	−12.5	
Members	10,868	13,077	18,066	12,956
Increase [1] over preceding census:				
Number	−2,209	−4,989	5,110	
Per cent	−16.9	−27.6	39.4	
Average membership per church	61	96	92	58
Church edifices:				
Number	164	132	195	183
Value—Churches reporting	162	130	192	
Amount reported	$353,825	$230,426	$203,778	$195,826
Average per church	$2,184	$1,773	$1,061	
Debt—Churches reporting	35	11	18	
Amount reported	$25,095	$7,576	$10,407	
Parsonages:				
Value—Churches reporting	10	6	8	
Amount reported	$9,700	$8,100	$5,825	
Debt—Churches reporting	2			
Amount reported	$450			
Expenditures during year:				
Churches reporting	167	127		
Amount reported	$80,304	$39,497		
Current expenses and improvements	$70,437	$29,742		
Benevolences, missions, etc.	$9,867	$5,988		
Not classified		$3,767		
Average expenditure per church	$481	$311		
Sunday schools:				
Churches reporting	152	133	192	
Officers and teachers	840	928	933	
Scholars	5,223	7,471	6,952	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Colored Cumberland Presbyterian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each presbytery in the Colored Cumberland Presbyterian Church, arranged by synods, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: COLORED CUMBERLAND PRESBYTERIAN CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**178**	**60**	**118**	**10,868**	**3,911**	**6,957**	**4,410**	**6,373**	**85**	**69.2**
East North Central:										
Ohio	2	2	------	82	82	--------	42	40	-------	--------
Indiana	1	1	------	59	59	--------	24	35	-------	--------
Illinois	3	2	1	162	143	19	56	106	-------	52.8
Michigan	1	1	------	25	25	--------	10	15	-------	--------
West North Central:										
Iowa	1	1	------	42	42	--------	18	24	-------	--------
Missouri	7	1	6	96	8	88	30	66	-------	--------
Kansas	1	1	------	18	18	--------	6	12	-------	--------
East South Central:										
Kentucky	19	9	10	1,214	770	444	488	726	-------	67.2
Tennessee	67	22	45	3,182	1,261	1,921	1,185	1,912	85	62.0
Alabama	58	15	43	5,153	1,333	3,820	2,196	2,957	-------	74.3
West South Central:										
Texas	18	5	13	835	170	665	355	480	-------	74.0

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: COLORED CUMBERLAND PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**178**	**136**	**196**	**10,868**	**13,077**	**18,066**	**1,054**	**9,418**	**396**	**10.1**
Illinois	3	2	9	162	170	913	14	148	-------	8.6
Missouri	7	7	3	96	466	410	1	32	63	-------
Kentucky	19	9	26	1,214	1,270	2,042	59	1,123	32	5.0
Tennessee	67	34	79	3,182	2,567	6,640	361	2,733	88	11.7
Alabama	58	72	55	5,153	7,859	5,805	484	4,554	115	9.6
Texas	18	12	21	835	745	2,091	125	639	71	16.4
Other States	6	------	3	226	--------	165	10	189	27	5.0

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: COLORED CUMBERLAND PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	178	164	162	$353,825	35	$25,095	10	$9,700	2	$450
Illinois	3	3	3	7,000	2	1,035	-----	-----	-----	-----
Missouri	7	4	4	3,100	-----	-----	-----	(1)	-----	(1)
Kentucky	19	18	18	45,650	3	2,560	-----	(1)	-----	-----
Tennessee	67	66	65	142,125	12	8,500	3	2,500	-----	-----
Alabama	58	52	52	118,500	13	6,280	-----	(1)	-----	-----
Texas	18	18	17	28,100	3	820	-----	(1)	-----	(1)
Other States[2]	6	3	3	9,350	2	5,900	7	7,200	2	450

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in Missouri, Kentucky, Alabama, and Texas.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: COLORED CUMBERLAND PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	178	167	$80,304	$70,437	$9,867	152	840	5,223
Illinois	3	3	970	831	139	3	19	84
Missouri	7	6	1,106	885	221	2	10	37
Kentucky	19	18	7,945	7,214	731	17	85	517
Tennessee	67	63	30,556	27,461	3,095	54	314	1,609
Alabama	58	54	27,841	23,793	4,048	52	274	2,294
Texas	18	18	7,510	6,555	955	18	101	539
Other States	6	5	4,376	3,698	678	6	37	143

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Before the Civil War it was estimated that there were about 20,000 Negro members of the Cumberland Presbyterian Church. They belonged to the same congregations as the white people, and sat under the same pastors, though they had preachers of their own race, and often held separate meetings. These preachers, however, were not fully ordained and were practically little more than exhorters. With the close of the war and the changed conditions, these Negro

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Elder G. W. Sadler, stated clerk, General Assembly of the Colored Cumberland Presbyterian Church, and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: COLORED CUMBERLAND PRESBYTERIAN CHURCH

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**178**	**10,868**	**162**	**$353,825**	**35**	**$25,095**	**167**	**$80,304**	**152**	**5,223**
Alabama Synod:										
Birmingham	5	245	4	8,000	1	100	5	4,596	5	185
Florence	11	1,051	10	36,250	5	5,050	10	5,499	9	396
Hunstville	24	1,689	21	36,500	3	700	21	10,468	21	717
South Alabama	9	1,478	8	19,950	1	40	9	3,107	9	590
Tuscaloosa	8	599	8	15,800	3	390	8	3,371	8	406
Kentucky Synod:										
Bowling Green	5	93	4	3,600	1	60	5	745	5	104
Ohio Valley	9	832	9	24,100	1	1,500	9	4,507	8	254
Purchase	12	617	10	31,300	4	7,035	10	5,933	11	351
Tennessee Synod:										
Elk River	12	654	12	25,390	-----	-----	12	4,193	6	157
Farmington	6	181	6	7,800	1	27	5	621	4	70
Hiawassee	19	861	18	48,380	4	3,363	16	7,366	13	456
Kansouri	9	156	5	6,100	1	900	8	3,212	4	72
Middleton	8	322	7	14,055	-----	-----	8	3,550	8	267
New Hope	9	572	9	13,700	2	1,000	9	4,502	9	255
Walter Hopewell	14	683	14	34,800	5	4,110	14	11,124	14	404
Texas Synod:										
Angelina	6	248	6	8,800	-----	-----	6	1,535	6	143
Brazos River	7	320	7	17,100	2	800	7	5,310	7	288
East Texas	5	267	4	2,200	1	20	5	665	5	108

members organized separate churches, and later sought a separate ecclesiastical organization. They were legally set apart by the General Assembly of the Cumberland Presbyterian Church, at Murfreesboro, Tenn., in May, 1869, each synod being instructed to order the presbyteries in its bounds to ordain the Negro ministers under their charge and organize them into presbyteries of their own. Accordingly, in the fall of that year, three presbyteries, all in Tennessee, were set apart. The first synod organized was the Tennessee Synod, in 1871, at Fayetteville; the second synod was organized at Huntsville, Ala., the third at Bowling Green, Ky., and the fourth at Rusk, Tex.; and the first General Assembly was organized in 1874 at Nashville. The discussion and final action in regard to union of the Cumberland Presbyterian Church with the Presbyterian Church in the United States of America has not materially affected this body, which remains distinct.

DOCTRINE AND ORGANIZATION

In doctrine the Colored Cumberland Presbyterian Church accepts in general the Westminster Confession of Faith, but it emphasizes the following points: (1) There are no eternal reprobates; (2) Christ died not for a part only, but for all mankind; (3) all persons dying in infancy are saved through Christ and the sanctification of the Spirit; (4) the Spirit of God operates in the world coextensively with Christ's atonement, in such a manner as to leave all men inexcusable.

In polity the Colored Cumberland Presbyterian Church is in accord with other Presbyterian bodies, having the usual courts—session, presbytery, synod, and general assembly—and, as officers, bishops or pastors, ruling elders, and deacons.[2]

[2] See Presbyterian bodies, p. 1113.

WORK

The general activities of the church are under the care of boards appointed by the General Assembly. The home missionary work is carried on in 8 States, and during the year 1927 there were 10 agents employed and 8 churches aided, at an expense to the church of $800. No foreign missionary work is carried on.

There is a Board of Ministerial Relief having charge of the superannuated ministers, widows, and orphans of the church, and a movement has been started for a permanent home for this department of church work. There is also a publishing plant valued at $1,500. The Christian Endeavor and missionary societies number 150, with a membership of 1,500, and they together contribute for general missionary purposes about $800 annually.

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UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United Presbyterian Church of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All persons on the rolls of the United Presbyterian Church who have made public profession of faith and are in good standing are counted as members. Baptism is administered to infants, but public profession of faith is not usually made before the twelfth or thirteenth year.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	901	400	501	44.4	55.6
Members	171,571	113,110	58,461	65.9	34.1
Average per church	190	283	117		
Membership by sex:					
Male	71,662	46,542	25,120	64.9	35.1
Female	96,786	64,534	32,252	66.7	33.3
Sex not reported	3,123	2,034	1,089	65.1	34.9
Males per 100 females	74.0	72.1	77.9		
Membership by age:					
Under 13 years	7,587	4,722	2,865	62.2	37.8
13 years and over	156,512	102,502	54,010	65.5	34.5
Age not reported	7,472	5,886	1,586	78.8	21.2
Per cent under 13 years [2]	4.6	4.4	5.0		
Church edifices:					
Number	930	423	507	45.5	54.5
Value—Churches reporting	879	395	484	44.9	55.1
Amount reported	$29,714,845	$23,692,810	$6,022,035	79.7	20.3
Average per church	$33,805	$59,982	$12,442		
Debt—Churches reporting	189	138	51	73.0	27.0
Amount reported	$2,387,360	$2,114,237	$273,123	88.6	11.4
Churches reporting "no debt" on church edifice	633	245	388	38.7	61.3
Parsonages:					
Value—Churches reporting	587	249	338	42.4	57.6
Amount reported	$3,630,020	$2,186,050	$1,443,970	60.2	39.8
Debt—Churches reporting	136	94	42	69.1	30.9
Amount reported	$453,441	$356,728	$96,713	78.7	21.3
Churches reporting "no debt" on parsonage	418	141	277	33.7	66.3
Expenditures during year:					
Churches reporting	890	398	492	44.7	55.3
Amount reported	$6,642,820	$4,960,948	$1,681,872	74.7	25.3
Current expenses and improvements	$4,234,127	$3,160,139	$1,073,988	74.6	25.4
Benevolences, missions, etc	$2,393,445	$1,800,809	$592,636	75.2	24.8
Not classified	$15,248		$15,248		100.0
Average expenditure per church	$7,464	$12,465	$3,418		
Sunday schools:					
Churches reporting	871	396	475	45.5	54.5
Officers and teachers	14,924	9,081	5,843	60.8	39.2
Scholars	148,658	97,425	51,233	65.5	34.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 901 active United Presbyterian churches, with 171,571 members. These figures are exclusive of 5 federated churches, each consisting of a Presbyterian unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 761, of whom about one-third were members of the United Presbyterian Church.

The classification of membership by sex was reported by 882 churches, and the classification by age was reported by 872 churches, including 608 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	901	991	964	866
Increase [1] over preceding census:				
Number	−90	27	98	----
Per cent	−9.1	2.8	11.3	----
Members	171,571	160,726	130,342	94,402
Increase over preceding census:				
Number	10,845	30,384	35,940	----
Per cent	6.7	23.3	38.1	----
Average membership per church	190	162	135	109
Church edifices:				
Number	930	986	984	832
Value—Churches reporting	879	952	943	----
Amount reported	$29,714,845	$13,543,213	$10,760,208	$5,408,084
Average per church	$33,805	$14,226	$11,411	----
Debt—Churches reporting	189	225	151	----
Amount reported	$2,387,360	$1,068,964	$546,557	----
Parsonages:				
Value—Churches reporting	587	538	450	----
Amount reported	$3,630,020	$1,701,625	$1,155,750	----
Debt—Churches reporting	136	----	----	----
Amount reported	$453,441	----	----	----
Expenditures during year:				
Churches reporting	890	974	----	----
Amount reported	$6,642,820	$3,094,945	----	----
Current expenses and improvements	$4,234,127	$2,089,133	----	----
Benevolences, missions, etc.	$2,393,445	$975,516	----	----
Not classified	$15,248	$30,296	----	----
Average expenditure per church	$7,464	$3,178	----	----
Sunday schools:				
Churches reporting	871	976	948	----
Officers and teachers	14,924	15,160	12,841	----
Scholars	148,658	156,072	115,963	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the United Presbyterian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those

States in which 3 or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents for each synod in the United Presbyterian Church, by presbyteries, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**901**	**400**	**501**	**171,571**	**113,110**	**58,461**	**71,662**	**96,786**	**3,123**	**74.0**
New England:										
Vermont	7	------	7	541	------	541	240	301	------	79.7
Massachusetts	10	9	1	2,833	2,448	385	956	1,353	524	70.7
Rhode Island	5	5	------	972	972	------	453	519	------	87.3
Connecticut	1	------	1	232	------	232	101	131	------	77.1
Middle Atlantic:										
New York	63	24	39	11,498	6,573	4,925	4,839	6,659	------	72.7
New Jersey	11	9	2	1,746	1,608	138	763	983	------	77.6
Pennsylvania	323	136	187	79,166	53,963	25,203	33,733	44,364	1,069	76.0
East North Central:										
Ohio	140	68	72	25,390	17,789	7,601	10,902	14,373	115	75.9
Indiana	22	9	13	2,818	1,819	999	1,201	1,617	------	74.3
Illinois	61	19	42	9,240	4,574	4,666	3,865	5,350	25	72.2
Michigan	8	4	4	1,089	820	269	441	609	39	72.4
Wisconsin	6	2	4	678	444	234	286	392	------	73.0
West North Central:										
Iowa	61	21	40	8,729	4,013	4,716	3,673	5,056	------	72.6
Missouri	10	6	4	2,178	1,703	475	771	1,072	335	71.9
South Dakota	1	1	------	75	75	------	32	43	------	------
Nebraska	16	6	10	2,461	1,269	1,192	934	1,455	72	64.2
Kansas	37	13	24	5,073	2,586	2,487	2,109	2,906	58	72.6
South Atlantic:										
Delaware	1	1	------	95	95	------	35	60	------	------
Maryland	2	2	------	428	428	------	173	255	------	67.8
Dist. of Columbia	1	1	------	626	626	------	280	346	------	80.9
Virginia	2	1	1	251	138	113	40	98	113	------
West Virginia	6	3	3	1,200	776	424	499	701	------	71.2
North Carolina	2	1	1	197	125	72	73	124	------	58.9
East South Central:										
Kentucky	3	------	3	264	------	264	101	163	------	62.0
Tennessee	8	3	5	499	262	237	205	294	------	69.7
Alabama	6	1	5	415	16	399	179	236	------	75.8
West South Central:										
Arkansas	2	1	1	87	56	31	33	54	------	------
Oklahoma	5	3	2	697	567	130	253	444	------	57.0
Texas	5	3	2	368	250	118	155	213	------	72.8
Mountain:										
Idaho	6	3	3	679	450	229	259	420	------	61.7
Wyoming	1	------	1	229	------	229	110	119	------	92.4
Colorado	10	8	2	2,467	2,311	156	744	965	758	77.1
Pacific:										
Washington	21	14	7	2,394	1,725	669	929	1,465	------	63.4
Oregon	10	5	5	1,471	926	545	631	840	------	75.1
California	28	18	10	4,485	3,703	782	1,664	2,806	15	59.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**901**	**991**	**964**	**171,571**	**160,726**	**130,342**	**7,587**	**156,512**	**7,472**	**4.6**
Vermont	7	7	4	541	582	283	8	533	-------	1.5
Massachusetts	10	12	12	2,833	2,993	2,540	36	2,797	-------	1.3
Rhode Island	5	5	4	972	1,036	670	-------	972	-------	-------
New York	63	64	68	11,498	11,150	10,115	206	10,938	354	1.8
New Jersey	11	10	7	1,746	1,904	1,343	64	1,682	-------	3.7
Pennsylvania	323	339	331	79,166	73,405	56,587	3,252	71,519	4,395	4.3
Ohio	140	146	143	25,390	21,613	18,336	1,185	23,396	809	4.8
Indiana	22	24	27	2,818	2,844	2,802	126	2,467	225	4.9
Illinois	61	66	72	9,240	9,782	9,555	510	8,272	458	5.8
Michigan	8	10	12	1,089	1,093	1,017	48	1,041	-------	4.4
Wisconsin	6	6	7	678	630	546	34	644	-------	5.0
Iowa	61	79	86	8,729	9,588	8,890	502	8,094	133	5.8
Missouri	10	14	15	2,178	1,899	1,589	122	1,721	335	6.6
Nebraska	16	21	23	2,461	2,338	2,459	146	2,315	-------	5.9
Kansas	37	47	50	5,073	4,995	4,061	330	4,705	38	6.6
West Virginia	6	7	9	1,200	1,196	1,026	49	1,151	-------	4.1
North Carolina	2	3	1	197	249	84	36	161	-------	18.3
Kentucky	3	4	-------	264	161	---------	10	254	-------	3.8
Tennessee	8	10	8	499	467	544	13	486	-------	2.6
Alabama	6	5	6	415	468	249	109	306	-------	26.3
Arkansas	2	3	3	87	107	146	4	83	-------	-------
Oklahoma	5	7	7	697	414	362	78	619	-------	11.2
Texas	5	11	-------	368	435	---------	39	329	-------	10.6
Idaho	6	5	3	679	381	72	36	643	-------	5.3
Colorado	10	15	9	2,467	2,707	1,798	129	1,613	725	7.4
Washington	21	22	21	2,394	2,124	1,616	137	2,257	-------	5.7
Oregon	10	8	7	1,471	980	706	82	1,389	-------	5.6
California	28	32	23	4,485	3,787	2,213	211	4,274	-------	4.7
Other States	9	9	6	1,936	1,398	733	85	1,851	-------	4.4

[1] Based on membership with age classification reported; not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The most successful attempt at union of the different Presbyterian bodies in the United States which represent the Covenanter and Secession movements in Scotland was that accomplished in 1858, when the greater part of the Associate Synod (Secession) and of the Associate Reformed Synod (Secession and Covenanter) were brought together in the United Presbyterian Church of North America, in the city of Pittsburgh. Whatever was distinctive in the views and usages of the two branches of the church, together with their colleges, seminaries, missionary enterprises, traditions, and records, became the inheritance of the United Church.[2]

[1] This statement, which is in part the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. D. F. McGill, D. D., LL. D., clerk of the General Assembly.

[2] See Associate Synod of North America, p. 1177, and Synod of the Reformed Presbyterian Church of North America, p. 1189.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**901**	**930**	**879**	**$29,714,845**	**189**	**$2,387,360**	**587**	**$3,630,020**	**136**	**$453,441**
Vermont	7	8	7	46,650	----	----------	6	14,700	----	----------
Massachusetts	10	10	10	620,000	8	132,700	----	(1)	----	----------
Rhode Island	5	5	5	132,000	2	3,300	----	(1)	----	----------
New York	63	63	61	2,286,600	17	306,450	46	252,800	6	22,250
New Jersey	11	11	10	632,000	6	47,350	4	66,000	2	11,500
Pennsylvania	323	329	316	13,509,770	68	908,592	177	1,370,700	45	203,550
Ohio	140	141	137	4,226,975	33	365,266	96	637,520	31	105,470
Indiana	22	24	21	954,000	3	22,000	19	75,350	4	7,950
Illinois	61	62	60	984,850	2	30,400	49	275,150	2	10,000
Michigan	8	8	8	252,500	1	20,000	5	47,500	1	720
Wisconsin	6	6	6	119,100	1	20,000	4	9,600	----	----------
Iowa	61	64	61	1,134,200	3	10,500	55	250,200	11	16,440
Missouri	10	10	10	500,250	4	109,200	4	15,500	1	2,165
Nebraska	16	19	16	312,500	5	7,500	12	58,000	2	3,800
Kansas	37	41	36	537,700	7	40,350	29	97,650	5	8,265
West Virginia	6	7	6	286,500	2	5,900	5	41,800	2	8,250
Kentucky	3	3	3	41,500	----	----------	----	(1)	----	----------
Tennessee	8	6	6	42,300	1	82	3	11,100	----	----------
Alabama	6	4	4	35,000	----	----------	3	8,300	----	----------
Oklahoma	5	5	5	93,500	----	----------	5	20,000	1	2,142
Texas	5	5	5	45,000	1	2,400	4	25,000	1	900
Idaho	6	7	6	75,500	3	5,000	5	17,700	3	3,775
Colorado	10	12	10	310,500	4	24,000	7	34,700	2	5,000
Washington	21	22	20	494,000	5	31,170	12	70,000	5	8,289
Oregon	10	13	10	194,150	3	41,000	8	38,000	4	7,000
California	28	31	27	1,361,300	6	195,900	15	111,750	5	19,088
Other States [2]	13	14	13	486,500	4	58,300	14	81,000	3	6,887

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 6 churches in Massachusetts, Rhode Island, and Kentucky.

DOCTRINE

The United Presbyterian Church accepts the Westminster Confession of Faith and Catechisms as doctrinal standards, amending somewhat the chapters on the power of civil magistrates. In addition, by constitutional action consummated June 2, 1925, it adopted a Confessional Statement made up of 44 articles. This statement contains the substance of the Westminster symbols, together with certain present-day convictions of the United Presbyterian Church. It takes the place of the Judicial Testimony of 1858, and wherever it deviates from the Westminster Standards its declarations prevail. The most noteworthy modifications of the older creedal positions held by the church are the restriction of divorce to marriage unfaithfulness (willful desertion no longer being recognized as a valid cause for divorce), the unequivocal avowal of universal infant salvation, the extension of sacramental privileges to all who have professed their faith in Christ and are leading a Christian life, the withdrawal of any protest against secret oath-bound societies, and the abandonment of the exclusive use of the Psalms in worship. The church maintains its insistence on the plenary, verbal inspiration of Scripture as the rule of faith and practice and takes a strongly conservative stand on all the theological issues of the day. Stress is

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**901**	**890**	**$6,642,820**	**$4,234,127**	**$2,393,445**	**$15,248**	**871**	**14,924**	**148,658**
Vermont	7	7	14,601	8,479	6,122	----	7	59	442
Massachusetts	10	10	104,111	85,416	18,695	----	10	173	1,749
Rhode Island	5	5	25,511	20,242	5,269	----	5	90	699
New York	63	62	386,862	270,336	116,526	----	62	964	9,537
New Jersey	11	11	66,898	47,770	19,128	----	11	214	1,865
Pennsylvania	323	322	3,236,517	1,802,060	1,419,275	15,182	312	6,082	63,149
Ohio	140	138	1,093,919	789,143	304,776	----	134	2,052	22,147
Indiana	22	21	74,898	55,649	19,249	----	21	314	2,802
Illinois	61	60	280,534	172,865	107,669	----	59	858	8,076
Michigan	8	8	48,334	31,858	16,476	----	8	115	1,084
Wisconsin	6	6	33,396	28,493	4,903	----	6	101	727
Iowa	61	61	323,678	235,281	88,397	----	59	868	7,460
Missouri	10	10	72,669	53,649	19,020	----	10	216	2,167
Nebraska	16	16	79,050	56,133	22,917	----	16	269	2,550
Kansas	37	37	144,443	90,282	54,095	66	35	604	4,954
West Virginia	6	5	49,791	34,599	15,192	----	5	70	743
Kentucky	3	3	2,711	1,218	1,493	----	3	32	377
Tennessee	8	8	10,864	7,940	2,924	----	8	81	797
Alabama	6	4	7,291	4,402	2,889	----	6	44	568
Oklahoma	5	5	17,096	12,954	4,142	----	5	83	890
Texas	5	5	12,460	10,219	2,241	----	5	58	467
Idaho	6	6	15,067	10,548	4,519	----	6	86	803
Colorado	10	9	68,748	43,554	25,194	----	9	218	2,109
Washington	21	21	79,685	59,519	20,166	----	21	337	3,150
Oregon	10	10	32,105	23,759	8,346	----	9	154	1,664
California	28	27	299,593	236,159	63,434	----	26	567	5,679
Other States	13	13	61,988	41,600	20,388	----	13	215	2,003

placed on the old pillar doctrines of grace, wherein are affirmed the sufficiency and fullness of the provision God has made for the need of a fallen race, through the atoning work of Jesus Christ, the eternal and only-begotten Son, and the renewing and sanctifying power of the Holy Spirit. Echoing its associate forefathers in Scotland, the United Presbyterian Church teaches that the Gospel contains a free, unlimited offer of salvation to all sinners alike. With regard to the social order, it is definitely asserted in the Confessional Statement that a primary duty of the church is to give positive witness that the Christian principles of justice and love should have full expression in all relationships whatsoever—personal, industrial, business, civic, national, and international.

ORGANIZATION

In organization and government the church is in accord with other Presbyterian bodies, having the same courts—session, presbytery, synod, and general assembly—and observing the same general methods of baptism, admission to church membership, ordination to the ministry, etc.[3]

[3] See Presbyterian bodies, p. 1113.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**901**	**171,571**	**879**	**$29,714,845**	**189**	**$2,387,360**	**890**	**$6,642,820**	**871**	**148,658**
Synod of New York:										
Albany	9	1,638	9	232,000	2	16,200	9	69,514	9	1,455
Argyle	12	1,849	12	252,000	1	2,000	12	57,919	12	1,366
Boston	16	4,037	16	792,000	10	136,000	16	135,558	16	2,561
Delaware	16	2,322	16	211,100	2	3,950	16	58,343	15	1,508
Hudson	16	2,472	15	972,000	7	57,350	16	106,026	16	2,517
New York	9	1,594	8	369,000	7	54,000	8	40,427	8	1,324
Philadelphia	23	8,127	23	2,137,470	15	241,234	23	301,571	23	6,543
Vermont	7	541	7	46,650	----	----------	7	14,601	7	442
Synod of Pittsburgh:										
Big Spring	11	1,095	11	133,700	1	200	11	26,930	10	1,059
Chartiers	27	6,586	26	854,800	3	9,798	27	228,401	26	6,244
Conemaugh	26	3,439	24	570,900	3	105,700	25	125,338	26	2,843
Frankfort	11	611	11	36,000	1	400	10	15,381	10	461
Kiskiminetas	18	2,827	17	198,600	----	----------	18	74,884	18	2,379
Monongahela	43	17,971	42	3,786,900	11	170,110	43	937,205	41	13,316
Westmoreland	35	7,082	35	1,253,500	8	56,000	35	216,602	32	5,543
First Synod of the West:										
Allegheny	42	12,997	41	2,419,000	13	214,100	42	730,878	42	9,653
Beaver Valley	27	7,284	27	974,000	7	96,700	27	275,570	27	6,414
Butler	25	4,841	25	577,300	2	10,800	25	137,961	24	3,664
Caledonia	14	3,613	13	891,500	4	220,300	14	124,940	14	3,315
Cleveland	30	7,856	28	1,326,460	12	131,300	30	284,855	30	7,405
Lake	23	3,488	23	436,100	3	7,100	23	89,299	21	2,814
Mercer	15	3,626	14	404,000	4	52,750	15	109,029	15	2,889
Synod of Ohio:										
Detroit	7	1,050	7	250,000	1	20,000	7	46,684	7	1,039
Mansfield	12	1,681	12	389,500	6	68,216	12	70,495	11	1,492
Muskingum	24	4,226	24	384,300	1	29,000	24	156,394	20	3,146
Steubenville	20	3,251	20	711,715	5	73,400	20	310,908	19	2,533
Wheeling	16	2,763	16	459,000	2	8,300	16	99,838	16	1,967
Second Synod:										
Indiana	13	1,600	13	273,000	1	2,000	13	45,658	13	1,519
Indiana Northern	5	375	5	31,000	----	----------	5	7,228	4	250
Ohio First	29	3,514	26	1,009,000	4	8,132	27	90,611	29	3,592
Ohio Northwestern	11	1,530	10	281,500	3	46,400	10	52,306	11	1,625
Tennessee	13	1,111	11	174,300	----	----------	11	18,927	13	1,551
Xenia	14	2,743	14	538,000	3	6,500	14	96,898	14	2,374
Synod of Illinois:										
Chicago	12	2,798	12	615,000	3	50,000	12	113,607	12	2,899
Illinois Southern	25	3,977	24	504,200	4	101,600	24	107,828	23	3,601
Monmouth	18	2,977	18	261,000	----	----------	18	85,163	18	2,716
Rock Island	15	1,442	15	148,150	----	----------	15	44,644	15	1,275
Wisconsin	6	678	6	119,100	1	20,000	6	33,396	6	727
Synod of Iowa:										
Cedar Rapids	14	1,862	14	231,300	1	500	14	56,059	14	1,636
College Springs	16	2,342	16	358,000	1	8,000	16	143,863	16	1,941
Des Moines	18	2,514	18	309,900	----	----------	18	68,920	17	2,333
Keokuk	16	2,426	16	337,500	2	10,000	16	67,242	15	1,879
Synod of Kansas:										
Arkansas Valley	14	1,840	13	206,400	4	21,300	14	56,479	13	1,773
Concordia	7	401	7	27,800	----	----------	7	7,849	6	467
Kansas City	18	3,159	18	311,750	2	18,050	18	85,107	18	2,937
Oklahoma	5	697	5	93,500	----	----------	5	17,096	5	890
Texas	5	368	5	45,000	1	2,400	5	12,460	5	467
Synod of Nebraska:										
Colorado	9	2,581	9	314,500	4	25,500	9	73,353	9	2,242
Omaha	9	1,572	9	199,000	2	3,500	9	42,999	9	1,546
Pawnee	8	1,053	} 10	[1]131,500	5	[1]5,500	9	[1]43,126	{ 8	1,139
Uncompahgre	2	115							{ 1	91
Synod of California:										
Los Angeles	13	2,971	13	942,000	3	168,400	13	243,309	13	3,434
San Francisco	15	1,514	14	419,300	3	27,500	14	56,284	13	2,245
Synod of Columbia:										
Idaho	6	613	6	77,500	3	5,000	6	13,929	6	710
Oregon	9	1,421	9	182,150	3	41,000	9	30,758	8	1,567
Puget Sound	14	1,624	14	334,500	3	30,600	14	53,035	14	2,029
Spokane	8	886	7	169,500	2	570	8	29,135	8	1,311

[1] Figures for Pawnee and Uncompahgre are combined, to avoid disclosing the statistics of individual churches.

WORK

The activities of the church are conducted by boards under the immediate authority of the General Assembly. These are the Boards of Foreign Missions, Home Missions, Education, Publication and Bible School Work, Ministerial Relief, and the Women's Board, which work in close relation with the other boards of the church, reporting to the General Assembly annually. The Board of Home Missions operates through three departments—home missions, freedmen's missions, and church erection. The contributions to the three departments of the home-mission work for the year 1926 amounted to $617,682.

The Board of Foreign Missions, located in Philadelphia, has for its foreign fields India, Egypt, the Sudan, and Abyssinia. The report for 1926 shows 540 congregations and mission stations; 406 American missionaries and 1,885 native workers; 192 organized churches; 56,475 communicants; 406 Sunday schools, with 30,085 scholars; 464 schools of all grades, with 34,778 pupils, including 2 theological seminaries and 3 colleges, with 1,448 students; 24 hospitals and dispensaries, treating 212,839 patients. The total amount contributed by native Christians in the foreign fields in 1926 was $510,809, and the American church contributed $968,523.

The educational work of the church in the United States is represented by 8 institutions of higher learning, including 2 theological seminaries and 6 colleges, with a total of 2,890 students. The value of property devoted to educational purposes is $3,582,000, and there are endowments amounting to $3,058,000.

Under the head of philanthropic institutions in the United States, the report for 1926 shows one hospital, with 3,500 patients treated; an orphans' home, and a home for the aged, with 200 inmates; property valued at $600,000 and endowment amounting to $50,000.

The young people's denominational organization is known as the Young People's Christian Union, which in 1926 had 922 societies, with a membership of 26,052, and which contributed $51,300 for local expenses and for missionary purposes. The Sunday schools contributed for the same purposes $420,260.

PRESBYTERIAN CHURCH IN THE UNITED STATES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Presbyterian Church in the United States for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Presbyterian Church in the United States includes those who have been enrolled in the local churches and baptized upon profession of faith in Christ as Savior, or received by letter from any evangelical church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	3,469	932	2,537	26.9	73.1
Members	451,043	270,188	180,855	59.9	40.1
Average per church	130	290	71		
Membership by sex:					
Male	182,552	107,826	74,726	59.1	40.9
Female	245,743	148,332	97,411	60.4	39.6
Sex not reported	22,748	14,030	8,718	61.7	38.3
Males per 100 females	74.3	72.7	76.7		
Membership by age:					
Under 13 years	30,769	16,981	13,788	55.2	44.8
13 years and over	379,463	228,068	151,395	60.1	39.9
Age not reported	40,811	25,139	15,672	61.6	38.4
Per cent under 13 years [2]	7.5	6.9	8.3		
Church edifices:					
Number	3,617	1,138	2,479	31.5	68.5
Value—Churches reporting	3,148	885	2,263	28.1	71.9
Amount reported	$67,798,658	$52,622,415	$15,176,243	77.6	22.4
Average per church	$21,537	$59,460	$6,706		
Debt—Churches reporting	621	351	270	56.5	43.5
Amount reported	$6,461,274	$5,676,201	$785,073	87.8	12.2
Churches reporting "no debt" on church edifice	2,188	464	1,724	21.2	78.8
Parsonages:					
Value—Churches reporting	1,438	596	842	41.4	58.6
Amount reported	$8,984,140	$5,553,530	$3,430,610	61.8	38.2
Debt—Churches reporting	354	195	159	55.1	44.9
Amount reported	$923,620	$707,890	$215,730	76.6	23.4
Churches reporting "no debt" on parsonage	942	342	600	36.3	63.7
Expenditures during year:					
Churches reporting	3,330	920	2,410	27.6	72.4
Amount reported	$15,612,028	$11,743,246	$3,868,782	75.2	24.8
Current expenses and improvements	$10,824,191	$8,007,353	$2,816,838	74.0	26.0
Benevolences, missions, etc	$4,784,386	$3,735,693	$1,048,693	78.1	21.9
Not classified	$3,451	$200	$3,251	5.8	94.2
Average expenditure per church	$4,688	$12,764	$1,605		
Sunday schools:					
Churches reporting	2,959	892	2,067	30.1	69.9
Officers and teachers	37,501	20,250	17,251	54.0	46.0
Scholars	367,795	216,997	150,798	59.0	41.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 3,469 active organizations of the Presbyterian Church in the United States, with 451,043 members. These figures are exclusive of six federated churches, each consisting of a Presbyterian unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 2,241, of whom 1,087, or nearly one-half, were members of the Presbyterian Church in the United States.

The classification of membership by sex was reported by 3,278 churches and the classification by age was reported by 3,127 churches, including 2,322 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES

ITEM	1926	1916	1906	1890
Churches (local organizations)	3,469	3,365	3,086	2,391
Increase over preceding census:				
Number	104	279	695	----
Per cent	3.1	9.0	29.1	----
Members	451,043	357,769	266,345	179,721
Increase over preceding census:				
Number	93,274	91,424	86,624	----
Per cent	26.1	34.3	48.2	----
Average membership per church	130	106	86	75
Church edifices:				
Number	3,617	3,321	3,012	2,288
Value—Churches reporting	3,148	3,041	2,734	----
Amount reported	$67,798,658	$23,924,915	$15,488,489	$8,812,152
Average per church	$21,537	$7,867	$5,665	----
Debt—Churches reporting	621	424	239	----
Amount reported	$6,461,274	$1,319,344	$539,111	----
Parsonages:				
Value—Churches reporting	1,438	1,112	942	----
Amount reported	$8,984,140	$3,782,057	$2,598,485	----
Debt—Churches reporting	354	----	----	----
Amount reported	$923,620	----	----	----
Expenditures during year:				
Churches reporting	3,330	3,101	----	----
Amount reported	$15,612,028	$5,809,909	----	----
Current expenses and improvements	$10,824,191	$3,792,303	----	----
Benevolences, missions, etc	$4,784,386	$2,017,606	----	----
Not classified	$3,451	----	----	----
Average expenditure per church	$4,688	$1,874	----	----
Sunday schools:				
Churches reporting	2,959	2,744	2,301	----
Officers and teachers	37,501	32,312	24,327	----
Scholars	367,795	313,165	189,767	----

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Presbyterian Church in the United States by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items

shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each synod in the Presbyterian Church in the United States, by presbyteries, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**3,469**	**932**	**2,537**	**451,043**	**270,188**	**180,855**	**182,552**	**245,743**	**22,748**	**74.3**
Middle Atlantic:										
Pennsylvania	1	------	1	78	--------	78	30	48	--------	--------
West North Central:										
Missouri	137	39	98	18,593	11,063	7,530	7,519	10,925	149	68.8
South Atlantic:										
Maryland	14	3	11	1,929	1,120	809	764	1,165	--------	65.6
District of Columbia	2	2	------	1,012	1,012	--------	280	399	333	70.2
Virginia	421	83	338	63,598	31,021	32,577	25,802	34,621	3,175	74.5
West Virginia	150	25	125	23,277	12,652	10,625	9,287	12,703	1,287	73.1
North Carolina	579	122	457	77,691	37,816	39,875	33,056	41,974	2,661	78.8
South Carolina	287	54	233	37,604	17,687	19,917	16,011	20,000	1,593	80.1
Georgia	250	92	158	29,675	22,113	7,562	12,075	16,509	1,091	73.1
Florida	135	39	96	20,202	14,929	5,273	7,501	10,272	2,429	73.0
East South Central:										
Kentucky	163	54	109	22,021	13,949	8,072	8,877	12,141	1,003	73.1
Tennessee	182	65	117	30,777	23,335	7,442	11,550	16,280	2,947	70.9
Alabama	213	59	154	22,530	15,111	7,419	9,247	12,813	470	72.2
Mississippi	279	40	239	22,999	10,300	12,699	9,612	12,539	848	76.7
West South Central:										
Arkansas	111	40	71	14,499	9,604	4,895	5,635	7,590	1,274	74.2
Louisiana	115	50	65	14,218	11,064	3,154	5,459	8,246	513	66.2
Oklahoma	54	17	37	4,440	2,757	1,683	1,794	2,623	23	68.4
Texas	372	147	225	45,610	34,580	11,030	17,972	24,761	2,877	72.6
Mountain:										
New Mexico	4	1	3	290	75	215	81	134	75	60.4

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Previous to the Civil War the Presbyterian churches in the United States held widely different positions in regard to slavery. The larger denominations did not take positive ground but left local bodies free to act as they judged best. Some of the smaller and stricter churches, however, were stringent in their rules, and even went so far as to exclude slaveholders from their communion. As early as 1818 the General Assembly expressed itself very strongly in denunciation of slavery, but at the same time recommended consideration toward those so circumstanced as to be unable to carry out the full recommendation of the church. After the separation between the "Old School" and the "New School,"

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. D. Leslie, D. D., stated clerk and treasurer, General Assembly of the Presbyterian Church in the United States, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PRESBYTERIAN CHURCH IN THE UNITED STATES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**3,469**	**3,365**	**3,086**	**451,043**	**357,769**	**266,345**	**30,769**	**379,463**	**40,811**	**7.5**
Missouri	137	140	160	18,593	17,435	14,713	1,099	16,635	859	6.2
Maryland	14	13	14	1,929	1,580	1,628	34	1,895	----	1.8
Virginia	421	373	333	63,598	49,186	36,569	3,813	55,199	4,586	6.5
West Virginia	150	137	125	23,277	15,705	10,047	1,308	19,908	2,061	6.2
North Carolina	579	518	423	77,691	57,836	41,322	6,277	66,375	5,039	8.6
South Carolina	287	286	274	37,604	30,041	23,395	2,539	30,928	4,137	7.6
Georgia	250	230	226	29,675	25,181	20,258	2,276	24,258	3,141	8.6
Florida	135	111	81	20,202	10,170	5,534	1,206	15,818	3,178	7.1
Kentucky	163	162	180	22,021	22,242	20,143	1,277	17,672	3,072	6.7
Tennessee	182	200	185	30,777	25,606	21,390	1,734	22,978	6,065	7.0
Alabama	213	220	208	22,530	20,428	15,368	1,556	20,142	832	7.2
Mississippi	279	266	258	22,999	19,758	15,641	1,880	18,908	2,211	9.0
Arkansas	111	116	89	14,499	10,762	7,357	1,127	11,719	1,653	8.8
Louisiana	115	97	87	14,218	9,636	7,198	589	13,310	319	4.2
Oklahoma	54	67	47	4,440	3,396	1,323	334	3,958	148	7.8
Texas	372	420	393	45,610	37,900	23,934	3,688	38,820	3,102	8.7
New Mexico	4	7	1	290	310	71	12	203	75	5.6
Other States	3	2	2	1,090	597	454	20	737	333	2.6

[1] Based on membership with age classification reported.

the latter was more aggressive, and the New School Assembly, in 1853, called upon its southern presbyteries to report "the real facts in relation to this subject." The result was that several synods and presbyteries, mostly in the border States, seceded and, in 1858, formed the United Synod of the Presbyterian Church.

When the Civil War broke out, the Old School General Assembly, in session in Philadelphia, through what were known as the "Spring resolutions," pledged its whole constituency to the support of the Federal Government in the contest which was then beginning. The southern churches which were connected with the assembly took the ground that this action violated the constitution of the church, in that it assumed to decide a disputed political question, and would inevitably introduce the strife and rancor of political discussion into the church courts. There was also a deep-seated conviction that the difference of opinion as to the status of slavery was radical and irreconcilable. The great majority of the northern churches, whether or not they gave formal expression to their belief, regarded slavery as sinful. The southern churches refused absolutely to "make slaveholding a sin or nonslaveholding a term [condition] of communion." Accordingly, 47 presbyteries formally withdrew from connection with the Old School General Assembly, and their commissioners met in Augusta, Ga., December 4, 1861, and organized the General Assembly of the Presbyterian Church in the Confederate States of America.

In 1864 the United Synod and the General Assembly of the Confederate States came together, and in the following year adopted the name "The Presbyterian Church in the United States." This united church was further enlarged by the accession of several bodies which had proclaimed themselves independent

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**3,469**	**3,617**	**3,148**	**$67,798,658**	**621**	**$6,461,274**	**1,438**	**$8,984,140**	**354**	**$923,620**
Missouri	137	140	128	3,252,430	23	239,752	56	350,700	5	13,700
Maryland	14	17	13	419,000	2	25,800	10	78,000	2	2,250
Virginia	421	512	396	7,655,300	77	904,209	206	1,329,750	40	105,050
West Virginia	150	163	137	3,525,542	30	537,830	65	551,700	18	52,800
North Carolina	579	630	545	10,860,728	104	692,013	222	1,473,650	64	126,478
South Carolina	287	299	272	5,341,400	49	574,256	118	726,900	23	103,130
Georgia	250	264	230	4,910,000	40	373,935	99	529,900	21	51,200
Florida	135	137	118	3,470,410	27	326,725	50	520,000	17	77,000
Kentucky	163	164	153	3,520,050	22	203,150	81	450,000	19	47,500
Tennessee	182	192	167	5,660,850	30	739,950	84	527,500	14	47,760
Alabama	213	221	189	3,670,595	35	380,100	78	421,180	20	44,500
Mississippi	279	257	244	2,884,845	38	155,947	95	487,100	30	42,765
Arkansas	111	107	95	2,177,300	25	388,850	46	240,250	11	34,150
Louisiana	115	109	100	2,275,550	25	233,180	47	251,860	14	47,025
Oklahoma	54	47	46	391,108	10	47,376	19	67,400	8	12,235
Texas	372	352	310	7,562,350	84	638,201	157	917,750	47	113,077
New Mexico	4	3	3	18,200	-----	-----	3	10,500	1	3,000
Other States	3	3	2	203,000	-----	-----	2	50,000	-----	-----

of the Northern Assembly, in protest against any political action by an ecclesiastical body. Of these, the largest were the Synod of Kentucky, which joined in 1869, and the Synod of Missouri, which joined in 1874.

As the discussions connected with the Civil War subsided, fraternal relations were established with the northern churches, in 1882, and in 1888 the two General Assemblies held a joint meeting in Philadelphia in celebration of the centenary of the adoption of the constitution of the church. In 1897 they also united in celebrating the two hundred and fiftieth anniversary of the Westminster Assembly, which formulated the Confession of Faith and Catechism of the Church.

Various efforts have been made to bring together these two great sections of the Presbyterian Church. As yet, however, they have not been successful, owing partly to differences in doctrinal emphasis and church conduct, but chiefly to diversity in community and church life. The northern churches make no distinction between white and Negro; the southern churches have adopted a policy of separation, being moved thereto by the conviction that the best development of the Negroes would be secured by the increased responsibility thus laid upon them, and by apprehension that social embarrassment might result from ecclesiastical relations. So far as may be, the Negro members are organized into separate congregations, and these into separate presbyteries, with reference to an ultimate Colored Presbyterian Church. An independent synod was thus set off by the assembly in 1897, but two presbyteries, composed exclusively of Negroes, owing to remoteness, remained as constituent parts of the synods in whose bounds they are located. However, in 1916, the General Assembly constituted these and two other Negro presbyteries existing within its territory into a synod composed exclusively of Negro ministers and members, yet being a constituent part of the Presbyterian Church in the United States.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**3,469**	**3,330**	**$15,612,028**	**$10,824,191**	**$4,784,386**	**$3,451**	**2,959**	**37,501**	**367,795**
Missouri	137	135	520,728	357,745	162,983	-------	122	1,595	15,174
Maryland	14	14	145,894	117,057	28,837	-------	11	151	1,389
Virginia	421	410	1,808,998	1,147,242	661,756	-------	378	5,202	53,899
West Virginia	150	148	862,829	580,591	281,941	297	138	2,229	22,768
North Carolina	579	557	2,474,731	1,500,524	974,207	-------	524	6,433	65,726
South Carolina	287	283	1,038,442	706,826	331,616	-------	256	2,926	29,270
Georgia	250	240	1,213,125	876,425	335,971	729	212	2,567	24,614
Florida	135	131	978,824	754,094	224,730	-------	113	1,568	16,737
Kentucky	163	161	719,314	479,472	238,917	925	145	1,869	17,962
Tennessee	182	173	1,587,418	1,229,263	358,155	-------	164	2,267	23,271
Alabama	213	203	687,237	478,204	209,033	-------	156	1,960	16,915
Mississippi	279	265	687,546	475,728	211,818	-------	202	1,807	15,252
Arkansas	111	101	621,291	476,677	144,614	-------	89	1,238	11,582
Louisiana	115	111	599,677	495,712	103,965	-------	94	1,154	11,014
Oklahoma	54	49	102,701	88,183	14,518	-------	48	442	3,990
Texas	372	342	1,512,504	1,033,122	478,882	1,500	301	3,993	37,365
New Mexico	4	4	8,002	6,890	1,112	-------	4	33	258
Other States	3	3	41,767	20,436	21,331	-------	2	67	609

DOCTRINE AND ORGANIZATION

In doctrinal matters the church is strictly Calvinistic, adheres closely to the standards, and, while allowing liberty of dissent in minor matters, requires strict creed subscription from all its ministers and office bearers. It particularly excludes from its courts all discussion of political questions, holds to the plenary inspiration of the Bible, and has not abated faith in its inerrancy. It claims that the Scriptures forbid women the public expounding of God's Word, or other functions pertaining to an ordained minister, but admits their services in other lines of Christian work.

In polity the principal distinctive feature is the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor and to serve as moderators of any of the higher courts.

WORK

The activities of the church are under the care of executive committees appointed annually by the General Assembly and directly responsible to it. The home missionary work is conducted in part by such an executive committee and in part by the presbyteries. The executive committee aids the weaker presbyteries and conducts new work on the frontier, in the mountains, and among foreigners and Negroes. Its aid includes assistance, not merely in the conduct of services, but in the erection of churches and manses. The committee also conducts schools for the Indian tribes in Oklahoma, for the whites in the Appalachian Mountains, and for immigrant children. In the conduct of the local work, appropriations are made by the executive committee to the presbyteries, not to the specific field or the missionaries to be aided, thus securing presbyterial control of the entire work.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	3,469	451,043	3,148	$67,798,658	621	$6,461,274	3,330	$15,612,028	2,959	367,795
Synod of Alabama:										
Birmingham	26	5,591	24	1,653,675	13	246,000	25	232,901	24	5,402
East Alabama	49	5,037	45	510,625	7	73,250	44	116,936	36	2,943
Mobile	27	3,174	18	291,500	2	5,550	27	97,240	21	2,145
North Alabama	42	3,918	40	530,100	7	18,500	40	99,691	35	2,742
Tuscaloosa	58	4,371	54	671,300	5	36,000	56	134,253	31	3,281
Synod of Appalachia:										
Abingdon	55	7,085	44	848,700	12	101,100	51	163,627	42	6,503
Asheville	28	3,889	27	758,000	2	5,000	28	119,854	26	2,832
Holston	52	5,792	42	638,400	5	20,200	48	172,513	46	6,399
Knoxville	34	6,885	31	1,385,900	8	198,350	34	268,955	31	5,409
Synod of Arkansas:										
Arkansas	36	5,168	33	1,075,200	14	286,500	32	177,405	32	4,323
Ouachita	38	4,183	33	613,800	5	26,650	35	286,332	27	3,192
Pine Bluff	27	3,773	21	338,300	4	56,500	24	120,876	21	2,756
Washburn	10	1,375	8	150,000	2	19,200	10	36,678	9	1,311
Synod of Florida:										
Florida	35	3,096	29	449,600	7	24,325	34	110,602	23	2,824
St. Johns	54	10,309	48	2,350,210	11	197,700	52	673,719	51	8,810
Suwanee	42	6,716	39	669,800	8	104,600	41	194,073	38	5,095
Synod of Georgia:										
Athens	35	2,849	31	420,800	3	18,610	35	68,343	30	2,138
Atlanta	74	13,402	70	2,372,200	17	236,400	73	641,176	66	12,306
Augusta	27	2,759	26	485,800	4	7,500	27	84,159	25	2,000
Cherokee	30	2,765	29	440,400	4	19,000	27	79,392	20	1,871
Macon	30	2,755	23	540,000	4	71,135	29	177,611	26	2,026
Savannah	30	3,042	29	321,500	6	14,790	29	82,142	26	2,296
Southwest Georgia	21	1,992	18	324,300	2	6,500	17	79,455	16	1,881
Synod of Kentucky:										
Ebenezer	25	2,478	24	336,000	1	90	25	74,944	21	2,169
Guerrant	19	1,466	15	90,800	2	9,060	17	15,969	17	2,186
Louisville	43	8,267	42	1,518,300	8	142,100	43	326,753	40	6,230
Muhlenburg	27	2,938	24	642,500	3	21,300	27	100,618	23	2,538
Transylvania	19	2,035	18	318,500	1	2,000	19	47,459	17	1,383
West Lexington	26	4,182	26	553,550	5	21,000	26	130,709	24	2,920
Synod of Louisiana:										
Louisiana	26	3,248	25	477,700	6	108,300	24	77,287	21	2,582
New Orleans	40	6,420	32	996,800	11	97,800	39	183,713	34	4,955
Red River	41	4,226	36	765,200	6	26,180	41	335,532	31	3,206
Synod of Mississippi:										
Central Mississippi	73	6,593	63	838,650	11	116,287	68	246,550	49	4,122
East Mississippi	51	4,078	46	377,900	8	7,018	47	101,923	35	2,966
Meridian	63	5,551	56	796,600	5	1,975	61	115,087	46	3,585
Mississippi	35	3,095	32	479,800	5	8,900	35	120,124	28	1,786
North Mississippi	45	3,372	36	382,900	6	21,580	42	99,870	35	2,494
Synod of Missouri:										
Lafayette	27	3,218	26	408,000	3	18,400	27	69,169	25	2,544
Missouri	22	2,684	20	289,200	2	30,000	21	66,508	18	1,813
Palmyra	15	1,669	14	155,540	2	4,001	15	28,602	15	1,058
Potosi	23	2,428	20	319,000	4	17,151	22	54,112	21	2,013
St. Louis	23	2,887	23	1,094,200	6	82,400	23	124,839	20	2,625
Upper Missouri	27	5,707	25	986,490	6	87,800	27	177,498	23	5,121
Synod of North Carolina:										
Albemarle	30	3,777	28	480,300	7	25,960	29	138,774	25	3,694
Concord	62	10,723	50	1,016,800	8	158,675	62	296,950	60	9,041
Fayetteville	96	11,638	93	1,048,650	18	71,180	93	256,446	88	9,082
Granville	42	5,021	41	1,159,700	7	129,100	41	238,899	40	4,215
Kings Mountain	38	4,916	37	642,900	4	17,325	38	187,347	35	4,453
Mecklenburg	91	15,193	86	1,815,628	31	185,738	87	550,599	87	12,605
Orange	69	10,361	65	1,948,100	17	80,240	64	295,816	59	8,259
Wilmington	69	7,838	69	1,236,200	6	5,565	66	228,750	57	6,278
Winston-Salem	34	3,267	33	673,450	4	12,935	32	149,104	27	3,345
Synod of Oklahoma:										
Durant	23	2,162	19	197,200	5	23,650	21	53,850	20	1,798
Indian	16	710	14	24,908	2	826	15	9,762	15	761
Mangum	15	1,568	13	169,000	3	22,900	13	39,089	13	1,431

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES, 1926: PRESBYTERIAN CHURCH IN THE UNITED STATES—Continued

SYNOD AND PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Synod of Snedecor Memorial:										
Central Alabama	15	510	11	16,195	2	900	15	6,188	10	448
Central Louisiana	9	359	8	39,850	3	1,400	8	6,345	9	293
Ethel	12	310	11	8,995	3	187	12	3,992	9	299
North and South Carolina	12	524	12	34,600	3	415	12	4,835	11	306
Synod of South Carolina:										
Bethel	46	7,253	46	883,700	9	89,375	46	191,027	44	5,558
Charleston	27	2,330	21	643,500	4	57,911	25	78,915	21	1,668
Congaree	26	3,897	26	767,500	8	234,000	26	133,342	24	2,948
Enroee	38	6,578	37	1,238,400	8	80,450	38	232,213	35	5,583
Harmony	32	3,916	29	365,200	2	35,000	32	89,216	30	2,810
Pee Dee	39	4,519	36	607,700	8	42,600	38	118,962	32	3,895
Piedmont	30	3,395	29	237,000	2	9,000	29	86,877	29	2,662
South Carolina	39	5,243	38	559,800	4	25,200	39	104,352	32	3,853
Synod of Tennessee:										
Columbia	25	2,448	24	219,000	1	3,500	23	63,054	23	2,041
Memphis	59	9,507	55	2,073,500	15	513,000	52	869,963	53	6,877
Nashville	39	7,947	38	1,494,650	4	13,100	39	248,495	36	5,138
Synod of Texas:										
Brazos	46	6,230	38	2,211,700	9	37,150	42	177,696	40	5,425
Brownwood	15	1,650	12	270,000	2	22,500	15	59,160	11	1,358
Central Texas	47	5,223	35	646,800	11	148,082	41	145,415	39	4,094
Dallas	39	7,722	33	1,123,000	8	164,300	35	293,018	32	6,294
Eastern Texas	29	3,442	25	593,800	5	22,500	26	145,907	20	2,707
El Paso	29	2,064	23	262,300	8	34,255	24	73,318	24	2,137
Fort Worth	36	5,010	33	646,600	11	33,451	34	148,715	30	3,834
Paris	38	3,971	31	488,950	7	10,182	36	93,668	26	3,255
Texas Mexican	24	1,575	18	59,450	4	2,000	22	11,889	22	1,721
Western Texas	72	8,978	64	1,273,950	18	163,281	70	369,520	60	6,776
Synod of Virginia:										
East Hanover	63	10,982	57	1,662,650	16	278,250	62	472,886	61	9,313
Lexington	64	14,805	63	1,456,900	10	71,077	64	319,550	64	12,770
Montgomery	66	11,561	64	1,761,000	19	405,850	63	455,458	60	9,556
Norfolk	40	7,457	40	987,400	13	125,282	40	190,718	39	6,046
Potomac	36	4,838	33	804,000	4	30,800	36	230,087	30	3,492
Roanoke	60	5,932	58	558,200	6	29,250	60	122,107	53	4,919
West Hanover	48	4,202	45	518,250	4	36,500	45	94,733	37	3,124
Winchester	54	6,255	52	554,700	4	34,600	54	154,770	46	5,877
Synod of West Virginia:										
Greenbrier	45	5,713	41	832,267	11	101,500	45	180,837	45	6,132
Kanawha	29	8,647	25	1,468,775	7	242,500	29	431,699	28	8,552
Tygarts Valley	26	2,378	24	347,800	3	11,130	25	42,516	23	2,291

The Assembly's Executive Committee in 1926 aided in whole or in part 887 missionaries in 823 churches and stations. The contributions of the church for this work amounted to $1,624,285. This takes account of several hundred ministers and as many churches aided directly by the presbyteries and churches.

The foreign missionary work is under the care of the Executive Committee and is carried on in Africa, Brazil, China, Japan, Korea, and Mexico. The report for 1926 shows 54 stations and 1,696 outstations, occupied by 516 American missionaries and workers, and 3,278 trained native workers; 304 organized congregations with 48,455 members; 1,008 mission schools with 42,220 pupils, including those in Bible classes; 35 hospitals and dispensaries treating during the year 180,000 patients. The amount of contributions for the foreign work was $1,411,058.

The educational interests of the Presbyterian Church in the United States are represented by 4 theological seminaries, 2 training schools for Negroes, 1 training school for lay workers, 18 colleges of higher grade, 1 affiliated college, and 11 junior colleges; 12 secondary schools; 17 mountain secondary schools; 13 moun-

tain elementary schools; 2 Mexican mission schools; and 15 orphans' homes and schools. Faculty members number 1,000; students, 14,153; buildings, 626, with property value of $20,819,343 and endowment, $9,961,098; books in libraries, 386,063. Contributions in 1926 for educational purposes amounted to $1,168,488. The philanthropic work of the church in 1926 included 15 orphanages with 1,777 inmates. The orphanages are owned and controlled by the synods in whose territory they are located. They have a property value of $2,746,495 and endowments amounting to $713,444. The contributions for the support of these orphanages in 1926 were $385,421.

The Executive Committee of Christian Education and Ministerial Relief aids young men and women in preparation for the ministry and for life service. In 1926, 388 candidates for the ministry and mission service were aided to the amount of $61,851. In 1926 there were 741 men and women candidates for the ministry and mission service; 153 ministers, 241 widows and 43 orphans of deceased ministers, and 6 unordained missionaries were aided to the amount of $173,085. The endowment fund for ministerial relief amounts to $1,513,105.

The Executive Committee of Publication and Sabbath School Work issued, in 1926, 16,596,483 copies of Sabbath school and missionary literature; 77 field workers were engaged in Sabbath school extension and young people's work. The receipts for these departments for 1926 were $98,168. The young people's societies, generally called Christian Endeavor Societies, numbered 2,638 with 64,635 members.

The Woman's Auxiliary of the Presbyterian Church in the United States was organized in 1912. In 1926 there were 2,215 societies with 121,097 members, and the contributions were $1,580,629.

In 1922 the men of the church were formally organized, with a secretary in charge. Societies composed of men have since been organized throughout the churches, which have as their aim the development of the spiritual life as well as the development and training of leaders in all departments of church life and activity.

ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Associate Synod of North America (Associate Presbyterian Church) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Associate Presbyterian Church consists of those who have been received on profession of faith or certificate and are thus admitted to the full privileges of the church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	11	3	8		
Members	329	103	226	31.3	68.7
Average per church	30	34	28		
Membership by sex:					
Male	126	36	90	28.6	71.4
Female	203	67	136	33.0	67.0
Males per 100 females	62.1		66.2		
Membership by age:					
Under 13 years					
13 years and over	329	103	226	31.3	68.7
Church edifices:					
Number	10	3	7		
Value—Churches reporting	10	3	7		
Amount reported	$28,800	$12,500	$16,300	43.4	56.6
Average per church	$2,880	$4,167	$2,329		
Debt—Churches reporting	1	1			
Amount reported	$1,000	$1,000		100.0	
Churches reporting "no debt" on church edifice	8	1	7		
Parsonages:					
Value—Churches reporting	1		1		
Amount reported	$3,000		$3,000		100.0
Debt—Churches reporting	1		1		
Amount reported	$500		$500		100.0
Expenditures during year:					
Churches reporting	11	3	8		
Amount reported	$8,841	$3,537	$5,304	40.0	60.0
Current expenses and improvements	$6,586	$2,620	$3,966	39.8	60.2
Benevolences, missions, etc	$2,255	$917	$1,338	40.7	59.3
Average expenditure per church	$804	$1,179	$663		
Sunday schools:					
Churches reporting	6	2	4		
Officers and teachers	14	5	9		
Scholars	150	48	102	32.0	68.0

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 11 active Associate Presbyterian churches, with 329 members. The classification of membership by sex and age was reported by all of the 11 churches, none of which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

ITEM	1926	1916	1906	1890
Churches (local organizations)	11	12	22	31
Increase [1] over preceding census:				
Number	−1	−10	−9	----
Per cent [2]	----	----	----	----
Members	329	490	786	1,053
Increase [1] over preceding census:				
Number	−161	−296	−267	----
Per cent	−32.9	−37.7	−25.4	----
Average membership per church	30	41	36	34
Church edifices:				
Number	10	12	19	23
Value—Churches reporting	10	12	19	----
Amount reported	$28,800	$26,400	$28,825	$29,200
Average per church	$2,880	$2,200	$1,517	----
Debt—Churches reporting	1	----	----	----
Amount reported	$1,000	----	----	----
Parsonages:				
Value—Churches reporting	1	1	----	----
Amount reported	$3,000	$2,500	----	----
Debt—Churches reporting	1	----	----	----
Amount reported	$500	----	----	----
Expenditures during year:				
Churches reporting	11	12	----	----
Amount reported	$8,841	$8,114	----	----
Current expenses and improvements	$6,586	$6,301	----	----
Benevolences, missions, etc	$2,255	$1,813	----	----
Average expenditure per church	$804	$676	----	----
Sunday schools:				
Churches reporting	6	5	9	----
Officers and teachers	14	12	13	----
Scholars	150	137	289	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Associate Presbyterian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926. Table 5 shows the value of church property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each presbytery in the Associate Presbyterian Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**11**	**3**	**8**	**329**	**103**	**226**	**126**	**203**	**62.1**
Middle Atlantic:									
Pennsylvania	4	1	3	132	18	114	51	81	
East North Central:									
Indiana	1		1	14		14	5	9	
West North Central:									
Iowa	3	2	1	113	85	28	40	73	
Kansas	3		3	70		70	30	40	

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, BY STATES, 1906 TO 1926: ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	**11**	**12**	**22**	**329**	**490**	**786**
Pennsylvania	4	4	8	132	162	327
Indiana	1	1	3	14	20	57
Iowa	3	4	5	113	199	237
Kansas	3	3	4	70	109	144
Other States			2			21

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States	**11**	**10**	**10**	**$28,800**	**1**	**$1,000**
Pennsylvania	4	4	4	11,800		
Iowa	3	3	3	13,000	1	1,000
Other States	4	3	3	4,000		

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	11	11	$8,841	$6,586	$2,255	6	14	150
Pennsylvania	4	4	3,715	2,740	975	2	5	46
Indiana	1							
Iowa	3	4	[1] 3,564	[1] 2,682	[1] 882	3	8	86
Kansas	3	3	1,562	1,164	398	1	1	18

[1] Figures for Indiana and Iowa combined, to avoid disclosing the statistics of individual churches.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES, 1926: ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH)

PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	11	329	10	$28,800	1	$1,000	11	$8,841	6	150
Clarion	5	146	5	12,800			5	3,940	2	46
Iowa	6	183	5	16,000	1	1,000	6	4,901	4	104

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Associate Synod of North America, generally known as the Associate Presbyterian Church, is the direct descendant of the first secession from the Established Church of Scotland in November, 1733. At that time four ministers—Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher—withdrew from the state church, holding that the law of patronage, which deprived the people of any voice in the choice of a pastor, was tyrannical and contrary to the spirit and principles of Presbyterianism. They formed, on December 6, an Associate Presbytery, but did not act judicially as a presbytery until 1735. In 1737 four other ministers joined them. The movement became popular and developed into the Associate Synod.

To meet the needs of the families which emigrated to this country, this synod sent two missionaries in the fall of 1753, who were reinforced from time to time by others who came out from the mother church, and in 1754 organized the Associate Presbytery. Meanwhile representatives of the Reformed Presbyterian

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. A. M. Malcolm, stated clerk, Associate Synod of North America, and approved by him in its present form.

(Covenanter) Church had also come, forming in 1774 what was known as the Reformed Presbytery. In 1782 the two bodies, the Associate Presbytery and the Reformed Presbytery, united, taking the name of Associate Reformed Presbyterian Church. Two ministers and three ruling elders, however, refused to enter this union and continued the organization of the Associate Presbytery of Pennsylvania, which was recognized by the mother (Secession) Synod of Scotland. Other presbyteries were organized, and in 1801 they developed into the Associate Synod of North America. In 1858 this Associate Synod and the Associate Reformed Presbyterian Church effected a union, under the name of the United Presbyterian Church of North America.[2] Eleven ministers refused to enter this union and continued the Associate Presbyterian Church.

DOCTRINE

In doctrine the church is Calvinistic, adhering to the Westminster Confession of Faith and the Larger and Shorter Catechisms, and has a published testimony (the Associate Testimony) explaining its position on many doctrinal points more fully than does the Westminster Confession. It encourages public solemn covenanting, provides against occasional communion, opposes secret societies, and prescribes the exclusive use of the Psalms in praise services.

ORGANIZATION

In polity or government this branch of the church differs in no essential element from other Presbyterian churches. The session is the local court, made up of ruling elders elected by the people, and associated with the pastor. The next higher court is the presbytery, having jurisdiction over the churches of a given territory, and is made up of the ministers resident in this territory, together with a representative elder from each pastoral charge. To this court belongs the prerogative of judging the qualifications of candidates for the ministry. The synod is the court superior to the presbytery. This branch of the church being small, the synod is the highest court, or court of last resort.

WORK

The only home missionary work is that which itinerant ministers perform in congregations without stated pastors and is carried on under the jurisdiction of the various presbyteries. The financial support is chiefly from the congregations thus served, though it is supplemented by general contributions. The amount contributed for 1926 was $2,225.

The foreign missionary work of the synod is carried on in Seoni, in the Central Provinces of India, jointly with the United Original Secession Synod of Scotland. This work was begun by the Scottish Synod in 1872, and the American Synod has been associated with it for about 20 years. From Seoni, as the chief center of work, six villages are occupied. The report for 1916 shows 1 church organization, with 95 members; 1 American missionary, with 2 Scottish and 16 native helpers; 3 schools, with 407 pupils; 1 dispensary, treating during the year 1,659 patients; and 2 orphanages, with 42 inmates. The contributions for this work during the year were $975.

There is a Sunday school in Seoni, having an average attendance of about 100 pupils, and in all the outstations Sunday schools are held, with an attendance ranging from 20 to 60.

The synod has no college or other school under its jurisdiction in the United States and carries on no institutional work.

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[2] See United Presbyterian Church, p. 1159.

ASSOCIATE REFORMED PRESBYTERIAN CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Associate Reformed Presbyterian Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Associate Reformed Presbyterian Church consists of those persons who have been enrolled in the local churches upon profession of faith and baptism.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ASSOCIATE REFORMED PRESBYTERIAN CHURCH.

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	143	47	96	32.9	67.1
Members	20,410	9,206	11,204	45.1	54.9
Average per church	143	196	117		
Membership by sex:					
Male	8,699	3,554	5,145	40.9	59.1
Female	10,096	4,427	5,669	43.8	56.2
Sex not reported	1,615	1,225	390	75.9	24.1
Males per 100 females	86.2	80.3	90.8		
Membership by age:					
Under 13 years	1,664	816	848	49.0	51.0
13 years and over	16,392	6,911	9,481	42.2	57.8
Age not reported	2,354	1,479	875	62.8	37.2
Per cent under 13 years [3]	9.2	10.6	8.2		
Church edifices:					
Number	160	52	108	32.5	67.5
Value—Churches reporting	139	45	94	32.4	67.6
Amount reported	$2,428,100	$1,634,500	$793,600	67.3	32.7
Average per church	$17,468	$36,322	$8,443		
Debt—Churches reporting	21	15	6		
Amount reported	$251,440	$231,740	$19,700	92.2	7.8
Churches reporting "no debt" on church edifice	107	28	79	26.2	73.8
Parsonages:					
Value—Churches reporting	81	30	51		
Amount reported	$395,000	$198,500	$196,500	50.3	49.7
Debt—Churches reporting	20	12	8		
Amount reported	$53,680	$35,380	$18,300	65.9	34.1
Churches reporting "no debt" on parsonage	56	16	40		
Expenditures during year:					
Churches reporting	142	47	95	33.1	66.9
Amount reported	$809,883	$607,324	$202,559	75.0	25.0
Current expenses and improvements	$674,638	$536,036	$138,602	79.5	20.5
Benevolences, missions, etc	$130,456	$66,499	$63,957	51.0	49.0
Not classified	$4,789	$4,789		100.0	
Average expenditure per church	$5,703	$12,922	$2,132		
Sunday schools:					
Churches reporting	137	45	92	32.8	67.2
Officers and teachers	1,640	709	931	43.2	56.8
Scholars	15,998	7,442	8,556	46.5	53.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 143 active Associate Reformed Presbyterian churches, with 20,410 members. The classification of membership by sex was reported by 134 churches and the classification by age was reported by 130 churches, including 116 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: ASSOCIATE REFORMED PRESBYTERIAN CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	143	133	141	116
Increase [1] over preceding census:				
Number	10	−8	25	----
Per cent	7.5	−5.7	21.6	----
Members	20,410	15,124	13,201	8,501
Increase over preceding census:				
Number	5,286	1,923	4,700	----
Per cent	35.0	14.6	55.3	----
Average membership per church	143	114	94	73
Church edifices:				
Number	160	130	142	116
Value—Churches reporting	139	128	134	----
Amount reported	$2,428,100	$667,650	$436,550	$211,850
Average per church	$17,468	$5,216	$3,258	----
Debt—Churches reporting	21	18	17	----
Amount reported	$251,440	$39,196	$16,680	----
Parsonages:				
Value—Churches reporting	81	63	51	----
Amount reported	$395,000	$145,165	$96,975	----
Debt—Churches reporting	20	----	----	----
Amount reported	$53,680	----	----	----
Expenditures during year:				
Churches reporting	142	133	----	----
Amount reported	$809,883	$178,138	----	----
Current expenses and improvements	$674,638	$125,163	----	----
Benevolences, missions, etc	$130,456	$52,975	----	----
Not classified	$4,789	----	----	----
Average expenditure per church	$5,703	$1,339	----	----
Sunday schools:				
Churches reporting	137	128	126	----
Officers and teachers	1,640	1,379	1,109	----
Scholars	15,998	13,411	9,732	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Associate Reformed Presbyterian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each presbytery in the Associate Reformed Presbyterian Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ASSOCIATE REFORMED PRESBYTERIAN CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**143**	**47**	**96**	**20,410**	**9,206**	**11,204**	**8,699**	**10,096**	**1,615**	**86.2**
West North Central:										
Missouri	2	------	2	117	--------	117	47	70	-------	--------
South Atlantic:										
Virginia	5	1	4	954	164	790	388	448	118	86.6
West Virginia	1	------	1	51	--------	51	23	28	-------	--------
North Carolina	36	16	20	6,645	4,289	2,356	2,747	3,248	650	84.6
South Carolina	48	15	33	6,359	2,245	4,114	2,770	3,174	415	87.3
Georgia	11	4	7	1,120	520	600	425	556	139	76.4
Florida	5	3	2	481	304	177	145	189	147	76.7
East South Central:										
Kentucky	1	1	------	212	212	--------	84	128	-------	65.6
Tennessee	15	4	11	2,364	690	1,674	1,048	1,170	146	89.6
Alabama	8	------	8	389	--------	389	173	216	-------	80.1
Mississippi	4	1	3	780	309	471	389	391	-------	99.5
West South Central:										
Arkansas	7	2	5	938	473	465	460	478	-------	96.2

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 to 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: ASSOCIATE REFORMED PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**143**	**133**	**141**	**20,410**	**15,124**	**13,201**	**1,664**	**16,392**	**2,354**	**9.2**
Virginia	5	6	4	954	705	444	57	654	243	8.0
North Carolina	36	24	25	6,645	4,248	3,625	539	5,456	650	9.0
South Carolina	48	47	47	6,359	4,923	4,112	450	4,830	1,079	8.5
Georgia	11	11	12	1,120	927	940	165	816	139	16.8
Florida	5	5	1	481	356	84	85	249	147	25.4
Kentucky	1	2	5	212	117	178	14	198	--------	6.6
Tennessee	15	15	14	2,364	1,644	1,504	206	2,062	96	9.1
Alabama	8	8	5	389	345	320	16	373	--------	4.1
Mississippi	4	4	6	780	790	577	43	737	--------	5.5
Arkansas	7	8	13	938	888	854	78	860	--------	8.3
Texas	------	------	6	--------	--------	349	--------	--------	--------	--------
Other States	3	3	3	168	181	214	11	157	--------	6.5

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ASSOCIATE REFORMED PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE ON PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**143**	**160**	**139**	**$2,428,100**	**21**	**$251,440**	**81**	**$395,000**	**20**	**$53,680**
Virginia	5	9	5	76,500	1	3,500	5	21,000	1	500
North Carolina	36	42	35	873,700	6	107,040	15	98,000	8	21,200
South Carolina	48	52	47	699,900	9	41,900	24	126,600	5	18,580
Georgia	11	11	11	128,800	1	30,000	6	32,700	1	4,000
Florida	5	5	5	220,000	1	10,000	4	28,000	-----	-----
Tennessee	15	15	15	200,800	1	40,000	12	46,000	3	8,150
Alabama	8	8	7	17,400	-----	-----	3	8,000	-----	-----
Mississippi	4	5	4	38,500	-----	-----	4	10,500	1	250
Arkansas	7	9	7	126,000	1	15,000	5	15,000	1	1,000
Other States	4	4	3	46,500	1	4,000	3	9,200	-----	-----

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: ASSOCIATE REFORMED PRESBYTERIAN CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**143**	**142**	**$809,883**	**$674,638**	**$130,456**	**$4,789**	**137**	**1,640**	**15,998**
Virginia	5	5	12,236	7,978	4,258	-----	5	79	795
North Carolina	36	36	409,508	364,213	45,295	-----	35	474	5,082
South Carolina	48	48	162,999	115,755	42,455	4,789	46	478	4,832
Georgia	11	11	22,877	17,612	5,265	-----	9	86	793
Florida	5	5	20,527	13,325	7,202	-----	5	72	542
Tennessee	15	15	111,152	98,389	12,763	-----	15	204	1,913
Alabama	8	7	4,526	1,972	2,554	-----	7	36	254
Mississippi	4	4	9,304	6,347	2,957	-----	4	51	519
Arkansas	7	7	46,830	41,779	5,051	-----	7	111	901
Other States	4	4	9,924	7,268	2,656	-----	4	49	367

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

In 1782 the Reformed Presbytery, representing the old Scotch Covenanters, and the Associate Presbytery, representing the Associate Synod of Scotland, united, forming the Associate Reformed Snyod.[2] This body grew steadily until it became, in 1804, a general synod with four subordinate synods. One of these, the Synod of the Carolinas, became doubtful of the loyalty of the general synod

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. G. G. Parkinson, D. D., Erskine College, Due West, S. C., and approved by him in its present form.

[2] See Associate Synod of North America (Associate Presbyterian Church), p. 1176.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES, 1926: ASSOCIATE REFORMED PRESBYTERIAN CHURCH

PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**143**	**20,410**	**139**	**$2,428,100**	**21**	**$251,440**	**142**	**$809,883**	**137**	**15,998**
Arkansas	7	938	7	126,000	1	15,000	7	46,830	7	901
Catawba	24	4,305	24	411,000	4	14,900	24	91,789	24	3,455
First	35	6,553	34	869,200	6	107,040	35	407,164	34	4,967
Memphis and Louisville	16	2,745	15	264,300	2	44,000	16	116,333	16	2,120
Second	41	3,747	40	642,200	7	67,000	41	116,958	37	2,827
Tennessee and Alabama	14	1,117	13	37,400	----	----	13	16,923	13	873
Virginia	6	1,005	6	78,000	1	3,500	6	13,886	6	855

to the distinctive principles of the denomination and withdrew, becoming, in 1822, an independent body, assuming the name Associate Reformed Synod of the South to distinguish it from the Associate Reformed synods in the North. By the union of 1858, which formed the United Presbyterian Church, there ceased to be any other Associate Reformed synods, in the North or elsewhere, and the synod, in 1913, dropped the distinctive phrase, "of the South," thereby becoming the Associate Reformed Presbyterian Church.

DOCTRINE AND ORGANIZATION

In doctrine the church is thoroughly Calvinistic, adhering to the Westminster standards. In polity it is presbyterian. Its distinctive principle is the exclusive use of the Psalms in praise.

WORK

The work of the church is carried on largely through two boards, the Board of Home Missions and Church Extension and the Board of Foreign Missions. The former of these founds and fosters churches in towns and cities of the South, erects church buildings, and aids struggling country churches. In 1926 there were 25 home mission stations and 23 missionaries; and 37 congregations were granted aid. The total income of the board was $37,692.

The foreign mission fields are in Mexico and India. In these there are 20 organized congregations, 168 cities and villages where work is done, and 5,633 native Christians. Pupils enrolled in schools number 718; patients in hospitals, 11,694; foreign missionaries, 25. The total income of the board for 1926 was $53,893.

The Associate Reformed Church maintains three colleges and a theological seminary, with a total enrollment of about 500 students. These institutions own lands and buildings valued at $750,000 and have endowments aggregating $350,000.

There is a woman's organization with a membership of 3,525 and gifts amounting in 1926 to $36,548. The young people's organizations have a membership of 5,060, and they contributed $9,751. The contributions from all sources to all causes in 1926 amounted to $443,435.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Synod of the Reformed Presbyterian Church of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Synod of the Reformed Presbyterian Church consists of those persons who have been received into the church upon public profession of faith and are in good standing. Baptism is administered to infants, but public profession of faith is not usually made before the thirteenth or fourteenth year.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	89	44	45		
Members	7,166	3,653	3,513	51.0	49.0
Average per church	81	83	78		
Membership by sex:					
Male	2,802	1,331	1,471	47.5	52.5
Female	4,292	2,322	1,970	54.1	45.9
Sex not reported	72		72		
Males per 100 females	65.3	57.3	74.7		
Membership by age:					
Under 13 years	219	86	133	39.3	60.7
13 years and over	6,875	3,567	3,308	51.9	48.1
Age not reported	72		72		
Per cent under 13 years [3]	3.1	2.4	3.9		
Church edifices:					
Number	97	43	54		
Value—Churches reporting	79	37	42		
Amount reported	$1,427,100	$1,035,600	$391,500	72.6	27.4
Average per church	$18,065	$27,989	$9,321		
Debt—Churches reporting	9	6	3		
Amount reported	$59,900	$23,100	$36,800	38.6	61.4
Churches reporting "no debt" on church edifice	63	29	34		
Parsonages:					
Value—Churches reporting	34	9	25		
Amount reported	$140,400	$49,600	$90,800	35.3	64.7
Debt—Churches reporting	7		7		
Amount reported	$10,200		$10,200		100.0
Churches reporting "no debt" on parsonage	24	7	17		
Expenditures during year:					
Churches reporting	89	44	45		
Amount reported	$351,179	$213,209	$137,970	60.7	39.3
Current expenses and improvements	$239,569	$144,380	$95,189	60.3	39.7
Benevolences, missions, etc	$106,475	$68,829	$37,646	64.6	35.4
Not classified	$5,135		$5,135		100.0
Average expenditure per church	$3,946	$4,846	$3,066		
Sunday schools:					
Churches reporting	83	40	43		
Officers and teachers	1,044	577	467	55.3	44.7
Scholars	7,495	4,320	3,175	57.6	42.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

[3] Based on membership with age classification reported.

The data given for 1926 represent 89 active organizations of the Synod of the Reformed Presbyterian Church, with 7,166 members. The classification of membership by sex and by age was reported by 88 churches, including, however, only 42 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	89	103	113	115
Increase [1] over preceding census:				
Number	−14	−10	−2	----------
Per cent	−13.6	−8.8	−1.7	----------
Members	7,166	8,185	9,122	10,574
Increase [1] over preceding census:				
Number	−1,019	−937	−1,452	----------
Per cent	−12.4	−10.3	−13.7	----------
Average membership per church	81	79	81	92
Church edifices:				
Number	97	102	116	115
Value—Churches reporting	79	98	110	----------
Amount reported	$1,427,100	$1,131,600	$1,258,105	$1,071,400
Average per church	$18,065	$11,547	$11,437	----------
Debt—Churches reporting	9	8	12	----------
Amount reported	$59,900	$30,511	$48,650	----------
Parsonages:				
Value—Churches reporting	34	27	23	----------
Amount reported	$140,400	$74,400	$52,800	----------
Debt—Churches reporting	7	----------	----------	----------
Amount reported	$10,200	----------	----------	----------
Expenditures during year:				
Churches reporting	89	103	----------	----------
Amount reported	$351,179	$225,263	----------	----------
Current expenses and improvements	$239,569	$148,144	----------	----------
Benevolences, missions, etc	$106,475	$75,919	----------	----------
Not classified	$5,135	$1,200	----------	----------
Average expenditure per church	$3,946	$2,187	----------	----------
Sunday schools:				
Churches reporting	83	100	103	----------
Officers and teachers	1,044	1,204	1,270	----------
Scholars	7,495	9,498	9,613	----------

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Synod of the Reformed Presbyterian Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each presbytery in the Reformed Presbyterian Synod the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**89**	**44**	**45**	**7,166**	**3,653**	**3,513**	**2,802**	**4,292**	**72**	**65.3**
New England:										
Vermont	1		1	60		60	29	31		
Massachusetts	3	3		185	185		69	116		59.5
Middle Atlantic:										
New York	10	5	5	692	488	204	228	464		49.1
New Jersey	1	1		37	37		15	22		
Pennsylvania	24	13	11	2,100	1,343	757	786	1,314		59.8
East North Central:										
Ohio	8	3	5	463	131	332	172	291		59.1
Indiana	3	2	1	173	158	15	78	95		
Illinois	4	2	2	342	120	222	136	206		66.0
Michigan	2		2	104		104	49	55		
Wisconsin	1		1	19		19	10	9		
West North Central:										
Minnesota	1		1	56		56	25	31		
Iowa	7	1	6	636	11	625	257	307	72	83.7
Missouri	1	1		74	74		21	53		
Nebraska	2	1	1	159	80	79	59	100		59.0
Kansas	9	2	7	1,065	193	872	468	597		78.4
South Atlantic:										
Florida	1	1		61	61		30	31		
East South Central:										
Alabama	1	1		126	126		56	70		
West South Central:										
Oklahoma	1		1	133		133	56	77		
Mountain:										
Colorado	3	3		276	276		116	160		72.5
Pacific:										
Washington	1	1		115	115		30	85		
Oregon	1	1		14	14		4	10		
California	4	3	1	276	241	35	108	168		64.3

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Presbyterian Church of Scotland was organized by John Knox on his return from a conference with Calvin at Geneva in 1560. As it became evident that the Stuart dynasty was bitterly opposed to the organization, because of its asserted independence of state control, a movement was started in 1580, though apparently not fully organized, for covenanting together in defense of the Presbyterian Church, and this movement secured a quasi indorsement from James VI. The idea of covenanting was not new to Scotland. An earlier visit of John Knox, in 1556, had called forth the Dun Band or Covenant. In less than a century and a half no fewer than 31 Covenants were subscribed, the last of which was the Children's Covenant of 1683. "Some were local, while others were of national interest and importance; but whether local or national, they focus to a large extent, the historical events of the period." These covenants gave a name to their subscribers, which is still given to the Reformed Presbyterian Church of North America; i. e., "The Church of the Covenanters," or

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. James S. Tibby, secretary and treasurer of the Synod of the Reformed Presbyterian Church of North America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**89**	**103**	**113**	**7,166**	**8,185**	**9,122**	**219**	**6,875**	**72**	**3.1**
Vermont	1	1	3	60	59	99	4	56	-------	-------
Massachusetts	3	3	3	185	242	341	-------	185	-------	-------
New York	10	13	16	692	1,163	1,446	5	687	-------	0.7
Pennsylvania	24	29	30	2,100	2,335	2,709	51	2,049	-------	2.4
Ohio	8	10	13	463	510	629	22	441	-------	4.8
Indiana	3	3	3	173	237	305	2	171	-------	1.2
Illinois	4	5	6	342	390	512	3	339	-------	0.9
Michigan	2	2	3	104	123	173	-------	104	-------	-------
Iowa	7	6	8	636	630	899	9	555	72	1.6
Missouri	1	3	2	74	192	111	1	73	-------	-------
Nebraska	2	2	3	159	134	170	13	146	-------	8.2
Kansas	9	11	10	1,065	1,201	907	67	998	-------	6.3
Colorado	3	4	4	276	245	255	6	270	-------	2.2
California	4	3	3	276	215	92	17	259	-------	6.2
Other States	8	8	6	561	509	474	19	542	-------	3.4

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**89**	**97**	**79**	**$1,427,100**	**9**	**$59,900**	**34**	**$140,400**	**7**	**$10,200**
New York	10	10	10	236,500	2	12,000	3	11,500	2	3,500
Pennsylvania	24	30	23	688,100	4	43,100	9	49,600	-------	-------
Ohio	8	9	6	71,000	-------	-------	3	12,500	-------	-------
Illinois	4	5	4	69,500	-------	-------	3	12,500	1	1,000
Iowa	7	10	6	64,500	-------	-------	5	20,500	1	1,000
Kansas	9	11	9	58,000	1	1,500	6	22,000	2	3,500
Colorado	3	3	3	42,000	-------	-------	-------	-------	-------	-------
California	4	3	3	37,000	-------	-------	-------	-------	-------	-------
Other States	20	16	15	160,500	2	3,300	5	11,800	1	1,200

"The Covenanter Church." Two of the later covenants claim special mention. On the 28th of February, 1638, in Grayfriars Church, Edinburgh, the Kings Confession or Covenant of 1581, with important additions, to adapt it to the times, was renewed. Not less than 60,000 people were present and entered enthusiastically into the compact. During the following days it was signed by multitudes in all parts of Scotland.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	89	89	$351,179	$239,569	$106,475	$5,135	83	1,044	7,495
Massachusetts	3	3	9,800	7,800	2,000	----	2	15	110
New York	10	10	46,353	33,683	12,680	----	10	110	737
Pennsylvania	24	24	140,285	92,302	47,983	----	23	332	2,394
Ohio	8	8	18,934	15,144	3,790	----	8	72	583
Indiana	3	3	7,938	5,958	1,980	----	2	28	160
Illinois	4	4	15,254	11,579	3,675	----	4	62	463
Iowa	7	7	20,037	11,715	5,887	2,435	6	72	504
Kansas	9	9	31,062	18,178	10,184	2,700	9	142	1,037
Colorado	3	3	12,815	8,875	3,940	----	3	37	244
California	4	4	12,265	7,610	4,655	----	3	38	355
Other States	14	14	36,426	26,725	9,701	----	13	136	908

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES, 1926: SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	89	7,166	79	$1,427,100	9	$59,900	89	$351,179	83	7,495
Central Canada	1	56	4	[1] 44,000	----	----	4	[1] 13,940	1	30
Colorado	3	276							3	244
Illinois	6	579	5	39,500	----	----	6	19,818	5	508
Iowa	7	486	6	72,000	----	----	7	16,722	6	442
Kansas	15	1,647	15	126,000	1	1,500	15	51,079	15	1,496
New York	12	846	9	217,700	2	7,300	12	53,110	11	762
Ohio	10	547	8	75,300	----	----	10	21,994	9	615
Pacific Coast	6	405	5	116,500	1	3,000	6	21,539	5	657
Philadelphia	4	517	24	[1] 703,100	----	----	4	30,368	4	374
Pittsburgh	22	1,679			4	43,100	22	114,717	21	2,180
Rochester	3	128	3	33,000	1	5,000	3	7,892	3	187

[1] Figures are combined to avoid disclosing the statistics of individual churches.

Anticipating hostile action from the king, the Covenanters prepared for war, and the two following years were signalized by constant hostilities, which continued until 1640, when an agreement was signed for commissioners to settle the points in dispute, and the "Solemn League and Covenant" was received by "the English Parliament and the Assembly of Divines in 1643." This covenant consisted in an oath to be subscribed by all sorts of persons in both kingdoms, whereby they bound themselves to preserve the Reformed religion in the Church of Scotland, and to reform religion in England and Ireland "in doctrine, worship, discipline, and government, the example according to the word of God and practice of the best Reformed churches"; and to "endeavor to bring the churches

of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising"; to "without respect of persons, endeavor the extirpation of popery, prelacy (that is, church government by archbishops * * * and all other ecclesiastical officers depending on that hierarchy), * * * and whatsoever shall be found contrary to sound doctrine and the power of godliness"; to "preserve the rights and privileges of the parliaments, and the liberties of the kingdoms, and to preserve and defend the king's majesty's person and authority in the preservation and defense of the true religion and liberties of the kingdoms"; to "endeavor the discovery of * * * incendiaries and malignants * * * hindering the reformation of religion and dividing the king from his people, * * * that they may be brought to public trial and receive condign punishment"; finally, to "assist and defend all those that enter into this league and covenant * * * and not suffer ourselves to be divided and withdrawn from this blessed union, * * * whether to make defection * * * or to give ourselves to a detestable indifferency or neutrality in this cause."

This covenant was signed by members of both Houses and by civil and military officers, and, very reluctantly, by Charles II, in 1650, when he was hoping to recover the English throne. After his restoration, a majority in the House of Commons in 1661, ordered it to be burned by the common hangman. In the same year the Scottish Parliament renounced the covenant and declared the king supreme. The Covenanters protested against these wrongs, and, under the name of "Conventiclers" and sometimes "Hamiltonians," were subjected to a fierce and cruel persecution. Without having any special ecclesiastical organization, they formed societies for worship, meeting often in houses, barns, and caves, and continued to do this even after the accession of William and Mary in 1689. At that time there was established what was known as the revolution settlement, which again made the Presbyterian Church the state church of Scotland. Some, however, believing that in this settlement Reformation principles had been seriously compromised, refused to recognize any longer the authority of the General Assembly, and identified themselves with the Covenanters of the previous years; but it was not until 1743 that they perfected an organization called the Reformed Presbytery of Scotland.

The first minister of this body came to this country from Scotland in 1752. As others joined him they constituted, in 1774, the Reformed Presbytery. Eight years later, 1782, this Presbytery united with the Associate Presbytery [2] in the Associate Reformed Presbyterian Church. As in the case of the Associate Presbytery, there were some who were dissatisfied, and in 1798 the Reformed Presbytery was reorganized in Philadelphia, Pa. At the meeting of the presbytery held in 1800 it was stated that in some of the congregations there were members who owned slaves, and it was resolved that no slaveholder should be retained in their communion. This action was enforced, and accounts for the fact that at the time of the Civil War there were only three Reformed Presbyterian congregations south of Mason and Dixon's line, and these were in the border States.

By 1809 the presbytery had grown so that a synod was constituted in Philadelphia, Pa. Somewhat later there arose a difference of opinion as to the practical relation of the members to the Government of the United States, which culminated in 1833 in a division of the church. One party, the Synod of the Reformed Presbyterian Church (Old Light), refused to allow its members to vote or hold office under the present constitution. The other, the General Synod of the Reformed Presbyterian Church (New Light), imposed no such restrictions on its members. The discussion resulted in the framing of a new covenant embody-

[2] See Associate Synod of North America, p. 1176, and United Presbyterian Church of North America, p. 1159.

ing the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land, and, in 1871, in Pittsburgh, Pa., the synod engaged for the first time in the act of covenanting.

DOCTRINE

The synod maintains that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of men; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as well as in all other things. Its members pledge themselves to "promote the interests of public order and justice; to support cheerfully whatever is for the good of the commonwealth in which we dwell"; and to "pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion." They, however, "refuse to incorporate by any act with the political body until this blessed reformation has been secured," and explain thus their refusal to vote or hold office.

The Scriptures of the Old and New Testaments are accepted as the very Word of God, and as the supreme standard in all matters relating to faith and practice. Their teachings with reference to doctrine are summarized in the subordinate standards, the Westminister Confession and Catechisms, and the Reformed Presbyterian Testimony; and their teachings with reference to order and worship are summarized, in substance, in the Westminister Form of Church Government and Directory for Worship. The covenant of 1871 is recognized as binding on those who took it and on those they represented.

Only members in regular standing are admitted to the Lord's Supper. The children of church members only are admitted to the ordinance of baptism. The metrical version of the Psalms alone is used in the service of praise. Instruments of music are not allowed in worship. Connection with secret societies is prohibited.

ORGANIZATION

Presbyterianism is considered as the "only divinely instituted form of government in the Christian Church." The church courts are the session, the presbytery, and the synod, there being no general assembly. The officers are of two classes, elders and deacons. Elders include both those who rule and those who also teach; the deacons care for the poor, and are usually intrusted with the temporalities. To the latter office women are eligible. In the church courts the ruling elder and the minister are on an equality.

WORK

The missionary work of the church is carried on in the home department by the Home Mission Board, with offices in Pittsburgh, Pa., and the foreign department by the Foreign Mission Board, with offices in Philadelphia, Pa.

The home mission work is chiefly among weak congregations of the denominations, the Indians of Oklahoma, and the Negroes of Alabama. There is also a Jewish mission in Philadelphia. The report for 1926 shows 2 persons employed in the Indian work, 16 in the southern work, and 2 in the Jewish mission; 29 churches aided; and contributions amounting to $20,847.

The foreign missionary work is carried on in southern China, northern Syria, Asia Minor, and Cyprus. The report for 1926 shows 6 stations occupied by missionaries, and 10 outstations; 45 American missionaries, including wives; 49 native helpers; 3 organized churches, with 871 church members; 1 theological school, with 12 students; and 19 other schools, with 1,025 pupils; and 5 hospitals,

treating annually 5,811 patients. In 1926 collections for foreign work totaled $38,070, or $5.22 per member, which is claimed to be the largest amount per capita contributed by any denomination for foreign missions. The church has an endowment fund of $104,523 for the foreign mission work.

The educational work in the United States includes 1 college, with 1,538 students; 1 theological seminary, with 7 students; and an enrollment in the southern mission of 584 pupils. The amount contributed in 1926 toward the support of the college and seminary was $17,370. A large part of the expense of the mission schools is included in the amount contributed for home missions. The value of property devoted to educational work is $789,200, and the endowment, $478,896.

The church has a home for the aged, with 30 inmates. The amount contributed for its support in 1926 was $1,590. It has property valued at $50,000, and an endowment of $41,880.

There are 70 young people's societies, with a membership of 1,826.

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Presbyterian Church in North America, General Synod, for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Reformed Presbyterian Church, General Synod, includes those persons who have been admitted to the local churches, having subscribed to the doctrinal position taken by the denomination.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	13	9	4		
Members	1,929	1,472	457	76.3	23.7
Average per church	148	164	114		
Membership by sex:					
Male	866	663	203	76.6	23.4
Female	1,063	809	254	76.1	23.9
Males per 100 females	81.5	82.0	79.9		
Membership by age:					
Under 13 years	23	14	9		
13 years and over	1,906	1,458	448	76.5	23.5
Per cent under 13 years	1.2	1.0	2.0		
Church edifices:					
Number	13	9	4		
Value—Churches reporting	12	9	3		
Amount reported	$346,800	$304,800	$42,000	87.9	12.1
Average per church	$28,900	$33,867	$14,000		
Debt—Churches reporting	2	1	1		
Amount reported	$3,200	$1,200	$2,000	37.5	62.5
Churches reporting "no debt" on church edifice	10	8	2		
Parsonages:					
Value—Churches reporting	4	2	2		
Amount reported	$12,800	$5,800	$7,000	45.3	54.7
Expenditures during year:					
Churches reporting	13	9	4		
Amount reported	$40,651	$32,916	$7,735	81.0	19.0
Current expenses and improvements	$32,392	$25,892	$6,500	79.9	20.1
Benevolences, missions, etc	$8,259	$7,024	$1,235	85.0	15.0
Average expenditure per church	$3,127	$3,657	$1,934		
Sunday schools:					
Churches reporting	12	8	4		
Officers and teachers	138	106	32	76.8	23.2
Scholars	1,259	1,009	250	80.1	19.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 13 active organizations of the Reformed Presbyterian Church, General Synod, with 1,929 members. The classification by sex and by age was reported by all of the 13 churches, including, however, only 3 which reported any members under 13 years of age. The four churches which reported owned parsonages in 1926 stated that there was no debt on such parsonages.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

ITEM	1926	1916	[1] 1906	[1] 1890
Churches (local organizations)	13	14	28	34
Increase [2] over preceding census:				
Number	−1	−14	−6	
Per cent [3]				
Members	1,929	2,386	4,060	5,202
Increase [2] over preceding census:				
Number	−457	−1,674	−1,142	
Per cent	−19.2	−41.2	−22.0	
Average membership per church	148	170	145	153
Church edifices:				
Number	13	15	28	34
Value—Churches reporting	12	14	27	
Amount reported	$346,800	$279,200	$565,400	$544,000
Average per church	$28,900	$19,943	$20,941	
Debt—Churches reporting	2	3	7	
Amount reported	$3,200	$11,000	$30,420	
Parsonages:				
Value—Churches reporting	4	5	8	
Amount reported	$12,800	$15,500	$17,250	
Expenditures during year:				
Churches reporting	13	14		
Amount reported	$40,651	$32,001		
Current expenses and improvements	$32,392	$23,682		
Benevolences, missions, etc.	$8,259	$8,319		
Average expenditure per church	$3,127	$2,286		
Sunday schools:				
Churches reporting	12	14	23	
Officers and teachers	138	198	275	
Scholars	1,259	1,765	2,145	

[1] Statistics for 1906 and 1890 include 1 organization of the Reformed Presbyterian Church in the United States and Canada, which united with this denomination between 1906 and 1916.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Reformed Presbyterian Church, General Synod, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each presbytery in the Reformed Presbyterian Church, General Synod, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	13	9	4	1,929	1,472	457	866	1,063	81.5
Middle Atlantic:									
New York	1	------	1	45	--------	45	20	25	--------
Pennsylvania	6	4	2	1,338	990	348	618	720	85.8
East North Central:									
Illinois	3	3	------	398	398	--------	164	234	70.1
West North Central:									
Kansas	1	1	------	69	69	--------	34	35	--------
East South Central:									
Kentucky	1	------	1	64	--------	64	26	38	--------
Pacific:									
California	1	1	------	15	15	--------	4	11	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906 [1]	1926	1916	1906 [1]	Under 13 years	13 years and over	Per cent under 13
United States	13	14	28	1,929	2,386	4,060	23	1,906	1.2
Vermont	--------	------	3	--------	--------	170	------	--------	------
New York	1	------	3	45	--------	247	------	45	------
Pennsylvania	6	7	10	1,338	1,608	2,505	4	1,334	0.3
Illinois	3	4	5	398	439	656	10	388	2.5
Other States	3	3	7	148	339	482	9	139	6.1

[1] Includes figures for the Reformed Presbyterian Church in the United States and Canada.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	13	13	12	$346,800	2	$3,200	4	$12,800
Pennsylvania	6	7	6	307,000	1	2,000	------	(1)
Illinois	3	3	3	24,000	------	------	------	(1)
Other States [2]	4	3	3	15,800	1	1,200	4	12,800

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 2 churches in Pennsylvania and Illinois.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	13	13	$40,651	$32,392	$8,259	12	138	1,259
Pennsylvania	6	6	29,708	24,550	5,158	6	82	775
Illinois	3	3	6,228	3,932	2,296	2	27	236
Other States	4	4	4,715	3,910	805	4	29	248

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES, 1926: REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD

PRESBYTERY	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	13	1,929	12	$346,800	2	$3,200	13	$40,651	12	1,259
Ohio	1	64	------	------	------	------	} 5	[1] 16,835	{ 1	65
Philadelphia	4	751	4	125,000	------	------			4	535
Pittsburgh	3	632	3	187,000	1	2,000	3	13,983	3	275
Western	5	482	5	34,800	1	1,200	5	9,833	4	384

[1] Amount reported for Ohio presbytery combined with figures for Philadelphia presbytery to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Reformed Presbyterian (Covenanter) Church, which was reorganized in 1798 and developed into a synod in 1809,[2] was divided in 1833 on the question of the relation of its members to the Government of the United States. The two parties were termed "Old Light" and "New Light," the former objecting to any participation in public affairs, the latter leaving the decision with the individual. The former was called the "Synod" and the latter the "General Synod."

The General Synod holds equally with the Synod to the Westminster Standards, to the headship of Christ over nations, to the doctrine of "public social covenanting," to the exclusive use of the Psalms in singing, to restricted communion in the use of the sacraments, and to the principle of "dissent from all immoral civil institutions," but allows its members to decide for themselves whether the Government of this country should be regarded as an immoral institution, and thus determine what duties of citizenship devolve upon them. They may, therefore, exercise the franchise and hold office, provided they do not in these civil acts violate the principle that forbids connection with immoral institutions. Many of them do participate in elections. Negotiations for the union of the General Synod and the Synod failed in 1890, because the latter would not agree to a basis which interpreted the phrase "incorporate with the political body" as meaning "such incorporation as involves sinful compliance with the religious defects of the written constitution as it now stands, either in holding such offices as require an oath to support the constitution, or in voting for men to administer such offices."

In 1883, in consequence of dissatisfaction over this question of the participation in political elections, the Reformed Presbyterian Church in the United States and Canada was organized; their one church in this country, however, rejoined the General Synod prior to 1916.

In polity this church is in general accord with other Presbyterian bodies.

WORK

The church has a sustentation fund for aiding weak congregations, and a Church Extension Board which assists in building church edifices and parsonages.

Foreign missionary work was begun in northern India by Dr. James Campbell in 1836. In 1869 it was suspended, but in 1883 a native Hindu, the Rev. G. W. Scott, was appointed missionary. The report at the close of 1916 showed 4 Americans and 20 native workers; 9 churches, with 755 members; 1 orphanage; 2 leper asylums; contributions by the church in this country amounting to $7,979; and property with an estimated value of $4,000.

The church has a college and a theological seminary located at Cedarville, Ohio. The two institutions reported 24 instructors and 253 students, property valued at $200,000, endowments of $244,445, and a student aid fund of $38,954. There are 12 young people's societies, with nearly 250 members, and 11 women's missionary societies, with a total membership of 225.

There is one church publication, The Reformed Presbyterian Advocate.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. L. A. Benson, D. D., stated clerk of the General Synod, and approved by him in its present form.

[2] See Synod of the Reformed Presbyterian Church of North America, p. 1188.

PROTESTANT EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Protestant Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Protestant Episcopal Church comprises all baptized persons (including infants) on the parochial registers.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: PROTESTANT EPISCOPAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organization)	7,299	3,793	3,506	52.0	48.0
Members	1,859,086	1,551,659	307,427	83.5	16.5
Average per church	255	409	88		
Membership by sex:					
Male	741,486	617,108	124,378	83.2	16.8
Female	1,000,017	832,568	167,449	83.3	16.7
Sex not reported	117,583	101,983	15,600	86.7	13.3
Males per 100 females	74.1	74.1	74.3		
Membership by age:					
Under 13 years	462,310	379,126	83,184	82.0	18.0
13 years and over	1,299,351	1,086,695	212,656	83.6	16.4
Age not reported	97,425	85,838	11,587	88.1	11.9
Per cent under 13 years [2]	26.2	25.9	28.1		
Church edifices:					
Number	7,085	3,983	3,102	56.2	43.8
Value—Churches reporting	6,532	3,551	2,981	54.4	45.6
Amount reported	$314,596,738	$277,875,539	$36,721,199	88.3	11.7
Average per church	$48,162	$78,253	$12,318		
Debt—Churches reporting	1,198	945	253	78.9	21.1
Amount reported	$12,220,363	$11,135,472	$1,084,891	91.1	8.9
Churches reporting "no debt" on church edifice	4,670	2,316	2,354	49.6	50.4
Parsonages:					
Value—Churches reporting	3,648	2,388	1,260	65.5	34.5
Amount reported	$34,616,887	$26,971,566	$7,645,321	77.9	22.1
Debt—Churches reporting	785	622	163	79.2	20.8
Amount reported	$3,230,929	$2,800,053	$430,876	86.7	13.3
Churches reporting "no debt" on parsonage	2,464	1,530	934	62.1	37.9
Expenditures during year:					
Churches reporting	6,817	3,658	3,159	53.7	46.3
Amount reported	$44,790,130	$39,098,332	$5,691,798	87.3	12.7
Current expenses and improvements	$35,739,568	$31,056,373	$4,683,195	86.9	13.1
Benevolences, missions, etc	$9,013,715	$8,027,951	$985,764	89.1	10.9
Not classified	$36,847	$14,008	$22,839	38.0	62.0
Average expenditure per church	$6,570	$10,688	$1,802		
Sunday schools:					
Churches reporting	5,607	3,422	2,185	61.0	39.0
Officers and teachers	58,374	46,522	11,852	79.7	20.3
Scholars	479,430	385,680	93,750	80.4	19.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 7,299 active Protestant Episcopal churches, with 1,859,086 members. The classification of membership by sex was reported by 6,956 churches and the classification by age was reported by 6,924 churches, including 6,336 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. In 1916 and at earlier censuses most of the churches reported only the confirmed members. As a result, the membership figures shown for the earlier censuses are too small for fair comparison with the 1926 data, which include all baptized persons on the church rolls.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: PROTESTANT EPISCOPAL CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	7,299	7,345	6,725	5,018
Increase [1] over preceding census:				
Number	−46	620	1,707	----
Per cent	−0.6	9.2	34.0	----
Members	1,859,086	1,092,821	886,942	532,048
Increase over preceding census:				
Number	(2)	205,879	354,894	----
Per cent	----	23.2	66.7	----
Average membership per church	255	149	132	106
Church edifices:				
Number	7,085	6,726	6,922	5,018
Value—Churches reporting	6,532	6,454	6,057	----
Amount reported	$314,596,738	$164,990,150	$125,040,498	$81,219,117
Average per church	$48,162	$25,564	$20,644	----
Debt—Churches reporting	1,198	1,281	1,011	----
Amount reported	$12,220,363	$6,380,117	$4,930,914	----
Parsonages:				
Value—Churches reporting	3,648	3,154	2,706	----
Amount reported	$34,616,887	$18,395,182	$13,207,084	----
Debt—Churches reporting	785	----	----	----
Amount reported	$3,230,929	----	----	----
Expenditures during year:				
Churches reporting	6,817	6,831	----	----
Amount reported	$44,790,130	$22,509,942	----	----
Current expenses and improvements	$35,739,568	$16,688,658	----	----
Benevolences, missions, etc	$9,013,715	$5,821,284	----	----
Not classified	$36,847	----	----	----
Average expenditure per church	$6,570	$3,295	----	----
Sunday schools:				
Churches reporting	5,607	5,552	5,211	----
Officers and teachers	58,374	55,918	51,048	----
Scholars	479,430	489,036	464,351	----

[1] A minus sign (−) denotes decrease.
[2] The membership for 1926 includes all baptized persons on the church rolls. At preceding censuses most of the churches reported only the confirmed members. Because of this fact, the increase from 1916 to 1926 is not shown, as data are not comparable.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Protestant Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

Ecclesiastical divisions.—Table 7 presents, for each province in the Protestant Episcopal Church, by dioceses, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PROTESTANT EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**7,299**	**3,793**	**3,506**	**1,859,086**	**1,551,659**	**307,427**	**741,486**	**1,000,017**	**117,583**	**74.1**
New England:										
Maine	61	24	37	12,287	8,242	4,045	4,895	7,392		66.2
New Hampshire	59	32	27	10,123	8,810	1,313	4,157	5,881	85	70.7
Vermont	65	14	51	9,858	5,731	4,127	3,939	5,689	230	69.2
Massachusetts	270	239	31	141,952	137,947	4,005	56,596	77,645	7,711	72.9
Rhode Island	70	63	7	36,197	34,758	1,439	14,488	19,582	2,127	74.0
Connecticut	202	77	125	89,434	60,306	29,128	36,528	48,224	4,682	75.7
Middle Atlantic:										
New York	882	461	421	354,700	300,603	54,097	139,015	181,986	33,699	76.4
New Jersey	325	190	135	130,011	104,539	25,472	53,701	71,502	4,808	75.1
Pennsylvania	535	364	171	191,261	166,903	24,358	76,681	98,546	16,034	77.8
East North Central:										
Ohio	214	181	33	68,715	65,519	3,196	28,920	39,097	698	74.0
Indiana	65	58	7	14,168	13,345	823	6,275	7,638	255	82.2
Illinois	224	172	52	67,899	64,408	3,491	26,847	36,140	4,912	74.3
Michigan	202	121	81	61,333	55,538	5,795	24,853	32,124	4,356	77.4
Wisconsin	138	79	59	30,273	24,874	5,399	12,352	16,167	1,754	76.4
West North Central:										
Minnesota	192	91	101	31,848	26,346	5,502	13,686	17,340	822	78.9
Iowa	71	61	10	13,821	13,422	399	5,692	7,847	282	72.5
Missouri	106	77	29	20,342	18,984	1,358	7,890	10,517	1,935	75.0
North Dakota	52	12	40	4,710	2,871	1,839	2,057	2,641	12	77.9
South Dakota	142	16	126	17,601	4,706	12,895	6,698	7,904	2,999	84.7
Nebraska	124	40	84	12,726	9,398	3,328	5,378	7,348		73.2
Kansas	98	56	42	9,623	8,205	1,418	4,097	5,411	115	75.7
South Atlantic:										
Delaware	40	11	29	7,402	4,854	2,548	3,140	4,208	54	74.6
Maryland	253	66	187	66,781	40,928	25,853	26,547	35,368	4,866	75.1
Dist. of Columbia	43	43		28,347	28,347		10,253	16,515	1,579	62.1
Virginia	453	93	360	58,523	35,160	23,363	22,567	32,317	3,639	69.8
West Virginia	85	41	44	11,862	9,781	2,081	4,520	6,547	795	69.0
North Carolina	266	97	169	33,371	23,405	9,966	13,868	17,596	1,907	78.8
South Carolina	130	58	72	18,994	15,184	3,810	7,680	10,402	912	73.8
Georgia	107	77	30	19,888	18,960	928	8,147	11,741		69.4
Florida	154	56	98	25,393	19,820	5,573	10,380	13,963	1,050	74.3
East South Central:										
Kentucky	78	58	20	12,562	11,706	856	5,138	7,200	224	71.4
Tennessee	93	52	41	15,173	13,797	1,376	6,010	8,813	350	68.2
Alabama	99	41	58	14,399	12,010	2,389	6,039	8,360		72.2
Mississippi	91	34	57	8,761	6,643	2,118	3,402	4,830	529	70.4
West South Central:										
Arkansas	67	40	27	5,872	5,324	548	2,281	3,357	234	67.9
Louisiana	76	44	32	17,175	15,305	1,870	5,603	9,043	2,529	62.0
Oklahoma	61	49	12	6,602	6,314	288	2,683	3,705	214	72.4
Texas	218	121	97	32,700	28,806	3,894	12,035	17,875	2,790	67.3
Mountain:										
Montana	81	17	64	8,721	5,929	2,792	3,091	4,726	904	65.4
Idaho	45	17	28	4,655	3,146	1,509	1,634	2,863	158	57.1
Wyoming	64	8	56	6,020	2,960	3,060	2,074	2,856	1,090	72.6
Colorado	82	44	38	13,663	11,647	2,016	5,250	7,504	909	70.0
New Mexico	50	11	39	2,258	1,398	860	855	1,304	99	65.6
Arizona	24	13	11	4,567	4,020	547	1,580	2,087	900	75.7
Utah	34	10	24	3,837	2,591	1,246	1,490	2,347		63.5
Nevada	41	2	39	2,933	612	2,321	1,153	1,637	143	70.4
Pacific:										
Washington	102	55	47	17,867	15,293	2,574	6,689	9,376	1,802	71.3
Oregon	78	33	45	9,097	7,512	1,585	3,510	5,360	227	65.5
California	287	174	113	72,781	64,752	8,029	29,122	41,496	2,163	70.2

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: PROTESTANT EPISCOPAL CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**7,299**	**7,345**	**6,725**	**1,859,086**	**1,092,821**	**886,942**	**462,310**	**1,299,351**	**97,425**	**26.2**
Maine	61	63	49	12,287	5,628	5,520	2,912	9,351	24	23.7
New Hampshire	59	55	50	10,123	6,715	4,892	2,410	7,687	26	23.9
Vermont	65	65	64	9,858	6,000	5,278	2,245	7,383	230	23.3
Massachusetts	270	254	228	141,952	75,217	51,636	38,023	101,375	2,554	27.3
Rhode Island	70	67	68	36,197	20,176	15,443	9,369	25,941	887	26.5
Connecticut	202	196	186	89,434	48,854	37,466	22,651	66,145	638	25.5
New York	882	876	829	354,700	227,685	193,890	83,181	238,453	33,066	25.9
New Jersey	325	289	257	130,011	67,996	53,921	35,552	89,567	4,892	28.4
Pennsylvania	535	515	486	191,261	118,687	99,021	48,004	129,009	14,248	27.1
Ohio	214	212	192	68,715	47,175	32,399	16,936	51,556	223	24.7
Indiana	65	68	71	14,168	8,848	7,653	3,653	10,260	255	26.3
Illinois	224	205	209	67,899	40,725	36,364	17,636	48,118	2,145	26.8
Michigan	202	203	196	61,333	33,409	26,439	14,043	42,632	4,658	24.8
Wisconsin	138	154	160	30,273	18,451	16,527	7,268	21,525	1,480	25.2
Minnesota	192	214	221	31,848	22,635	18,763	7,858	22,290	1,700	26.1
Iowa	71	75	91	13,821	8,126	8,990	3,115	10,460	246	22.9
Missouri	106	112	125	20,342	14,309	13,328	5,295	12,601	2,446	29.6
North Dakota	52	60	87	4,710	2,455	2,227	1,193	3,424	93	25.8
South Dakota	142	157	126	17,601	8,156	7,055	5,920	10,698	983	35.6
Nebraska	124	125	125	12,726	7,931	6,903	3,070	9,586	70	24.3
Kansas	98	96	90	9,623	5,843	6,459	2,130	7,378	115	22.4
Delaware	40	40	38	7,402	4,656	3,796	2,211	5,055	136	30.4
Maryland	253	270	257	66,781	38,469	34,965	18,381	45,921	2,479	28.6
District of Columbia	43	51	38	28,347	18,295	13,692	5,029	20,590	2,728	19.6
Virginia	453	466	389	58,523	33,593	28,487	14,787	41,674	2,062	26.2
West Virginia	85	115	91	11,862	6,831	5,230	2,736	8,331	795	24.7
North Carolina	266	279	256	33,371	18,545	13,890	9,778	21,820	1,773	30.9
South Carolina	130	132	118	18,994	11,000	8,557	4,400	12,619	1,975	25.9
Georgia	107	115	106	19,888	11,098	9,790	5,094	14,794	-------	25.6
Florida	154	151	138	25,393	10,399	8,575	6,804	17,303	1,286	28.2
Kentucky	78	73	83	12,562	9,383	8,091	2,191	10,197	174	17.7
Tennessee	93	95	103	15,173	9,910	7,874	3,186	11,853	134	21.2
Alabama	99	110	101	14,399	10,069	8,961	3,500	10,899	-------	24.3
Mississippi	91	97	81	8,761	6,132	5,704	1,743	6,926	92	20.1
Arkansas	67	53	66	5,872	4,431	4,315	1,080	4,409	383	19.7
Louisiana	76	85	75	17,175	11,632	9,070	3,955	11,784	1,436	25.1
Oklahoma	61	83	42	6,602	3,566	2,024	1,519	4,899	184	23.7
Texas	218	183	173	32,700	17,116	14,246	6,344	22,318	4,038	22.1
Montana	81	94	57	8,721	4,607	3,290	2,336	5,950	435	28.2
Idaho	45	72	48	4,655	2,404	1,846	1,117	3,389	149	24.8
Wyoming	64	53	40	6,020	3,890	1,741	1,450	3,423	1,147	29.8
Colorado	82	109	102	13,663	8,437	6,832	3,056	10,038	569	23.3
New Mexico	50	45	18	2,258	1,718	869	570	1,640	48	25.8
Arizona	24	19	13	4,567	2,318	1,059	1,218	2,449	900	33.2
Utah	34	24	14	3,837	1,469	977	1,166	2,085	586	35.9
Nevada	41	32	21	2,933	1,207	1,210	927	1,846	160	33.4
Washington	102	105	77	17,867	10,881	6,780	4,207	13,034	626	24.4
Oregon	78	73	51	9,097	5,726	3,580	2,058	6,885	154	23.0
California	287	260	219	72,781	30,018	21,317	19,003	51,781	1,997	26.8

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: PROTESTANT EPISCOPAL CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**7,299**	**7,085**	**6,532**	**$314,596,738**	**1,198**	**$12,220,363**	**3,648**	**$34,616,887**	**785**	**$3,230,929**
Maine	61	64	60	1,639,414	5	22,850	35	311,900	6	17,800
New Hampshire	59	61	52	997,200	7	22,649	29	194,900	7	12,625
Vermont	65	64	61	1,056,317	3	20,788	32	156,200	3	12,610
Massachusetts	270	282	261	17,591,516	51	412,398	169	1,993,586	44	186,007
Rhode Island	70	66	65	3,664,720	7	97,950	37	351,900	5	14,575
Connecticut	202	203	186	11,656,404	14	167,800	138	1,690,217	21	112,120
New York	882	907	816	102,341,631	162	1,969,352	502	6,904,465	101	521,860
New Jersey	325	339	309	17,833,354	104	748,536	198	2,710,868	65	276,417
Pennsylvania	535	577	499	35,937,517	94	771,408	309	4,249,136	65	334,141
Ohio	214	214	198	10,344,580	50	580,057	102	976,700	29	105,199
Indiana	65	63	57	2,998,613	19	111,333	32	239,400	2	7,500
Illinois	224	233	193	11,577,803	52	1,107,387	111	1,307,700	33	178,100
Michigan	202	185	179	8,521,097	46	600,674	106	913,300	33	122,355
Wisconsin	138	139	131	4,698,500	21	172,635	83	611,700	22	76,280
Minnesota	192	180	174	3,448,440	25	269,219	82	481,928	13	45,050
Iowa	71	71	68	1,865,352	12	45,816	38	273,450	12	24,450
Missouri	106	104	94	4,289,050	17	145,700	40	408,100	9	36,500
North Dakota	52	46	46	325,850	3	12,000	24	111,300	2	3,000
South Dakota	142	129	129	749,765	8	12,250	82	192,900	8	14,400
Nebraska	124	92	89	1,379,481	11	76,105	52	262,508	11	45,957
Kansas	98	81	78	1,747,900	16	123,365	38	251,450	9	15,950
Delaware	40	41	39	1,404,150	7	19,050	23	214,700	5	17,750
Maryland	253	275	243	9,023,988	42	653,709	149	1,511,850	22	94,360
District of Columbia	43	46	42	5,876,004	12	282,175	25	502,355	11	134,300
Virginia	453	469	423	8,232,523	64	672,957	173	1,195,925	32	128,349
West Virginia	85	80	79	1,448,875	7	79,051	45	355,950	8	48,100
North Carolina	266	273	250	4,362,252	31	189,160	110	665,230	25	81,531
South Carolina	130	129	122	2,432,975	16	125,260	62	325,163	11	18,900
Georgia	107	102	99	2,412,430	17	123,462	40	283,650	8	36,900
Florida	154	143	137	3,840,555	24	532,411	67	685,040	19	76,440
Kentucky	78	64	61	2,373,911	14	144,140	37	284,255	8	17,900
Tennessee	93	77	77	2,231,548	14	110,015	34	265,000	5	14,400
Alabama	99	94	89	2,489,925	8	236,266	38	358,082	3	24,300
Mississippi	91	83	76	1,347,400	4	17,500	41	266,500	7	25,960
Arkansas	67	47	45	847,600	8	46,035	21	119,500	4	9,475
Louisiana	76	75	68	2,206,559	12	135,739	32	262,000	6	33,591
Oklahoma	61	51	51	671,300	5	243,800	23	120,300	8	21,032
Texas	218	184	182	3,252,989	34	222,390	97	512,500	18	66,435
Montana	81	54	54	665,797	11	30,795	27	94,768	3	2,900
Idaho	45	42	40	304,300	3	3,300	22	73,050	5	6,250
Wyoming	64	52	51	637,842	4	37,100	34	154,341	3	3,875
Colorado	82	79	74	1,602,700	22	114,680	47	272,900	13	32,950
New Mexico	50	27	26	229,100	6	11,480	12	50,500	5	5,345
Arizona	24	22	19	425,677	2	7,400	13	63,600	2	3,800
Utah	34	17	15	244,000	-----	-----	14	68,600	2	1,800
Nevada	41	24	24	164,490	-----	-----	12	47,650	1	300
Washington	102	94	90	1,126,357	17	114,992	50	190,350	7	17,033
Oregon	78	60	57	939,000	17	34,450	29	139,500	4	12,000
California	287	281	254	9,137,987	70	542,774	132	940,020	40	132,057

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: PROTESTANT EPISCOPAL CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**7,299**	**6,817**	**$44,790,130**	**$35,739,568**	**$9,013,715**	**$36,847**	**5,607**	**58,374**	**479,430**
Maine	61	60	224,516	189,547	34,969		53	369	2,987
New Hampshire	59	55	175,640	143,682	31,208	750	46	308	2,335
Vermont	65	62	162,363	139,576	22,787		42	233	1,681
Massachusetts	270	270	2,982,316	2,374,960	607,356		254	3,871	29,776
Rhode Island	70	70	696,706	561,068	135,605	33	68	1,129	9,198
Connecticut	202	197	1,453,200	1,215,373	237,827		181	2,239	17,381
New York	882	858	9,778,781	7,912,692	1,865,770	319	759	9,295	78,766
New Jersey	325	322	2,680,762	2,201,355	479,407		307	4,022	32,644
Pennsylvania	535	515	4,907,959	3,674,451	1,232,463	1,045	459	5,881	52,862
Ohio	214	200	1,823,365	1,452,846	370,519		170	2,046	15,642
Indiana	65	61	406,743	354,630	52,113		50	432	2,960
Illinois	224	208	1,897,826	1,554,426	343,200	200	161	1,984	14,843
Michigan	202	187	1,641,175	1,337,827	303,348		164	1,906	16,622
Wisconsin	138	130	570,758	462,332	108,426		105	868	6,597
Minnesota	192	169	651,377	539,101	110,526	1,750	129	1,139	8,765
Iowa	71	69	266,033	222,813	43,220		56	494	3,318
Missouri	106	96	562,647	405,151	157,496		67	656	5,574
North Dakota	52	44	52,620	43,416	9,204		24	130	923
South Dakota	142	140	132,796	105,605	27,191		79	344	3,599
Nebraska	124	102	213,216	174,434	38,782		57	410	2,860
Kansas	98	84	411,516	370,864	40,568	84	55	385	2,627
Delaware	40	38	220,055	172,697	47,358		29	295	2,119
Maryland	253	248	1,452,008	1,165,425	282,633	3,950	216	2,024	17,089
District of Columbia	43	42	1,028,333	866,314	162,019		42	771	6,450
Virginia	453	431	1,408,209	924,793	479,516	3,900	338	2,771	25,389
West Virginia	85	80	311,874	221,179	90,695		65	498	4,160
North Carolina	266	254	851,831	644,286	207,545		209	1,599	15,193
South Carolina	130	124	413,346	293,991	118,970	385	102	853	7,178
Georgia	107	99	507,402	343,328	164,074		76	870	6,315
Florida	154	149	705,839	593,704	101,783	10,352	114	1,032	7,987
Kentucky	78	69	599,676	509,039	90,637		51	497	3,477
Tennessee	93	81	342,776	252,313	90,463		67	608	4,493
Alabama	99	95	465,864	353,766	111,692	406	68	645	4,495
Mississippi	91	81	240,000	177,448	61,202	1,350	59	423	3,141
Arkansas	67	42	222,321	194,778	27,543		32	277	1,823
Louisiana	76	68	398,311	328,467	69,844		54	521	3,895
Oklahoma	61	45	237,638	218,510	18,928	200	30	219	1,579
Texas	218	196	839,907	681,990	147,612	10,305	148	1,343	10,272
Montana	81	73	106,613	84,456	22,002	155	43	310	2,293
Idaho	45	39	71,236	57,793	13,443		32	211	1,623
Wyoming	64	54	113,261	103,007	10,254		40	253	2,315
Colorado	82	77	341,342	291,951	49,391		59	468	3,303
New Mexico	50	36	41,643	36,561	5,050	32	26	126	922
Arizona	24	21	67,692	55,851	10,345	1,496	22	195	1,545
Utah	34	18	30,149	23,316	6,833		15	114	1,157
Nevada	41	22	22,644	20,134	2,510		22	88	724
Washington	102	100	261,109	208,990	51,984	135	74	656	5,855
Oregon	78	67	191,186	163,749	27,437		51	397	2,951
California	287	269	1,605,550	1,315,583	289,967		237	2,169	19,727

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PROVINCES AND DIOCESES, 1926: PROTESTANT EPISCOPAL CHURCH

PROVINCE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**7,299**	**1,859,086**	**6,532**	**$314,596,738**	**1,198**	**$12,220,363**	**6,817**	**$44,790,130**	**5,607**	**479,430**
First Province:										
Connecticut	202	89,434	186	11,656,404	14	167,800	197	1,453,200	181	17,381
Maine	61	12,287	60	1,639,414	5	22,850	60	224,516	53	2,987
Massachusetts	201	112,855	196	14,821,585	39	343,264	201	2,461,844	192	24,223
New Hampshire	59	10,123	52	997,200	7	22,649	55	175,640	46	2,335
Rhode Island	70	36,197	65	3,664,720	7	97,950	70	696,706	68	9,198
Vermont	65	9,858	61	1,056,317	3	20,788	62	162,363	42	1,681
Western Massachusetts	69	29,097	65	2,769,931	12	69,134	69	520,412	62	5,553
Second Province:										
Albany	169	42,793	159	6,948,397	20	119,425	164	813,152	120	7,456
Central New York	151	44,206	143	6,344,050	24	189,956	148	919,920	125	9,194
Long Island	154	71,796	147	12,314,139	42	464,391	151	1,633,523	148	20,808
Newark	158	76,766	147	10,823,356	64	517,136	156	1,652,984	152	19,053
New Jersey	167	53,245	162	7,009,998	40	231,400	166	1,027,778	155	13,591
New York	256	145,744	227	69,721,278	42	738,555	249	5,248,082	238	30,007
Western New York	152	50,161	140	7,013,767	34	457,025	146	1,164,160	128	11,301
Third Province:										
Bethlehem	91	26,572	89	4,299,900	17	97,218	86	849,528	78	7,656
Delaware	40	7,402	39	1,404,150	7	19,050	38	220,055	29	2,119
Easton	55	6,401	52	935,300	8	19,875	52	115,395	45	1,647
Erie	52	12,852	49	1,499,580	15	81,175	51	246,942	39	2,704
Harrisburg	98	19,104	92	2,817,150	5	35,200	89	329,372	68	5,177
Maryland	142	48,385	137	7,259,330	27	544,884	140	1,190,347	122	11,996
Pennsylvania	211	105,482	197	22,484,037	35	375,050	209	2,700,087	199	30,072
Pittsburgh	83	27,251	72	4,836,850	22	182,765	80	782,030	75	7,253
Southern Virginia	140	21,510	138	2,508,469	25	222,701	132	383,477	107	9,003
Southwestern Virginia	98	8,535	78	1,843,735	16	134,750	91	238,453	65	4,316
Virginia	215	28,478	207	3,880,319	23	315,506	208	786,279	166	12,070
Washington	99	40,342	96	6,705,362	19	371,125	98	1,174,599	91	9,896
West Virginia	85	11,862	79	1,448,875	7	79,051	80	311,874	65	4,160
Fourth Province:										
Alabama	99	14,399	89	2,489,925	8	236,266	95	465,864	68	4,495
Atlanta	51	9,392	46	1,399,550	11	112,200	46	296,568	34	3,193
East Carolina	85	9,851	80	1,165,802	7	30,917	82	266,790	64	4,332
Florida	69	8,697	58	911,950	3	18,610	65	231,196	46	2,946
Georgia	56	10,496	53	1,012,880	6	11,262	53	210,834	42	3,122
Kentucky	40	7,775	36	1,407,962	9	102,600	38	210,176	32	2,076
Lexington	38	4,787	25	965,949	5	41,540	31	389,500	19	1,401
Louisiana	76	17,175	68	2,206,559	12	135,739	68	398,311	54	3,895
Mississippi	91	8,761	76	1,347,400	4	17,500	81	240,000	59	3,141
North Carolina	110	16,673	102	2,365,525	17	128,815	109	430,289	94	8,095
South Carolina	78	11,735	73	1,490,675	9	31,260	74	221,105	58	3,819
South Florida	85	16,696	79	2,928,605	21	513,801	84	474,643	68	5,041
Tennessee	93	15,173	77	2,231,548	14	110,015	81	342,776	67	4,493
Upper South Carolina	52	7,259	49	942,300	7	94,000	50	192,251	44	3,359
Western North Carolina	71	6,847	68	830,925	7	29,428	63	154,752	51	2,766
Fifth Province:										
Chicago	122	55,856	112	9,687,633	45	1,080,100	120	1,597,884	104	12,200
Fond du Lac	48	10,491	45	1,243,600	8	40,485	46	168,495	37	2,021
Indianapolis	33	7,019	32	1,895,650	7	53,475	33	161,186	27	1,616
Marquette	38	6,041	31	561,502	3	18,309	34	85,800	29	1,553
Michigan	118	44,082	108	7,096,721	37	554,762	108	1,330,934	105	12,676
Milwaukee	90	19,782	86	3,454,900	13	132,150	84	402,263	68	4,576
Northern Indiana	32	7,149	25	1,102,963	12	57,858	28	245,557	23	1,344
Ohio	131	44,599	121	6,886,580	32	328,740	122	998,452	102	9,767
Quincy	36	4,412	31	632,720	1	3,187	31	85,028	17	784
Southern Ohio	83	24,116	77	3,458,000	18	251,317	78	824,913	68	5,875
Springfield	66	7,631	50	1,257,450	6	24,100	57	214,914	40	1,859
Western Michigan	46	11,210	40	862,876	6	27,603	45	224,435	30	2,393
Sixth Province:										
Colorado	80	13,613	74	1,602,700	22	114,680	77	341,342	59	3,303
Duluth	75	7,259	63	768,250	7	38,730	61	137,128	45	2,014
Iowa	71	13,821	68	1,865,350	12	45,816	69	266,033	56	3,318
Minnesota	117	24,589	111	2,680,190	18	230,489	108	514,249	84	6,751
Montana	81	8,721	54	665,797	11	30,795	73	106,613	43	2,293
Nebraska	57	8,555	51	975,581	8	57,355	55	150,441	34	1,824

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PROVINCES AND DIOCESES, 1926: PROTESTANT EPISCOPAL CHURCH—Continued

PROVINCE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Sixth Province—Contd.										
North Dakota Mission	52	4,710	46	$325,850	3	$12,000	44	$52,620	24	923
South Dakota Mission	145	18,063	132	755,465	8	12,250	143	135,841	81	3,629
Western Nebraska Mission	64	3,709	35	398,200	3	18,750	44	59,730	21	1,006
Wyoming Mission	64	6,020	51	637,842	4	37,100	54	113,261	40	2,315
Seventh Province:										
Arkansas	67	5,872	45	847,600	8	46,035	42	222,321	32	1,823
Dallas	50	8,308	43	929,500	10	96,740	44	251,408	35	2,441
Kansas	56	7,733	53	1,467,000	9	109,300	52	362,634	36	2,140
Missouri	64	12,860	54	2,887,750	10	92,800	59	376,142	43	3,629
New Mexico Mission	62	3,955	31	415,300	8	19,680	47	71,570	33	1,490
North Texas Mission	31	1,760	20	145,710	2	5,700	29	38,097	16	512
Oklahoma Mission	61	6,602	51	671,300	5	243,800	45	237,638	30	1,579
Salina Mission	42	1,890	25	280,900	7	14,065	32	48,882	19	487
Texas	71	14,042	65	1,417,179	12	88,750	64	323,468	52	4,444
West Missouri	42	7,482	40	1,401,300	7	52,900	37	186,505	24	1,945
West Texas	54	6,893	49	574,400	8	23,000	48	197,007	38	2,307
Eighth Province:										
Arizona Mission	24	4,567	19	425,677	2	7,400	21	67,692	22	1,545
California	87	23,962	79	3,041,686	22	180,947	83	455,652	74	6,729
Eastern Oregon Mission	35	2,530	15	181,300	5	10,200	25	49,889	16	811
Idaho Mission	45	4,655	40	304,300	3	3,300	39	71,236	32	1,623
Los Angeles	117	37,477	107	5,176,603	42	341,227	111	979,136	105	9,949
Nevada Mission	41	2,933	24	164,490			22	22,644	22	724
Olympia	50	12,057	46	857,692	12	100,975	49	187,782	41	4,132
Oregon	43	6,567	42	757,700	12	24,250	42	141,297	35	2,140
Sacramento	54	6,960	44	609,850	5	18,900	48	107,436	35	1,768
San Joaquin Mission	29	4,382	24	309,848	1	1,700	27	63,326	23	1,281
Spokane Mission	52	5,810	44	268,665	5	14,017	51	73,327	33	1,723
Utah Mission	36	3,887	15	244,000			18	30,149	15	1,157

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The interest of the Church of England in America began with the earliest English voyages of discovery. Frobisher (1578) and Drake (1579) had chaplains with them, interested not merely in the ships' companies, but in the people they found; and the charters of the colonies, started by Sir Humphrey Gilbert (1578 and 1583) and by Sir Walter Raleigh (1584–1587) all included, in some form, provision for "public service according to the Church of England." Later enterprises in the first part of the seventeenth century followed the same general policy. Occasional services were conducted at various places, but permanent worship on this side of the Atlantic was begun in 1607, when the Rev. Robert Hunt, underneath a great sail stretched between two old trees, celebrated the Eucharist for the first time at Jamestown, Va. The spirit of the earliest leaders of this colony was one of kindly toleration for all, but with the passing of the colony under the immediate control of the Crown, the harsh tone prevalent in England manifested itself in Virginia, also, in rigid laws in regard to Puritans and Quakers.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by William E. Leidt, secretary for missionary education, Protestant Episcopal Church, and approved by him in its present form.

The distance from the ecclesiastical authorities, and the growing disposition on the part of the vestries to hire ministers from year to year in order to avoid the sending out of unfit persons by English patrons, brought about an unfortunate condition which the Bishop of London sought to remedy by sending the Rev. James Blair as a missionary to the colonies. He accomplished much, especially in the direction of education, and in 1693 obtained a charter for William and Mary College, which was founded at Williamsburg, Va., and was endowed with 20,000 pounds of tobacco annually for its maintenance. He also secured pastors for many churches.

In New England isolated attempts at church organization were made, but for many years none proved permanent, since the Puritans applied to the Anglicans the same proscription from which they themselves had fled. With the revocation of the charter of the Massachusetts Colony, a Church of England clergyman was appointed in 1686; and King's Chapel in Boston, the first Episcopal church in New England, was opened in 1689. In 1698 an Episcopal church was established at Newport, R. I., and the same year saw the consecration of Trinity Church in New York City.

In Maryland the Protestant element in the community of St. Mary's erected a chapel and held services according to the rites of the Church of England. The growth of the church was slow, but the arrival in 1700 of the Rev. Thomas Bray, the Bishop of London's commissary, gave it new life. His influence was felt also in the other colonies, for it was he who gave the impulse for the organization in England of the Society for the Propagation of the Gospel, which had so large a share in establishing the church in America on a firm foundation.

This society began its work by sending in 1702 a delegation to visit the scattered churches. At that time there does not appear to have been a half dozen clergymen of the Church of England outside of Virginia and Maryland, and the whole number from Maine to Carolina was less than 50. This mission was the beginning of a new era in the history of the Episcopal Church in America. The number of churches was greatly increased, and a far better grade of ministers was secured for them. There were, however, too many of the class who drift to distant sections, and who, removed from ecclesiastical jurisdiction, were more of a hindrance than a help.

Of the individuals whose influence was felt in the early colonial church, Dean Berkeley, later bishop of Cloyne, in Ireland, undoubtedly took precedence. He came to Newport, R. I., in 1729, with the purpose of founding a university in the colonies. While his purpose remained unaccomplished because of the failure of the financial support promised him, he became the guiding spirit in the sphere of higher education. He was one of the earliest and most munificent benefactors of Yale College, and, after his return to Europe, contributed largely toward forming the charters and directing the course of King's College at New York, now Columbia University, and of the Academy and College of Philadelphia, now the University of Pennsylvania.

A general survey of the situation during the first half of the eighteenth century reveals the causes of the weakness of the church. There was, first, an established church in a few colonies, as, for instance, in Virginia and Maryland, not sufficiently effective to be of positive assistance, but just enough so to arouse the antagonism of the strong dissenting element which feared the introduction of a State church, to avoid which they had left England. There was, secondly, the difficulty of securing competent ministers who were conversant with the needs of the colonies. The impossiblity of ordination, except by a tedious and expensive trip to England, deterred many colonial churchmen from application for orders, and as a result the churches were supplied chiefly from abroad, and this often proved a source of weakness rather than of strength. Throughout the whole period

repeated urgent appeals for an episcopate were made, but all failed, owing, probably, in part to ignorance in the Church of England as to the real situation, in part to a failure to realize the missionary power and value of the episcopate, and especially to the persistent opposition to an American episcopate shown by English political leaders, who feared that if the colonies were provided with bishops they would be in a better position to claim their independence.

Notwithstanding these hindrances, the Church of England enjoyed a slow but steady growth in power up to the Revolutionary War. In the southern colonies it was the predominant church, and people were required by law to contribute to its support, though there was frequently a lack of harmony between clergy and people. In New England and the middle colonies, on the other hand, it was largely an alien institution, opposed by a strong majority of dissenters. Usually it was not strong financially, and its support came largely from the Society for the Propagation of the Gospel; but in Maryland and Virginia the churches were maintained by the local governments and were prosperous.

The close of the war found the Episcopal churches thoroughly disorganized. Many of the clergy were loyal to the Crown and left the country, going either to England or to Canada, and of those who remained few conducted any public services, partly for lack of congregations and partly because of the impossibility of conducting the services in full, including the petition for the royal family. Even the semblance of an establishment was no longer maintained, and few, if any, desired one. There was no episcopacy, and not even any association of churches. Furthermore, so intense was the sentiment of state loyalty that there was little recognition of any relation between the churches of different States. The first move toward an organization was the appearance, in 1782, of a pamphlet entitled "The Case of the Episcopal Churches in the United States Considered," written by the Rev. William White, of Philadelphia, but published anonymously. In this he urged that, without waiting for a bishop, the churches should unite in some form of association and common government. He also outlined a plan which embodied most of the essential characteristics of the diocesan and general conventions as adopted later.

Meanwhile the Maryland Legislature had, in 1779, passed an act committing to certain vestries, as trustees, the property of the parishes, but also prohibiting general assessments, and affirming the right of each taxpayer to designate the denomination to whose support his contribution should be applied. The next year a conference was called, consisting of 3 clergymen and 24 laymen, and a petition was sent to the legislature asking that the vestries be empowered to raise money for parish uses by pew rents and other means. As it was essential to the petition that the organization have a title, the name Protestant Episcopal Church was suggested as appropriate—the term "Protestant" distinguishing it from the Church of Rome, and the term "Episcopal" distinguishing it from the Presbyterian and Congregational bodies. This name was formally approved by a conference at Annapolis in 1783 and appears to have continued in use until definitely adopted by the General Convention of 1789.

With the close of the war and the desire for a full organization, the Maryland churches elected Dr. William Smith bishop and the Connecticut churches, Dr. Samuel Seabury. No steps were taken by Doctor Smith toward consecration, but Doctor Seabury went to England and applied to the Archbishop of Canterbury. The latter received him cordially but could not see his way clear to accede to his request under the existing political conditions. Doctor Seabury, therefore, applied to the nonjuring Scottish bishops, who, in November, 1784, after some hesitation, consecrated him.

As it became evident that the Episcopal churches of the different States were organizing independently, a movement to constitute an Episcopal Church for the whole United States was inaugurated, largely by the initiative of Dr.

William White, at an informal meeting at New Brunswick, N. J., in May, 1784. Three States only—New York, New Jersey, and Pennsylvania—were represented, but correspondence with other States resulted in a convention in New York, in October of the same year, with delegates from eight States. This was also informal, with no recognized authority, and representing very diverse views, but it adopted, with noteworthy unanimity, a recommendation to the churches, embodying the following fundamental principles:

I. There shall be a general convention of the Episcopal Church in the United States of America.
II. That the Episcopal Church in each State send deputies to the convention, consisting of clergy and laity.
III. That associated congregations in two or more States may send deputies jointly.
IV. That the said church shall maintain the doctrines of the gospel as now held by the Church of England and shall adhere to the liturgy of said church, as far as shall be consistent with the American Revolution and the constitution of the respective States.
V. That in every State where there shall be a bishop duly consecrated and settled he shall be considered as a member of the convention ex officio.
VI. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to any measure.
VII. That the first meeting of the convention shall be at Philadelphia the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired that the Episcopal churches in the respective States will send their clerical and lay deputies duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

The project of a general convention aroused varying sentiments. In the South it was feared that too much ecclesiastical authority would be assumed by it, while in the North it was feared that too much would be conceded to it. When the convention next met, in September, 1785, at Philadelphia, 16 clergymen and 24 laymen were present, representing only 7 of the 13 States—New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. New England was thus not represented at all, and there were numerous protests from many quarters against the proposed plan of organization. The convention adopted, however, with some modifications, the principles already mentioned and then undertook to draw up a constitution and a liturgy, the latter under the general oversight of Dr. William Smith, and the former under that of Dr. William White. The liturgy, as adopted, involved some radical changes significant of the prevailing tone of the times, but most of these changes were afterwards rejected. The constitution formulated was essentially that of the church as it is to-day.

While no serious disposition to question the validity of Bishop Seabury's consecration was manifested, yet the desire was general to be connected with the Church of England rather than with that of Scotland. Accordingly an address to the archbishops and bishops of the former church was prepared, and the State conventions were urged to elect bishops. The reply from England was on the whole favorable, and before the next meeting of the convention, in 1786, New York had elected as its bishop Dr. Samuel Provoost; Pennsylvania, Dr. William White; Maryland, Dr. William Smith; and Virginia, Dr. David Griffith. Of these four, only Doctor White and Doctor Provoost went to England, where they were consecrated on February 4, 1787. The Episcopal Church was thus equipped to perpetuate its own episcopate at the hands of three duly consecrated bishops. Subsequently, Dr. James Madison was elected Bishop of Virginia, and was consecrated in England, so that any objection to the Scottish office was obviated.

In 1789 a union of the different forces was effected and Bishop Seabury joined the other bishops. Two houses were constituted in the General Convention, and the constitution and Book of Common Prayer were adopted. Thus the same

year that saw the complete organization of the Federal Government witnessed also the full equipment of the Protestant Episcopal Church. The four bishops above mentioned united in 1792 in the ordination of Dr. Thomas John Claggett, Bishop of Maryland, and thus was inaugurated the distinctively American Episcopate.

For 20 years and more the church had to combat various hostile influences. It was widely distrusted as being really an English institution. Its compact organization and its formality of worship repelled many, especially in an age that was peculiarly fond of emotionalism and of an untrammeled freedom in religious as well as social and civil life. The loss of the Methodist element, which hitherto had been identified with the church, though somewhat loosely, deprived it of some strength. Growth was slow, and conventions and ordinations were few in number, especially in Virginia and farther south. At times it seemed as if the labors of the founders were to be fruitless.

In the second decade of the nineteenth century came a change, coincident with the general change in the tone of spiritual life throughout the country. In 1817 the General Theological Seminary, to be supported by the whole church and controlled by the General Convention, was authorized. The Convention of 1820 and the special convention of the succeeding year organized the Domestic and Foreign Missionary Society. New bishops were elected and consecrated, who went out into the newly settled sections, especially in the West. Diocesan organizations took the place of State organizations, and little by little the church began to take its place in the development of the Nation. An illustration of the progress made is seen in the fact that the four or five active ministers laboring in Virginia when Bishop Moore came to Richmond in 1814 increased to nearly 100 during the 27 years of his service, and the number of churches increased to 170.

About 1845, Dr. W. A. Muhlenberg, one of the most remarkable men in the history of the church, came into prominence. He founded the system of church schools, organized the first free church of any importance in New York City, introduced the male choir, sisterhoods, and the fresh-air movement; while his church infirmary suggested to his mind the organization of St. Luke's Hospital, the first church hospital of any Christian communion in the country. He hoped to extend the movement in his own parish to the entire church, transforming it from what he considered a liturgical denomination into a real catholic church. As a result a memorial was drawn up, chiefly by himself, but signed also by a number of prominent clergymen, and addressed to the House of Bishops. It raised the query whether the church with "her fixed and invariable modes of worship and her traditional customs and usages" was competent for the great and catholic work before it. In partial answer to this query the memorial suggested "that a wider door might be opened for admission to the gospel ministry * * * of all men who could not bring themselves to conform in all particulars to our prescriptions and customs, yet are sound in the faith." The memorial made a profound impression, and though it showed no immediate result it had much influence in preparing the way for the issuance of the famous Lambeth Quadrilateral on Church Unity, in 1888, and the movement for the first revision of the American prayer book, completed in 1892.

A generation later, further revision of the prayer book seemed desirable. Accordingly, the General Convention of 1913 appointed the Joint Commission on the Book of Common Prayer, consisting of seven bishops, seven presbyters, and seven laymen, to consider and report such revision and enrichment of the prayer book as would adapt it to present conditions, if, in their judgment, such revision was necessary. The results of the work of this commission were presented to subsequent General Conventions and revisions were finally approved and adopted by the conventions of 1919, 1922, and 1925. At the General Convention of 1928 complete revision of the prayer book was finally approved.

The progress of the church, so marked everywhere during the second quarter of the nineteenth century, was abruptly halted by the outbreak of the Civil War. Anticipating the dissolution of the Union, the southern dioceses which were constrained to form a separate ecclesiastical organization held a convention at Columbia, S. C., in 1861. Their general disposition to maintain as close contact as possible with the church in the North resulted in the selection of the name "Protestant Episcopal Church in the Confederate States," and in the adoption of a constitution practically identical with the old one. Throughout the period of hostilities a friendly attitude was carefully maintained on both sides. The church in the North refused to take this as a permanent separation, considering it only a temporary interruption of the old relationship. At the war-time General Convention, held in New York City, the roll call included all of the southern dioceses, just as in the pre-war days. The meeting of the 1865 General Convention in Philadelphia was a critical occasion. An invitation had been sent to the southern dioceses in advance of the convention and some of them responded. The roll call in the House of Deputies began with Alabama in the usual way, with deputations responding from Tennessee, North Carolina, and Texas, and the unity of the church was thus retained.

The progress of the reunited church was promptly resumed. The supply of clergy called for an increase in the number of theological schools. During the war the Philadelphia Divinity School had been created; two years after the war ended the Episcopal Theological School was incorporated at Cambridge, Mass.; while 18 years later, in 1885, the Western Theological Seminary was begun in Chicago, and a diocesan training school of some 16 years' standing in central New York was expanded into the Delancy Divinity School. At Sewanee, Tenn., the University of the South had just been organized when the war closed it, but scarcely a year after the return of peace it was reestablished on a permanent basis.

Although there were naturally different schools of opinion within the church, during the nineteenth century there was only one serious rift to mar the steady progress of the church. This grew out of the question of churchmanship, following the inauguration of the Oxford Movement in England during the second quarter of the century. Discussions on ritual and vestments, "Protestant" and "Catholic," with their attendant doctrinal implications, culminated in the withdrawal from the church in 1873 of a small group of evangelicals under the leadership of the Right Rev. George D. Cummins, Coadjutor Bishop of Kentucky, who organized the Reformed Episcopal Church.

Constructive forces were also at work. The Church Congress, which gave churchmen of different types opportunity to compare views and present ideals, was organized. It has served to emphasize harmony rather than diversity and has proved a strong factor in church life. Similar influence has been exerted by the Brotherhood of St. Andrew, founded in 1886, the Girls' Friendly Society, the Daughters of the King, and the Guild of St. Barnabas, while the increasing emphasis on missionary work, both at home and abroad, has called forth much latent energy and at the same time has brought the church into sympathetic and cooperative relationship with other Christian bodies.

The opening years of the twentieth century saw an unprecedented growth in the interest and activities of the Episcopal Church. During these years the greatest advance was probably in the field of religious education. Provision was made for improved methods and more careful supervision, not only in the field of Christian instruction in both the church and the church school, but also in preparatory and technical schools, in colleges and universities, and in the training of men for the ministry. The measures, methods, and means, both in extent and in quality, showed a notable improvement over those prevailing heretofore. In the realm of Christian social service, parochial, diocesan, and provincial boards and com-

missions were formed throughout the country and, directed by a national commission, were very active in their investigation and study of social conditions. Mention should also be made of the Church Pension Fund, established in 1913 to provide for the retirement, with adequate incomes, of aged and infirm clergy. In 1916 a campaign to secure a reserve fund of $5,000,000 was undertaken under the leadership of the Right Rev. William Lawrence, Bishop of Massachusetts. Nearly $9,000,000 was secured as a result of this campaign. Up to this time this was the largest sum of money ever raised in this country in so short a time for any Christian purpose. In the past 10 years the reserve has grown to $20,649,669, and there are 322 clergymen receiving pensions totaling about $600,000 a year.

Such rapid growth and such numerous extensions of interest had, however, caused a certain confusion in the administration of church activities, as indicated by the organization of numerous boards and commissions, created to meet new demands as they arose, each functioning within itself and financing itself as best it might. The feeling grew that some form of central coordination was an imperative necessity, and this feeling reached a decisive point during the painful years of the World War.

The contribution of the Protestant Episcopal Church to this national emergency was remarkable from the point of leadership, the church providing leaders in each of the four outstanding features of national mobilization—the Army, the Navy, the war loans, and war-time relief as especially exemplified in the American Red Cross; and a bishop of the Episcopal Church was chief of chaplains for the American Expeditionary Forces during the war. In this connection it should be noted that a special commission was created, under the leadership of Bishop Lawrence of Massachusetts, which undertook, through the chaplains in both the Army and Navy and through volunteer chaplains, to serve the spiritual interests and welfare of the soldiers and sailors abroad and at home.

The General Convention of 1919 must be regarded as one of the great turning points in the life of the Episcopal Church. A new, permanent, central administration known as the National Council was erected, into which were incorporated various activities heretofore entirely independent or only tenuously related.

The year 1921 marked the hundredth anniversary of the founding of the Domestic and Foreign Missionary Society. During these 100 years no less than 70 domestic missionary bishops had been commissioned to establish and lead the church into newer parts of our vast national domain and in the foreign field. The church held real estate worth nearly $5,000,000 and was custodian of trust funds amounting to $4,000,000. Its monthly magazine, The Spirit of Missions, established in 1836, was the seventh oldest publication of any kind in the United States. National churches had been created in China, under the name of the Chung Hua Sing Kung Hui, and in Japan, under the name of the Nippon Sei Kokwai. The united thank offering of the Woman's Auxiliary, begun in 1889, had grown from $400, in the first year, to $468,060. The total given in these 30 years was $2,014,300. In 1925, the triennial offering was $912,841. The Children's Lenten Offering, begun in 1877, had grown from $200 to $288,180 in 1921. In 1927 this offering had grown to $549,416. These were a few of the marks of progress which the church had made in 100 years and which were fittingly celebrated in 1921.

One outgrowth of the great missionary conference held in Edinburgh in 1910 was the appointment by the General Convention of 1913 of a joint commission for the purpose of considering questions touching on faith and order, in which

all Christian communions should be asked to participate. The commission invited representatives of a considerable number of churches, including the Roman Catholic and the Eastern Orthodox Churches, to join them, and an advisory committee was formed. The first meeting of the World Conference on Faith and Order was held in Geneva, Switzerland, in 1920, and the second conference was held in August, 1927, at Lausanne, Switzerland.

DOCTRINE

The doctrinal symbols of the Protestant Episcopal Church are the Apostles' and Nicene creeds. The Athanasian Creed, one of the symbols of the Church of England, was unanimously rejected by the convention of 1789, chiefly because of its damnatory clauses. The Thirty-nine Articles of the Church of England, with the exception of the twenty-first, relating to the authority of the general council, and with some modifications of the eighth, thirty-fifth, and thirty-sixth articles, were accepted by the convention of 1801 as a general statement of doctrine. Adherence to them as a creed, however, is not required.

The Episcopal Church expects of all its members loyalty to the doctrine, discipline, and worship of the one holy Catholic Apostolic Church, in all the essentials, but allows great liberty in nonessentials. There is no inclination to be rigid or to raise difficulties, but the fundamental principles of the church, based upon the Holy Scriptures as the ultimate rule of faith, have been maintained whenever a question has arisen demanding decision.

The clergy of the Protestant Episcopal Church, instead of signing the Thirty-nine Articles, as is done in the English Church, make the following declaration:

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America.

On this general basis, what are known as the Lambeth Articles were formulated in England in 1888 for the unity of Christendom, as follows:

(*a*) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(*b*) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(*c*) The two sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(*d*) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

In the baptism of children either immersion or pouring is allowed. The child must be presented by sponsors, who may be the parents, who shall answer for the child, accepting the Apostles' Creed, with the implied promise that the child shall be trained to accept the pledges thus made.

For those who have not been baptized in infancy, reception into the church is by baptism, by whatever form may be preferred, and acceptance of the Apostles' Creed. For those who have been baptized, reception is by confirmation by the bishop, after instruction in the history, worship, and doctrine of the church. Participation in the sacrament of the Holy Communion is, according to the rules of the church, limited to those who have been confirmed, though the custom is now very general of regarding all baptized persons as virtually members of the church, and as such permitted to partake, if they so desire.

ORGANIZATION

The system of ecclesiastical government includes the parish or congregation, the diocese, the province, and the General Convention. A congregation, when organized, is "required, in its constitution or plan or articles of organization, to recognize and accede to the constitution, canons, doctrine, discipline, and worship of the church, and to agree to submit to and obey such directions as may be from time to time received from the bishop in charge, and council of advice."

Officers of the parish are the rector, who must be a priest; wardens, usually two in number, representing the body of the parish and usually having charge of records, collection of alms, and the repair of the church; and vestrymen, who are the trustees and hold the property for the corporation. The direction of spiritual affairs is exlusively in the hands of the rector. The number, mode of election, and term of office of wardens and vestrymen, with qualifications of voters, vary according to diocesan law. The election of officers, including the rector, rests with the vestry as the elected representatives of the congregation.

A diocese includes not less than six parishes, and must have not fewer than six presbyters who have been for at least one year canonically resident within its bounds, regularly settled in a parish or congregation and qualified to vote for a bishop. The early dioceses were in general identical with the States, but with the growth of the church, necessitating the subdivision of the larger dioceses, and the erection of missionary districts, State lines have not always been observed, and many States have been divided into several dioceses, New York and Pennsylvania, for instance, each now containing five separate bishoprics.

The government of the diocese is vested in the bishop and the diocesan convention, the latter consisting of all the clergy, and of at least one lay delegate from each parish or congregation. This convention meets annually, and election of delegates to it is governed by the specific canons of each diocese. A standing committee is appointed by the convention to be the ecclesiastical authority for all purposes declared by the General Convention. This committee elects a president and secretary from its own body, and meets in conformity to its own rules; its rights and duties, except as provided in the constitution and canons of the General Convention, are prescribed by the canons of the respective dioceses.

Sections of States and territories not organized into dioceses are established by the House of Bishops and the General Convention as missionary districts. These districts may be elevated into dioceses or may be consolidated with other parts of dioceses as new dioceses.

Dioceses and missionary districts are grouped into eight provinces, to procure unity and cooperation in dealing with regional interests, especially in the fields of missions, religious education, social service, and judicial proceedings. Each province is governed by a synod consisting of the bishops and of four presbyters and four laymen, elected by each constituent diocese and missionary district.

The General Convention, the highest ecclesiastical authority in the church, consists of two houses, the House of Bishops and the House of Deputies. The House of Bishops includes every bishop having jurisdiction, every bishop coadjutor, and every bishop who by reason of advanced age or bodily infirmity has resigned his jurisdiction. The House of Deputies is composed of delegates elected from the dioceses, including for each diocese not more than four presbyters, canonically resident in the diocese, and not more than four laymen, communicants of the church, resident in the diocese. In addition to the delegates from the dioceses, each missionary district of the church within the boundaries of the United States is entitled to one clerical and one lay deputy, with all the qualifications and rights of deputies except the right to vote when the vote is taken by orders. The two houses sit and deliberate separately. On any question the vote of a majority of the deputies present is sufficient in the House of Deputies, unless

some special canon requires more than a majority, or unless the clerical or lay delegation from any diocese demands that the vote be taken by orders. In such case the two orders vote separately, each diocese having one vote in the clerical order and one in the lay order, a majority in each order of all the dioceses being necessary to constitute a vote.

The ecclesiastical head of the church is the presiding bishop. Prior to 1804, this office was elective, but in that year the rule was adopted that the senior bishop in point of consecration, should be the presiding bishop. In 1919, the church decided to return to the earlier custom, and the House of Bishops, subject to the approval of the House of Deputies, was instructed to elect one of its members as presiding bishop, who would thereupon relinquish his diocesan responsibilities in order to devote himself to the general administration for a term of 6 years.

The General Convention meets every third year on the first Wednesday in October, unless a different day be appointed by the preceding convention, and at the place designated by such convention, though the presiding bishop of the church has the power, in case of necessity, to change the place.

Prior to 1919 the church was without authority to act between General Conventions. This situation was remedied by the creation of the National Council, which now conducts the national work of the church between the sessions of the convention and it also constitutes the Board of Directors of the Domestic and Foreign Missionary Society.

The council is composed of 4 bishops, 4 presbyters, and 8 laymen, elected by the General Convention, and of 1 member elected by each of the provincial synods. The provincial representative may be either a bishop, presbyter, or layman.

In order to facilitate the work, the council is organized into 6 departments, as follows: Department of Missions and Church Extension (succeeding the Board of Missions), Department of Religious Education (succeeding the General Board of Religious Education), Department of Christian Social Service (succeeding the Joint Commission on Social Service), Department of Finance, Department of Publicity, and the Field Department. The Woman's Auxiliary to the old Board of Missions became the Woman's Auxiliary to the National Council.

Under the constitution, the presiding bishop is ex officio president of the National Council and is the executive head of the missionary, educational, and social work of the general church.

Three orders are recognized in the ministry—bishops, priests, and deacons. Deacons are ordained to assist the rector in the services and pastoral work, to baptize infants in the absence of the rector, and to preach as specially licensed by the bishop. A course of study and examination are required, and subscription to the declaration referred to above. A deacon after serving a year, provided he be at least 24 years of age, may be ordained to the priesthood and then receives authority to preach, to administer the sacraments, and in general to conduct the parish affairs. A bishop is a priest elected to that office by a diocesan convention and then approved by a majority of the standing committees of all the dioceses in the United States and a majority of the bishops having jurisdiction in the United States. Missionary bishops are appointed in missionary districts by the House of Bishops, subject to confirmation, during the session of the General Convention, by the House of Deputies, and at other times, by a majority of the standing committees of the dioceses. A bishop is consecrated by not less than three bishops. He is the administrative head and spiritual leader of his diocese. He presides over the diocesan convention, ordains deacons and priests, institutes rectors, licenses lay readers, and is required to visit every parish in his diocese at least once in three years. In case of the inability of a bishop to perform all the duties of his office, a bishop coadjutor may be elected in the same manner as the bishop, with the understanding that he shall have the right of succession to

the bishopric. A suffragan bishop may be elected in the same way, when there is need of additional episcopal services. His authority is limited and he has not the right of succession.

The election of a rector is according to diocesan law, and notice of election is sent to the ecclesiastical authority of the diocese. On acceptance of the candidate by this authority as a duly qualified minister, notice is sent to the secretary of the convention. Usually a service of institution is performed by the bishop, although this is not essential.

Lay readers and deaconesses are appointed by the bishop or ecclesiastical authority of a diocese or missionary district to assist in public services, in the care of the poor and sick, and in religious training. As such they are under the control of the immediate ecclesiastical authority, and may not serve except as duly licensed.

The support of the rector and the general expenditures of each local church are in the care of the vestry. The salary of the bishop is fixed by the diocesan convention, and the amount is apportioned among the churches of his diocese. No new diocese is allowed to be constituted except as provision is made for the support of the episcopate. Many dioceses possess considerable endowment funds for the support of the episcopate. The missionary bishops draw their salaries from the treasury of the National Council.

WORK

The missionary activities of the church are conducted by the National Council, as the Board of Directors of the Domestic and Foreign Missionary Society, through the Department of Missions and Church Extension. According to its constitution all baptized persons of the church are members of the society.

During the year 1926, work was carried on in 15 continental domestic missionary districts, and in 38 domestic dioceses, among the white population, Indians, Negroes, and the foreign born of many nationalities, including Scandinavians, Japanese, Chinese, Italians, Mexicans, etc. In addition, work was maintained in 6 extracontinental domestic missionary districts—Alaska, Hawaii, the Panama Canal Zone, the Philippine Islands, Porto Rico, and the Virgin Islands. The work in these fields required, in 1926, an expenditure of $1,195,735 and the service of 1,023 missionaries, of whom 205 were natives.

In addition to the work maintained by the general church, all the dioceses maintained missionary work within their own jurisdiction.

Assisting the general church in its domestic work were such agencies as the American Church Building Fund Commission, created in the year 1880. The fund for the first year was reported as $7,897. Since that time it has steadily increased until in 1926 it amounted to $781,707, fully invested in loans to churches. During the year, $19,380 was added to the permanent building fund, $120,800 was loaned to complete the erection of 7 churches, 5 rectories, and 10 parish houses; and gifts of $34,150 were made to complete 20 churches, 16 rectories, and 14 parish houses.

The foreign missionary work of the church is carried on in 10 countries: Liberia, China, Japan, Brazil, Colombia, Cuba, the Dominican Republic, Haiti, Mexico, and Iraq (Jerusalem). In these fields the report for 1926 shows 581 stations, 324 American missionaries, 2,059 native helpers, 430 churches and chapels, and 63,228 baptized members. The educational work in these fields is represented by 310 schools, including 5 theological schools, and 5 colleges, with 20,189 students. Medical work is carried on in 16 hospitals and dispensaries, caring for 207,857 patients. St. John's University, Shanghai, Boone University, Wuchang (a unit of the Central China University), and St. Paul's University, Tokyo, Japan, are especially to be noted. In 1926 the church spent $1,292,554 in its work abroad.

The educational work of the Episcopal Church is varied in character. There are 14 theological institutions, 1 of which, the General Theological Seminary, New York City, is under the care of the General Convention. Others include the Berkeley Divinity School, New Haven, Conn.; Nashotah House, Nashotah, Wis.; Episcopal Theological School, Cambridge, Mass.; Virginia Theological Seminary, Alexandria, Va.; Seabury Divinity School, Faribault, Minn.; Divinity School of the Protestant Episcopal Church in Philadelphia; Western Theological Seminary, Chicago, Ill.; Church Divinity School of the Pacific, San Francisco, Calif.; College of St. John the Evangelist, Greeley, Colo.; Bishop Payne Divinity School (for Negroes), Petersburg, Va.; Du Bose Memorial Church Training School, Monteagle, Tenn.; Bexley Hall, Gambier, Ohio; Sewanee Theological School; and De Lancy Divinity School, Buffalo, N. Y. The total number of students in these seminaries in 1926 was 440. There are 5 distinctly church colleges, the University of the South, Kenyon College, Trinity College, Hobart College, and St. Stephen's College—having in all about 1,172 students. In addition there are a large number of academic institutions, having over 9,250 pupils.

It is impossible to secure adequate statistics regarding the Christian ameliorative enterprises carried on by the several dioceses. In the United States there are, however, over 80 hospitals, sanitariums, and dispensaries, 41 homes for the aged, and over 70 orphanages and homes for children. These institutions, while closely identified with the church, are not always under its direct control.

Chief among the organizations for men and boys are the Brotherhood of St. Andrew, the Knights of St. Paul, and the Knights of St. John, the Lay Readers' League, and the Boy Scouts; for girls and women, the Daughters of the King, the Girls' Friendly Society, the order of the Camp Fire, 17 sisterhoods, and the order of Episcopal Deaconesses.

The National Federation of Episcopal Young People, organized for the purpose of stimulating and extending the young people's work in the church through the ideals of worship, study, fellowship, and service, is composed of young people's societies in many parishes and in almost every diocese of the church. The National Student Council is a means of communication with students and college workers, and aims to unite college students directly with the work of the church. There are a large number of other organizations, such as the Church Mission of Help, the Guild of St. Barnabas, Evangelical Education Society, Church Association for the Advancement of the Interests of Labor, Church Mission to Deaf-mutes, Church Society for Promoting Christianity among the Jews, Society for the Promotion of Evangelical Knowledge, and Church Periodical Club. Orders of distinctly religious type are the Order of Christian Helpers, Order of the Sisters of Bethany, Order of the Holy Cross, Society of the Mission Priests of St. John the Evangelist, Sisters of St. Mary, Community of the Transfiguration, and many others.

There are several financial organizations, such as the Church Pension Fund, the Church Life Insurance Corporation, the Retiring Fund Society, the Clergymen's Mutual Insurance League, and the Church Endowment Society, formed for the purpose of securing endowments for the episcopate, cathedrals, parishes, churches, asylums, hospitals, and all enterprises of a religious or charitable character.

REFORMED BODIES

GENERAL STATEMENT

The churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in the cause of representative government, Zwingli, Calvin, and Melanchthon. Of these the Swiss, Dutch, and many German churches came to be known as Reformed; the Scotch and English as Presbyterian; and the French as Huguenot; while those in Bohemia and Hungary preserved their national names.

In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent, and as a result there are 4 Reformed Churches—2 tracing their origin to Holland, 1 to the German Palatinate, and 1 to Hungary. The first church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to the province of New Netherland. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania, and as it grew spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Protestant Dutch Church," later adopted the title "Reformed Church in America"; similarly, the German Reformed Church became, in 1867, the Reformed Church in the United States. The third body is known as the Christian Reformed Church; while a fourth is styled the Free Magyar Reformed Church in America. This denomination was organized in 1924 by certain congregations which refused to accept the "Tiffin Agreement," under whose terms the majority of the churches constituting the former Hungarian Reformed Church in America were formally transferred to the jurisdiction of the Reformed Church in the United States. There are also a number of churches called Netherlands Dutch Church or True Reformed Dutch Church, and some of the Hungarian churches, which have no general ecclesiastical organization and are included under the head of "Independent churches."

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interests both of their mother church and of their new country. As conditions changed, the use of English was accepted, and the older churches blended with the general interests of the community.

In their doctrine, polity, and general public life, the Reformed churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and the Federal Council of the Churches of Christ in America and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while the Westminster Catechism teaches the same and emphasizes the sovereignty of God. The polity is synod-presbyterian, differing from that of the Presbyterian churches only in the names of church offices and some other details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly.

The denominations grouped under the name "Reformed Bodies," in 1926, 1916, and 1906, are listed in the table below, with the principal statistics as reported for the three periods. Since 1916 the Hungarian Reformed Church in America has been transferred to the jurisdiction of the Reformed Church in the United States, with the exception of a few churches which did not approve the merger and organized in 1924 as the Free Magyar Reformed Church in America.

SUMMARY OF STATISTICS FOR THE REFORMED BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	**2,682**	**617,551**	**2,618**	**$88,457,147**	**2,659**	**$14,810,436**	**2,489**	**465,725**
Reformed Church in America	717	153,739	690	38,436,822	714	5,524,673	689	124,308
Reformed Church in the United States	1,709	361,286	1,680	44,662,875	1,692	7,488,446	1,614	315,343
Christian Reformed Church	245	98,534	238	5,061,850	242	1,700,760	178	25,281
Free Magyar Reformed Church in America	11	3,992	10	295,600	11	96,557	8	793
1916								
Total for the group	**2,745**	**537,822**	**2,600**	**41,137,627**	**2,684**	**6,842,542**	**2,575**	**454,099**
Reformed Church in America	715	144,929	690	18,928,383	705	2,746,065	697	123,092
Reformed Church in the United States	1,758	344,374	1,663	20,116,336	1,714	3,247,773	1,658	304,250
Christian Reformed Church	226	38,668	209	1,658,308	221	715,193	188	24,445
Hungarian Reformed Church in America	46	9,851	38	434,600	44	133,511	32	2,312
1906								
Total for the group	**2,583**	**449,514**	**2,477**	**30,648,247**	------	------	**2,345**	**361,548**
Reformed Church in America	657	124,938	639	15,553,250	------	------	639	120,705
Reformed Church in the United States	1,736	292,654	1,667	14,067,897	------	------	1,569	222,324
Christian Reformed Church	174	26,669	160	903,600	------	------	133	18,340
Hungarian Reformed Church in America	16	5,253	11	123,500	------	------	4	179

REFORMED CHURCH IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Church in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All baptized persons who have made confession of faith before the elders and the ministers are enrolled as full members. Baptism is administered to infants, but public confession of faith is not usually made before the twelfth or thirteenth year.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED CHURCH IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	717	304	413	42.4	57.6
Members	153,739	96,051	57,688	62.5	37.5
Average per church	214	316	140		
Membership by sex:					
Male	58,942	35,163	23,779	59.7	40.3
Female	78,865	48,535	30,330	61.5	38.5
Sex not reported	15,932	12,353	3,579	77.5	22.5
Males per 100 females	74.7	72.4	78.4		
Membership by age:					
Under 13 years	1,951	1,282	669	65.7	34.3
13 years and over	118,664	71,893	46,771	60.6	39.4
Age not reported	33,124	22,876	10,248	69.1	30.9
Per cent under 13 years [2]	1.6	1.8	1.4		
Church edifices:	817	344	473	42.1	57.9
Number	690	288	402	41.7	58.3
Value—Churches reporting	$38,436,822	$30,557,832	$7,878,990	79.5	20.5
Amount reported	$55,706	$106,104	$19,599		
Average per church	250	135	115	54.0	46.0
Debt—Churches reporting	$2,580,473	$2,128,275	$452,198	82.5	17.5
Amount reported					
Churches reporting "no debt" on church edifice	409	140	269	34.2	65.8
Parsonages:	580	229	351	39.5	60.5
Value—Churches reporting	$5,002,275	$2,819,850	$2,182,425	56.4	43.6
Amount reported	127	65	62	51.2	48.8
Debt—Churches reporting	$355,460	$242,550	$112,910	68.2	31.8
Amount reported					
Churches reporting "no debt" on parsonage	420	153	267	36.4	63.6
Expenditures during year:	714	303	411	42.4	57.6
Churches reporting	$5,524,673	$3,867,138	$1,657,535	70.0	30.0
Amount reported	$4,319,919	$3,056,371	$1,263,548	70.8	29.2
Current expenses and improvements	$1,195,917	$803,767	$392,150	67.2	32.8
Benevolences, missions, etc	$8,837	$7,000	$1,837	79.2	20.8
Not classified	$7,738	$12,763	$4,033		
Average expenditure per church					
Sunday schools:	689	296	393	43.0	57.0
Churches reporting	11,837	6,898	4,939	58.3	41.7
Officers and teachers	124,308	74,667	49,641	60.1	39.9
Scholars					

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 717 active churches of the Reformed Church in America, with 153,739 members. The classification of membership by sex was reported by 665 churches, and the classification by age was reported by 582 churches, including, however, only 144 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: REFORMED CHURCH IN AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	717	715	657	572
Increase over preceding census:				
Number	2	58	85	----------
Per cent	0.3	8.8	14.9	----------
Members	153,739	144,929	124,938	92,970
Increase over preceding census:				
Number	8,810	19,991	31,968	----------
Per cent	6.1	16.0	34.4	----------
Average membership per church	214	203	190	163
Church edifices:				
Number	817	757	773	670
Value—Churches reporting	690	690	639	----------
Amount reported	$38,436,822	$18,928,383	$15,553,250	$10,340,159
Average per church	$55,706	$27,432	$24,340	----------
Debt—Churches reporting	250	258	198	----------
Amount reported	$2,580,473	$1,093,623	$729,225	----------
Parsonages:				
Value—Churches reporting	580	528	489	----------
Amount reported	$5,002,275	$2,378,790	$2,022,450	----------
Debt—Churches reporting	127	----------	----------	----------
Amount reported	$355,460	----------	----------	----------
Expenditures during year:				
Churches reporting	714	705	----------	----------
Amount reported	$5,524,673	$2,746,065	----------	----------
Current expenses and improvements	$4,319,919	$2,087,045	----------	----------
Benevolences, missions, etc	$1,195,917	$609,501	----------	----------
Not classified	$8,837	$49,519	----------	----------
Average expenditure per church	$7,738	$3,895	----------	----------
Sunday schools:				
Churches reporting	689	697	639	----------
Officers and teachers	11,837	12,538	12,089	----------
Scholars	124,308	123,092	120,705	----------

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Reformed Church in America by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each classis in the Reformed Church in America, under the particular synod, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**717**	**304**	**413**	**153,739**	**96,051**	**57,688**	**58,942**	**78,865**	**15,932**	**74.7**
Middle Atlantic:										
New York	294	139	155	62,855	42,407	20,448	21,280	30,857	10,718	69.0
New Jersey	152	87	65	39,990	28,873	11,117	15,188	22,221	2,581	68.3
Pennsylvania	8	4	4	1,803	1,258	545	861	942	-------	91.4
East North Central:										
Ohio	2	2	------	308	308	--------	145	163	-------	89.0
Indiana	4	2	2	436	177	259	151	160	125	94.4
Illinois	29	12	17	6,582	3,885	2,697	2,971	3,611	-------	82.3
Michigan	86	46	40	21,282	15,167	6,115	9,399	10,984	899	85.6
Wisconsin	14	4	10	4,180	1,643	2,537	2,006	2,174	-------	92.3
West North Central:										
Minnesota	14	-------	14	1,668	--------	1,668	791	877	-------	90.2
Iowa	60	6	54	9,475	2,131	7,344	3,793	4,173	1,509	90.9
North Dakota	5	-------	5	325	--------	325	163	162	-------	100.6
South Dakota	25	-------	25	1,787	--------	1,787	825	862	100	95.7
Nebraska	4	-------	4	853	--------	853	415	438	-------	94.7
Kansas	3	-------	3	269	--------	269	134	135	-------	99.3
East South Central:										
Kentucky	3	-------	3	446	--------	446	113	333	-------	33.9
West South Central:										
Oklahoma	3	-------	3	366	--------	366	158	208	-------	76.0
Mountain:										
Montana	2	-------	2	71	--------	71	33	38	-------	--------
Colorado	1	1	------	121	121	--------	60	61	-------	--------
New Mexico	3	-------	3	206	--------	206	100	106	-------	94.3
Pacific:										
Washington	3	-------	3	469	--------	469	220	249	-------	88.4
California	2	1	1	247	81	166	136	111	-------	122.5

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Reformed Church in America traces its origin to the Reformed Church in Holland. After the Reformation had triumphed in the northern provinces of the Netherlands, Holland became a stronghold of the Protestant faith and a refuge from persecution in other countries. The congregations worshiped at first as "The Churches of the Netherlands under the Cross," but before 1560 a united organization had been formed, and in 1566 and 1568 important synods were in session. The presbyterian form of government, as set forth by Calvin, was adopted; ministers, elders, and deacons were the constituted officers, and, in the local church, formed the consistory. The Belgic Confession of Faith and the Heidelberg Catechism were adopted as the standards of doctrine. A liturgy drawn from early sources and from liturgies in use elsewhere at the time was introduced in the churches. In 1618–19 the Canons of the Synod of Dort were also made a doctrinal standard.

[1] This statement, though in part the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. John A. Ingham, D. D., secretary of the Progress Council of the Reformed Church in America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REFORMED CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**717**	**715**	**657**	**153,739**	**144,929**	**124,938**	**1,951**	**118,664**	**33,124**	**1.6**
New York	294	300	297	62,855	66,773	63,350	733	49,481	12,641	1.5
New Jersey	152	149	133	39,990	37,959	32,290	536	33,826	5,628	1.6
Pennsylvania	8	9	10	1,803	1,722	1,979	25	1,778	-------	1.4
Indiana	4	3	4	436	267	268	-------	436	-------	------
Illinois	29	35	31	6,582	7,053	4,962	6	4,231	2,345	0.1
Michigan	86	76	63	21,282	14,903	11,260	350	14,609	6,323	2.3
Wisconsin	14	13	14	4,180	3,076	2,312	-------	2,287	1,893	------
Minnesota	14	15	11	1,668	1,109	852	50	1,330	288	3.6
Iowa	60	66	47	9,475	7,575	4,835	108	6,414	2,953	1.7
North Dakota	5	4	3	325	265	165	-------	186	139	------
South Dakota	25	20	19	1,787	1,214	847	26	1,491	270	1.7
Nebraska	4	3	2	853	1,094	432	10	679	164	1.5
Kansas	3	4	2	269	290	213	-------	229	40	------
South Carolina	-------	2	5	-------	46	140	-------	-------	-------	------
Kentucky	3	2	-------	446	127	-------	14	432	-------	3.1
Oklahoma	3	3	11	366	486	705	20	346	-------	5.5
Montana	2	3	-------	71	136	-------	2	69	-------	------
New Mexico	3	1	-------	206	192	-------	2	71	133	------
Washington	3	3	2	469	277	95	2	225	242*	0.9
Other States	5	4	3	676	365	233	67	544	65	11.0

[1] Based on membership with age classification reported; not shown where base is less than 100.

The Reformed religion came to New Netherlands with the earliest Dutch settlers. "Comforters of the Sick" were commissioned to minister to the spiritual needs of the colonists. They conducted informal religious services until the arrival of the first minister of the New Amsterdam Church, Rev. Jonas Michaelius, on April 7, 1628. In that same year the church now known as the "Collegiate Church," the oldest church in the Middle States, was formally organized.

At first the work in America was in charge of the Synod of Holland, or more directly, the Classis of Amsterdam. The ministers, who were few in number, came from Holland. Toward the middle of the eighteenth century the exercise of authority here became the occasion of sharp and protracted controversy, and two parties arose, the Coetus and Conferentie, the issue in the latter part of the century being the entire independence of the American Church.

The education and ordination of ministers were the chief points of controversy. Not enough ministers were coming from Holland. It was a long, difficult, and expensive thing to send young men to Holland for education or for ordination if educated here. Foremost in advocating education and ordination in this country were Theodorus Jacobus Frelinghuysen, who came in 1719–20 to serve the churches in the Raritan Valley, in New Jersey, and his sons, John and Theodorus. Following their efforts, and under the immediate leadership of Jacob Rutsen Hardenbergh, then minister of the Raritan Valley churches, and Hendrick Fisher the elder, a college was founded. It was one of the nine colonial colleges and received its first charter in 1766 and its second in 1770 from George III of England. It was located at New Brunswick, N. J., and was called Queen's

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REFORMED CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**717**	**817**	**690**	**$38,436,822**	**250**	**$2,580,473**	**580**	**$5,002,275**	**127**	**$355,460**
New York	294	337	282	22,729,482	69	1,057,125	219	2,038,850	25	92,389
New Jersey	152	190	146	9,883,860	59	709,240	126	1,522,000	31	128,600
Pennsylvania	8	10	8	354,000	2	7,800	6	58,000	2	3,300
Indiana	4	4	4	24,000	2	5,100	3	13,000	----	----
Illinois	29	35	29	1,296,500	12	222,500	29	210,000	4	10,300
Michigan	86	89	85	2,426,900	47	421,122	74	499,400	30	69,425
Wisconsin	14	14	14	372,000	5	10,200	14	87,500	5	7,000
Minnesota	14	13	12	117,480	9	16,276	11	41,900	2	826
Iowa	60	64	58	855,100	25	80,490	55	331,400	16	23,070
North Dakota	5	8	5	36,600	2	1,060	4	21,000	1	2,000
South Dakota	25	24	22	114,400	10	14,260	20	85,500	6	10,950
Nebraska	4	4	4	26,000	1	2,400	3	10,500	1	2,000
Kansas	3	3	3	27,000	1	2,000	3	10,500	----	----
Kentucky	3	3	3	42,000	----	----	----	(1)	----	----
Oklahoma	3	4	3	8,500	----	----	----	(1)	----	----
New Mexico	3	3	3	8,000	----	----	----	(1)	----	----
Washington	3	4	3	25,500	2	2,500	3	10,500	1	1,300
Other States [2]	7	8	6	89,500	4	28,400	10	62,225	3	4,300

[1] Amounts included in the figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 5 churches in Kentucky, Oklahoma, and New Mexico.

College; in 1825 its name was changed to Rutgers College. John Henry Livingston was appointed professor of theology in 1784. This was the beginning of the first theological seminary to be established in this country. English was made the official language of the college, and at that time, 150 years ago, it began to displace the Dutch language in the pulpits of the churches. The founding of the college and the seminary practically coincided with the emerging of the church into its independent American organization.

John Henry Livingston, returning in 1770 from theological study at Utrecht to take charge of the New York church, brought with him a plan of union which formally united the church and made virtually complete the independent authority which had been growing for 20 years. A General Body and five Particular Bodies were created. In 1792 a more formal constitution was adopted, and in 1794 the General Synod was organized. The presbyterian form of government was retained and the three doctrinal standards brought from the Netherlands continued to be the accepted standards of the church. The liturgy was adopted in 1771, although some changes have been made in it from time to time. The constitution also has been revised at different times, the last extensive revision having been made in 1916. Two names were in use at the time of the adoption of the constitution in 1792—namely, "The Dutch Reformed Church in North America" and "The Reformed Dutch Church in the United States of America." In 1819 the church was incorporated as "The Reformed Protestant Dutch Church." In 1867 the name was changed to "The Reformed Church in America."

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REFORMED CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**717**	**714**	**$5,524,673**	**$4,319,919**	**$1,195,917**	**$8,837**	**689**	**11,837**	**124,308**
New York	294	294	2,372,394	1,941,060	423,605	7,729	277	4,474	42,819
New Jersey	152	152	1,411,380	1,157,198	254,182		149	3,328	32,075
Pennsylvania	8	8	54,298	46,117	8,181		7	128	1,617
Indiana	4	4	14,215	10,314	3,901		4	33	358
Illinois	29	29	296,834	214,343	82,491		29	572	6,612
Michigan	86	86	744,251	529,943	214,308		85	1,591	21,392
Wisconsin	14	14	129,371	77,214	52,157		14	249	3,087
Minnesota	14	14	43,575	28,540	15,035		13	135	1,755
Iowa	60	59	301,404	193,776	107,628		56	802	9,169
North Dakota	5	5	8,814	5,835	2,979		5	34	380
South Dakota	25	25	66,464	52,551	13,913		25	224	2,156
Nebraska	4	3	15,945	9,811	6,134		4	60	683
Kansas	3	3	6,888	5,535	1,353		3	28	325
Oklahoma	3	3	1,863	816	1,047		2	21	234
New Mexico	3	3	15,320	15,200	120		3	13	109
Washington	3	3	11,224	8,890	2,334		3	38	469
Other States	10	9	30,433	22,776	6,549	1,108	10	107	1,068

The church spread and grew strong in New York and New Jersey. In the middle of the nineteenth century it received an increment of great importance and promise in the large Dutch immigration. This immigration was made up of whole congregations which, with their ministers, sought relief from religious troubles in the homeland. In 1850 the first of these congregations became formally a part of the Reformed Church in America. These people settled in the North and Middle West, beginning in Michigan and Iowa. The coming of such colonists continued, their descendants multiplied, and they spread through these and neighboring States. New congregations were and are still constantly being formed. Thus, in the West, as well as in the East, the strength of the church has increased. An outgrowth of the Dutch settlement and religious life in the West was the founding of Hope College at Holland, Mich., in 1866, and of the Western Theological Seminary. There are, in addition, three classical academies. Central College at Pella, Iowa, has been added to the educational institutions since 1916.

The earliest efforts of the church toward general extension in domestic mission lines were begun in 1786, when the church at Saratoga petitioned the synod for a minister, and a committee was appointed to devise some plan of preaching the gospel in destitute localities. This was followed by similar applications from Dutch families in Pennsylvania and Kentucky, while a number of churches in Canada were also cared for. For many years the Classis of Albany acted as agent of the synod in looking after such localities in the North, and the Canadian churches were subsequently transferred to the Presbyterians. In 1806 the General Synod assumed the management of all missionary operations, and it continued to send out itinerants, though not a few of the churches planted failed to develop on account of lack of frequent ministrations.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ECCLESIASTICAL DIVISIONS, 1926: REFORMED CHURCH IN AMERICA

PARTICULAR SYNOD AND CLASSIS	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**717**	**153,739**	**690**	**$38,436,822**	**250**	**$2,580,473**	**714**	**$5,524,673**	**689**	**124,308**
Synod of Albany:										
Albany	18	3,383	18	940,000	2	21,500	18	123,477	18	2,725
Greene	6	1,332	5	235,000	----	----	6	35,340	5	601
Montgomery	29	4,924	28	991,400	4	21,100	29	126,169	23	3,386
Rensselaer	14	2,095	14	553,000	1	300	14	41,782	14	1,350
Rochester	18	3,680	18	259,700	8	15,800	18	92,328	18	3,333
Saratoga	10	1,451	10	346,000	2	19,675	10	42,547	10	901
Schenectady	16	4,903	16	1,058,000	6	50,700	16	117,521	16	3,496
Schoharie	9	838	9	52,000	----	----	9	15,312	9	606
Synod of Chicago:										
Chicago	20	4,987	20	824,000	9	92,500	20	192,879	20	4,536
Grand Rapids	24	7,248	23	1,026,650	19	264,935	24	304,541	24	6,910
Holland	26	7,566	26	621,150	11	37,860	26	223,792	26	7,460
Illinois	6	1,342	6	386,000	4	133,500	6	94,692	6	1,605
Kalamazoo	18	3,245	18	433,000	10	57,777	18	110,606	18	3,439
Muskegon	19	3,466	19	376,100	8	62,050	19	113,276	18	3,833
Wisconsin	15	4,429	15	394,600	5	10,200	15	138,858	15	3,476
Synod of Iowa:										
Cascades	7	787	6	39,000	4	8,400	7	23,917	7	643
Dakota	19	1,710	17	106,500	10	14,860	19	56,592	19	1,775
Germania	16	1,181	16	114,200	5	7,260	16	47,666	16	1,571
Pella	12	2,587	12	230,100	2	4,000	11	59,306	10	2,482
Pleasant Prairie	22	2,126	22	260,000	6	6,960	22	72,896	21	2,469
East Sioux	23	3,583	21	276,000	12	34,030	23	106,622	22	3,329
West Sioux	25	3,581	22	307,680	15	71,976	25	119,065	24	3,284
Synod of New Brunswick:										
Bergen	17	3,905	16	1,080,000	7	82,640	17	149,742	17	4,101
South Bergen	11	3,710	8	778,000	2	40,500	11	120,737	11	2,371
Monmouth	9	1,603	9	309,000	4	45,600	9	46,381	8	1,166
Newark	20	6,526	20	2,699,000	14	192,800	20	268,920	19	4,795
New Brunswick	15	3,683	14	829,800	4	45,900	15	106,826	15	2,631
Palisades	14	4,807	13	798,000	8	58,200	14	153,525	14	4,462
Paramus	31	7,032	31	1,785,300	12	132,200	31	285,611	30	6,351
Passaic	18	4,953	18	904,000	5	100,900	18	190,261	18	3,936
Philadelphia	12	2,610	12	518,000	3	12,000	12	77,223	12	2,127
Raritan	16	3,946	16	783,760	2	14,000	16	99,454	16	2,379
Synod of New York:										
Hudson	10	1,912	10	199,000	1	1,800	10	44,924	10	1,039
North Long Island	27	6,319	25	1,688,000	11	124,500	27	259,309	25	5,434
South Long Island	19	6,573	19	2,959,750	7	62,900	19	286,081	19	5,287
New York	43	11,140	37	9,358,500	18	373,500	41	618,354	41	6,403
Orange	23	3,627	22	610,000	2	4,800	23	88,237	20	2,121
Poughkeepsie	13	2,238	12	688,000	2	205,000	13	77,822	12	1,287
Ulster	32	4,775	32	1,151,500	2	19,100	32	97,853	28	2,607
Westchester	15	3,936	15	1,467,132	3	128,750	15	294,229	15	2,601

In 1822 several private individuals formed the Missionary Society of the Reformed Dutch Church, which was soon adopted by the synod. A similar organization was started at Albany in 1828, and in 1831 the Board of Domestic Missions was organized. From that time the movement became more aggressive. In 1837 a church was organized in Illinois, followed in a few years by churches in Michigan and Wisconsin. With the development of Dutch immigration in the West, the demand for missionary labor increased, and the board was reorganized in 1849. Five years later the plan of a church building fund to aid needy churches was proposed.

The foreign missionary interests of the church were of early origin, some of the earliest Dutch ministers engaging also in work for the Indians. In 1796 the New York Missionary Society was formed by members of the Presbyterian, Reformed Dutch, and Baptist churches. This was succeeded in 1816 by the

United Missionary Society, which in 1826 was merged in the American Board;[2] but in 1832 a plan was adopted by which the Reformed Church in America, retaining its general connection with that board, conducted its own missions, developing work in India, China, Japan, and later in Arabia.

The necessity for an adequate and adequately trained ministry led very early in the history of the church to the formation of "Cent Societies" and "Education Societies" in individual churches and classes, the purpose of these being in each instance the financial aid of students for the ministry. On May 7, 1828, a group of ministers and elders of the Collegiate Church of New York met and organized "The Education Society of the Reformed Dutch Church" and raised funds for the aid of such students. In 1831 this society was adopted by the General Synod and renamed "The Board of Education of the General Synod of the Reformed Dutch Church," and it has functioned in this field since that time. The board was incorporated under the laws of the State of New York in 1869. Its functions have been enlarged from time to time. Its activities at present are outlined in the section on "Work."

DOCTRINE

The doctrinal standards of the Reformed Church in America are the Belgic Confession, the Heidelberg Catechism, and the Canons of the Synod of Dort. The church is thus a distinctively Calvinistic body. It has a liturgy for optional use in public worship, with forms of prayer. Some parts of the liturgy, as those for the administration of baptism and the Lord's Supper and for the ordination of ministers, elders, and deacons, are obligatory; the forms of prayer, the marriage service, etc., are not obligatory. Children are "baptized as heirs of the Kingdom of God and of His Covenant;" adults are baptized (by sprinkling or immersion, as preferred) on profession of repentance for sin and faith in Christ. All baptized persons are considered members of the church, are under its care, and are subject to its government and discipline. No subscription to a specific form of words being required, admission to communion and full membership is on confession of faith before the elders and minister.

Ministers on being ordained are required to subscribe to the standards and polity of the church.

ORGANIZATION

The polity of the Reformed Church is presbyterian. The government of the local church is under the control of a consistory which is composed of the minister, elders, and deacons, who are elected by the members of the church over 18 years of age. The minister and elders have particular care of the spiritual interests and the deacons of the collection of alms and relief of the poor and distressed. The Collegiate Church (College of Churches) is a collection of worshiping congregations under the governance of a single consistory.

The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district, and an elder from each consistory within that district, collegiate churches being entitled to an elder for each worshiping assembly. The classes of a certain district are combined in a particular synod, composed of four ministers and four elders from every classis within its bounds, which acts as an intermediate court in certain cases but has special supervision of church activities within its borders. The highest court of the church is the General Synod. It consists of ministers and elders

[2] The American Board of Commissioners for Foreign Missions, organized in 1810 as an interdenominational society, is now a distinctively Congregational society. See Congregational Churches, p. 454.

from each classis nominated by the classes to the particular synods, which have power to appoint them as delegates to the General Synod. In default of nomination by a classis the particular synod makes appointments. Classes meet semiannually in the spring and fall; the particular synods, annually in May; the General Synod, annually in June.

The Reformed Church in America is a member of the Alliance of Reformed Churches throughout the World holding the Presbyterian system. It is also a constituent member of the Federal Council of the Churches of Christ in America and is represented on the commission on a world conference on questions of faith and order. It maintains English services at The Hague, in the Netherlands, during the summer season.

WORK

The home missionary work of the church is carried on largely through the Board of Domestic Missions. This board aids weak churches and founds new churches of the denomination throughout the country, assists by grant or loan in the erection of church buildings, organizes Bible schools, and employs missionaries in evangelistic work without special reference to the founding of new churches. During 1926 it supported, in whole or in part, 222 churches and missions, reaching 10,206 families and 20,923 Bible school scholars by the services of 206 ministers, aside from Bible school teachers.

An allied agency is the Women's Board of Domestic Missions, which maintains work in the Kentucky mountains and among the American Indians. It also cooperates with the Board of Domestic Missions in work among the Indians in the State of Chiapas, Mexico. The total receipts of both boards in 1926 were $465,693.

The foreign missionary work of the church is carried on by the Board of Foreign Missions. The Arabian Mission, independently inaugurated in 1889, was adopted by the Reformed Church in America in 1894. Its separate board of trustees was merged with the Board of Foreign Missions in 1925. Work is carried on in China, India, Japan, Arabia, and Mesopotamia. The 1926 report gives 27 stations and 379 outstations, 177 missionaries, 1,211 native helpers, 64 churches with 8,903 communicant members, and 331 Sunday schools with 13,300 scholars. The educational department reports 3 theological schools, 11 colleges and academies, 23 secondary schools, and 305 primary schools, with a total enrollment of 18,452 scholars. There were 18 hospitals and dispensaries in which 111,000 patients were treated and 3 orphanages with 120 inmates. The total amount contributed for foreign work in 1926 was $467,751, the total value of property is estimated at $1,000,000, and there are endowments amounting to $600,000. The Woman's Board of Foreign Missions is an auxiliary organization, actively cooperating in all fields.

For 25 years after the organization of the board (1832) it worked in connection with the American Board. In 1857 it withdrew and since then has conducted its own foreign missionary enterprise. In recent years it has united with other boards and societies in a variety of common enterprises, especially in the educational field. The indigenous churches which have grown up are union organizations, looking toward the development of self-governing and self-propagating national churches.

The work of the Board of Education lies in three distinct fields, as follows:

1. Student aid: Scholarships have been established for the aid of students for the ministry of the Reformed Church, the income of which, supplemented by gifts from the churches, enables the board to provide scholarship aid for an average of nearly 100 persons each year. In addition to students for the ministry, aid is granted to medical students who have in mind foreign mission work

under the Board of Foreign Missions of the Reformed Church. The amount thus granted in aid is repayable only if the recipient fails to serve for a period of five years after graduation (seven years in the case of medical missionary students).

2. Recruiting for the ministry: Initiative and leadership in this field are delegated to this board.

3. Relationship to the 5 academies, 2 colleges, and 2 theological seminaries of the Reformed Church in America: This relationship has been defined as one of "advice, counsel, and cooperation." The cooperation consists in large measure of grants from available funds for the current expenses of the various institutions, made necessary by the fact that practically all of them are inadequately endowed. The total expenditures of the board for all purposes during 1926 were $93,360.

The Board of Publication and Bible School Work publishes and sells religious books, church and church school supplies, and the minutes of the General Synod. Through its department of religious education it directs and promotes the work of Sunday schools and young people's societies. Through its committee on evangelism it is responsible for the building and promotion of evangelistic programs. It also donates hymnals, liturgies, and other supplies to needy churches and Sunday schools.

The 1926 report shows 826 young people's societies of various names and purposes, with a total membership of 22,444; 57 week-day church schools, with an enrollment of 3,599; and 54 vacation church schools, with an enrollment of 4,140. The total amount contributed by Bible schools to the board for 1926 was $1,395; to all other boards of the church, $107,602.

The ministers' fund was incorporated in 1923 to take over the administration of the widows' fund and the disabled ministers' fund and to secure and administer an endowment of $1,000,000 for the ministerial pension fund. The plan for this endowment calls for its completion in 1928 as a part of the tercentenary celebration. The 1926 report showed 218 beneficiaries of the two funds. The total income for the year was $179,995.

The American Bible Society is one of the recognized agencies of the church and is included in the general budget of benevolences.

In 1918 a progress campaign committee was organized as an agency in which the various boards cooperated to coordinate and unify their promotional activities. In 1923 this was succeeded by the Progress Council, through which the boards face common responsibilities and unite in common efforts. The council has also such other functions and duties as may be assigned from time to time by the General Synod.

REFORMED CHURCH IN THE UNITED STATES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Church in the United States for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Reformed Church in the United States comprises all persons who have been confirmed and enrolled in the official congregational records as "communicant members." Baptism is administered to infants, but confirmation does not usually take place before the thirteenth or fourteenth year.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED CHURCH IN THE UNITED STATES

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	1,709	543	1,166	31.8	68.2
Members	361,286	200,857	160,429	55.6	44.4
Average per church	211	370	138		
Membership by sex:					
Male	159,206	86,066	73,140	54.1	45.9
Female	195,036	110,986	84,050	56.9	43.1
Sex not reported	7,044	3,805	3,239	54.0	46.0
Males per 100 females	81.6	77.5	87.0		
Membership by age:					
Under 13 years	1,995	1,145	850	57.4	42.6
13 years and over	339,344	191,118	148,226	56.3	43.7
Age not reported	19,947	8,594	11,353	43.1	56.9
Per cent under 13 years [2]	0.6	0.6	0.6		
Church edifices:					
Number	1,807	607	1,200	33.6	66.4
Value—Churches reporting	1,680	537	1,143	32.0	68.0
Amount reported	$44,662,875	$30,471,025	$14,191,850	68.2	31.8
Average per church	$26,585	$56,743	$12,416		
Debt—Churches reporting	325	218	107	67.1	32.9
Amount reported	$4,415,557	$3,619,337	$796,220	82.0	18.0
Churches reporting "no debt" on church edifice	1,200	286	914	23.8	76.2
Parsonages:					
Value—Churches reporting	885	427	458	48.2	51.8
Amount reported	$5,894,055	$3,838,405	$2,055,650	65.1	34.9
Debt—Churches reporting	158	109	49	69.0	31.0
Amount reported	$573,512	$470,395	$103,117	82.0	18.0
Churches reporting "no debt" on parsonage	640	282	358	44.1	55.9
Expenditures during year:					
Churches reporting	1,692	539	1,153	31.9	68.1
Amount reported	$7,488,446	$4,907,889	$2,580,557	65.5	34.5
Current expenses and improvements	$5,670,525	$3,708,390	$1,962,135	65.4	34.6
Benevolences, missions, etc	$1,817,921	$1,199,499	$618,422	66.0	34.0
Average expenditure per church	$4,426	$9,106	$2,238		
Sunday schools:					
Churches reporting	1,614	537	1,077	33.3	66.7
Officers and teachers	29,339	13,947	15,392	47.5	52.5
Scholars	315,343	169,293	146,050	53.7	46.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given herewith for the year 1926 represent 1,709 active organizations of the Reformed Church in the United States, with 361,286 members. These figures are exclusive of 7 federated churches, each consisting of a Reformed unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 1,389, of whom about one-third were members of the Reformed Church in the United States.

The classification of membership by sex was reported by 1,660 churches, and the classification by age was reported by 1,598 churches, including, however, only 236 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

Though the churches of the Eastern and Western Classes of the Hungarian Reformed Church in America were by formal agreement transferred to the jurisdiction of this denomination, not all of them were actually absorbed; the figures, therefore, as shown for 1916, do not include the data for the Hungarian Reformed churches and are not strictly comparable with the report for 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: REFORMED CHURCH IN THE UNITED STATES

ITEM	1926	1916	1906	1890
Churches (local organizations)	1,709	1,758	1,736	1,510
Increase [1] over preceding census:				
Number	−49	22	226	
Per cent	−2.8	1.3	15.0	
Members	361,286	344,374	292,654	204,018
Increase over preceding census:				
Number	16,912	51,720	88,636	
Per cent	4.9	17.7	43.4	
Average membership per church	211	196	169	135
Church edifices:				
Number	1,807	1,719	1,740	1,304
Value—Churches reporting	1,680	1,663	1,667	
Amount reported	$44,662,875	$20,116,336	$14,067,897	$7,975,583
Average per church	$26,585	$12,096	$8,439	
Debt—Churches reporting	325	369	349	
Amount reported	$4,415,557	$2,007,041	$1,360,552	
Parsonages:				
Value—Churches reporting	885	786	724	
Amount reported	$5,894,055	$2,598,115	$1,827,569	
Debt—Churches reporting	158			
Amount reported	$573,512			
Expenditures during year:				
Churches reporting	1,692	1,714		
Amount reported	$7,488,446	$3,247,773		
Current expenses and improvements	$5,670,525	$2,375,262		
Benevolences, missions, etc	$1,817,921	$796,719		
Not classified		$75,792		
Average expenditure per church	$4,426	$1,895		
Sunday schools:				
Churches reporting	1,614	1,658	1,569	
Officers and teachers	20,339	29,389	25,191	
Scholars	315,343	304,250	222,324	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Reformed Church in the United States, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for

selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each classis in the Reformed Church in the United States, arranged by synods, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED CHURCH IN THE UNITED STATES

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**1,709**	**543**	**1,166**	**361,286**	**200,857**	**160,429**	**159,206**	**195,036**	**7,044**	**81.6**
New England:										
Massachusetts	2	2	------	276	276	--------	120	156	-------	76.9
Connecticut	6	5	1	1,664	1,484	180	838	826	-------	101.5
Middle Atlantic:										
New York	25	21	4	7,105	6,613	492	3,005	3,893	207	77.2
New Jersey	7	4	3	1,556	1,405	151	677	879	-------	77.0
Pennsylvania	897	261	636	215,751	115,744	100,007	95,883	117,000	2,868	82.0
East North Central:										
Ohio	261	103	158	60,600	38,646	21,954	26,032	33,382	1,186	78.0
Indiana	52	24	28	10,199	7,131	3,068	4,115	5,132	952	80.2
Illinois	20	12	8	2,459	1,774	685	1,101	1,313	45	83.9
Michigan	17	11	6	2,775	2,488	287	1,014	1,251	510	81.1
Wisconsin	79	17	62	13,142	4,716	8,426	6,365	6,777	-------	93.9
West North Central:										
Minnesota	6	1	5	860	220	640	423	437	-------	96.8
Iowa	38	5	33	4,661	485	4,176	2,121	2,416	124	87.8
Missouri	9	3	6	1,271	641	630	571	675	25	84.6
North Dakota	27	-----	27	1,085	--------	1,085	506	550	29	92.0
South Dakota	37	-----	37	2,517	--------	2,517	1,106	1,157	254	95.6
Nebraska	16	4	12	2,141	948	1,193	1,013	1,128	-------	89.8
Kansas	10	4	6	1,230	472	758	548	682	-------	80.4
South Atlantic:										
Maryland	74	23	51	15,310	9,115	6,195	6,328	8,607	375	73.5
District of Columbia	2	2	-----	819	819	--------	332	487	-------	68.2
Virginia	26	4	22	2,669	627	2,042	1,129	1,353	187	83.4
West Virginia	9	4	5	1,052	802	250	312	458	282	68.1
North Carolina	56	17	39	8,002	3,547	4,455	3,828	4,174	-------	91.7
East South Central:										
Kentucky	10	5	5	2,022	1,763	259	857	1,165	-------	73.6
Tennessee	3	1	2	393	175	218	177	216	-------	81.9
West South Central:										
Arkansas	2	-----	2	94	--------	94	46	48	--------	--------
Mountain:										
Idaho	1	-----	1	48	--------	48	25	23	-------	--------
Colorado	2	2	------	236	236	--------	103	133	-------	77.4
Pacific:										
Washington	1	-----	1	49	--------	49	23	26	--------	--------
Oregon	8	4	4	795	369	426	365	430	-------	84.9
California	6	4	2	505	361	144	243	262	-------	92.7

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REFORMED CHURCH IN THE UNITED STATES

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	1,709	1,758	1,736	361,286	344,374	292,654	1,995	339,344	19,947	0.6
Connecticut	6	4	3	1,664	1,600	1,012	------	1,484	180	------
New York	25	22	18	7,105	7,218	5,700	6	7,061	38	0.1
New Jersey	7	3	6	1,556	813	1,094	------	1,514	42	------
Pennsylvania	897	908	891	215,751	209,256	177,270	892	204,675	10,184	0.4
Ohio	261	281	310	60,600	56,101	50,732	520	54,855	5,225	0.9
Indiana	52	62	58	10,199	10,642	8,289	21	8,726	1,452	0.2
Illinois	20	30	31	2,459	2,143	2,652	10	2,306	143	0.4
Michigan	17	17	18	2,775	1,890	1,666	10	2,217	548	0.4
Wisconsin	79	73	64	13,142	10,427	8,386	88	13,054	------	0.7
Minnesota	6	6	7	860	805	788	------	860	------	------
Iowa	38	43	44	4,661	5,004	3,692	------	4,318	343	------
Missouri	9	8	10	1,271	1,204	1,284	13	1,170	88	1.1
North Dakota	27	28	21	1,085	1,170	817	------	1,002	83	------
South Dakota	37	39	28	2,517	2,100	1,365	------	2,517	------	------
Nebraska	16	17	18	2,141	2,503	1,616	------	2,010	131	------
Kansas	10	12	12	1,230	1,130	967	8	1,222	------	0.7
Maryland	74	79	78	15,310	15,801	13,442	125	14,684	501	0.8
Virginia	26	27	25	2,669	2,440	2,288	41	2,343	285	1.7
West Virginia	9	6	9	1,052	1,015	886	------	770	282	------
North Carolina	56	53	55	8,002	6,109	4,718	239	7,383	380	3.1
Kentucky	10	11	12	2,022	1,931	2,101	20	2,002	------	1.0
Tennessee	3	3	3	393	374	234	------	393	------	------
Idaho	1	3	------	48	83	------	------	48	------	------
Oregon	8	8	7	795	755	512	------	753	42	------
California	6	5	1	505	448	118	2	503	------	0.4
Other States	9	10	7	1,474	1,412	1,025	------	1,474	------	------

[1] Based on membership with age classification reported.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Reformed Church in the United States—for many years known as the "German Reformed Church"—traces its origin chiefly to the German, Swiss, and French people who settled in America early in the eighteenth century. Among its founders it includes Ulrich Zwingli and John Calvin, of Switzerland, while the fact that so many of its early members came from the German Palatinate gives it close relation to Philip Melanchthon. The Heidelberg Catechism, compiled under Frederick III, Elector of the Palatinate, in 1563, by Zacharias Ursinus, a pupil of Melanchthon, and Caspar Olevianus, a pupil of Calvin, is still the Reformed Church's standard in teaching the Scriptures.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. J. Rauch Stein, D. D., stated clerk, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REFORMED CHURCH IN THE UNITED STATES

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**1,709**	**1,807**	**1,680**	**$44,662,875**	**325**	**$4,415,557**	**885**	**$5,894,055**	**158**	**$573,512**
Connecticut	6	7	5	201,000	4	26,300	5	51,000	1	500
New York	25	27	25	1,275,600	17	231,360	18	234,650	8	74,000
New Jersey	7	8	7	278,000	2	32,500	5	39,500	-----	-----
Pennsylvania	897	941	889	27,157,800	167	2,397,046	388	2,935,550	79	292,125
Ohio	261	286	260	7,399,750	43	915,790	155	953,500	21	64,025
Indiana	52	52	51	1,283,800	11	163,225	38	226,000	8	31,500
Illinois	20	24	20	378,000	5	12,700	16	101,000	2	7,000
Michigan	17	17	16	337,000	6	73,700	14	89,200	6	22,324
Wisconsin	79	86	74	1,026,525	20	145,400	56	255,055	10	27,815
Minnesota	6	9	6	48,000	2	4,300	6	26,000	-----	-----
Iowa	38	41	37	312,600	3	13,400	27	98,700	1	2,473
Missouri	9	8	8	177,500	1	700	7	15,500	1	1,750
North Dakota	27	25	25	46,600	1	180	12	30,400	2	2,500
South Dakota	37	35	35	88,600	4	3,800	12	57,500	2	3,200
Nebraska	16	17	15	145,100	1	2,500	12	43,000	3	9,000
Kansas	10	11	10	69,000	-----	-----	8	29,500	-----	-----
Maryland	74	81	74	2,312,500	13	184,406	40	335,300	6	17,900
Virginia	26	27	26	272,900	3	31,000	11	65,300	-----	-----
West Virginia	9	9	7	107,300	2	2,100	5	34,600	1	7,400
North Carolina	56	59	56	952,800	13	128,600	28	166,500	6	9,800
Kentucky	10	11	10	188,000	3	16,550	6	30,800	-----	-----
Tennessee	3	3	3	20,000	-----	-----	3	9,500	-----	-----
Oregon	8	9	8	96,000	-----	-----	7	32,000	1	200
California	6	7	6	136,000	1	10,000	-----	(1)	-----	-----
Other States [2]	10	7	7	352,500	3	20,000	6	34,000	-----	-----

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 1 church in California.

The emigration from these communities during the seventeenth century was small, and there was no continuity between the early, isolated pioneers and the churches in the succeeding century.

Pastorius, with a little company of Mystics, came to Pennsylvania in 1683, at the invitation of William Penn, and founded Germantown; but it was not until 1709 that these immigrants became at all numerous. About that time more than 30,000 from the Palatinate, who had found their way to England, encamped near London, clamoring for transportation. Some thousands of them were placed on unoccupied lands in Ireland and elsewhere, while large numbers were brought to America where they established settlements in the South, in New York, and in Pennsylvania. These pioneers were almost invariably thoroughly religious in character and made provision for churches and parochial schools, although they were not well supplied with either preachers or qualified teachers. In some cases they had been attended by their pastors, and in this way John Frederick Hager accompanied one of the parties, arriving in New York in 1709. Samuel Guldin, the first German Reformed minister in this country, preached at Germantown in 1718, and John Philip Boehm held the first recorded communion service, at Falckner Swamp, October 15, 1725. Among others who proved energetic and useful workers were George Michael Weiss, and

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REFORMED CHURCH IN THE UNITED STATES

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**1,709**	**1,692**	**$7,488,446**	**$5,670,525**	**$1,817,921**	**1,614**	**29,339**	**315,343**
Connecticut	6	5	22,512	20,262	2,250	6	76	687
New York	25	25	153,147	130,980	22,167	25	454	4,649
New Jersey	7	7	33,224	27,126	6,098	6	81	974
Pennsylvania	897	890	4,251,239	3,166,638	1,084,601	847	18,102	193,394
Ohio	261	255	1,470,457	1,106,400	364,057	251	4,797	53,993
Indiana	52	52	252,809	196,706	56,103	50	861	9,657
Illinois	20	20	60,512	50,634	9,878	18	192	2,153
Michigan	17	17	64,771	55,783	8,988	15	229	3,025
Wisconsin	79	79	241,001	196,750	44,251	76	694	6,938
Minnesota	6	5	10,415	9,373	1,042	6	33	280
Iowa	38	38	111,542	91,038	20,504	34	382	3,413
Missouri	9	8	33,620	26,588	7,032	8	147	1,345
North Dakota	27	26	16,517	12,032	4,485	23	57	645
South Dakota	37	37	38,449	31,599	6,850	36	128	1,244
Nebraska	16	16	30,760	23,159	7,601	13	156	1,326
Kansas	10	10	27,694	19,796	7,898	10	124	1,345
Maryland	74	74	267,207	202,400	64,807	69	1,247	12,325
Virginia	26	26	87,119	74,281	12,838	23	273	2,525
West Virginia	9	9	22,717	15,699	7,018	9	102	1,000
North Carolina	56	56	141,591	93,166	48,425	55	742	10,028
Kentucky	10	10	38,725	25,958	12,767	8	155	1,688
Tennessee	3	3	6,761	4,586	2,175	3	29	304
Oregon	8	8	23,187	17,896	5,291	8	88	567
California	6	6	19,560	17,886	1,674	6	78	642
Other States	10	10	62,910	53,789	9,121	9	112	1,196

John B. Rieger. The general condition of the churches, however, was deplorable; the number of divisions was very great, and there were large companies of Mystics. No regular method of securing ordination in this country existed, although Boehm was ordained by the Dutch Reformed ministers of New York, with the assent of the Classis of Amsterdam. Meanwhile the ecclesiastical authorities of the Palatinate, appreciating their own inability to do much for the American churches, made application to the Classis of Amsterdam, and that classis commissioned Michael Schlatter as a missionary evangelist. He arrived in August, 1746, and soon after had a conference with the pastors who were already in the churches. As a consequence, a coetus, or synod, was organized the next year. Some opposition arose to connection with the Holland Church, which, in its turn, was somewhat discouraged by the reports from America, and also by the death in 1749 of Boehm, whose influence had been great.

In 1751 Schlatter made a visit to Europe and so interested the people of Holland in the churches of Pennsylvania, that he returned the next year with six ministers and a sum estimated at $60,000. This general assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to occasion a great deal of friction, manifested especially in the development of two distinct parties in the coetus itself, differing in their views of polity, and resembling in a general way the "Old Side" and "New Side" in the Presbyterian Church; the former emphasizing doctrinal regularity, the latter being more in accord with the evangelistic and pietistic developments of the time. Among the most prominent leaders in the latter company was Philip William Otterbein, later

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ECCLESIASTICAL DIVISIONS, 1926: REFORMED CHURCH IN THE UNITED STATES

SYNOD AND CLASSIS	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**1,709**	**361,286**	**1,680**	**$44,662,875**	**325**	**$4,415,557**	**1,692**	**$7,488,446**	**1,614**	**315,343**
Eastern Synod:										
1. East Pennsylvania	64	17,648	64	2,226,300	20	195,650	64	329,118	62	15,973
2. Lebanon	48	12,042	48	1,614,000	9	63,517	48	205,784	47	11,147
3. Philadelphia	37	11,994	37	2,315,000	16	399,570	36	362,415	36	11,079
4. Lancaster	53	12,997	51	1,630,300	11	124,836	53	316,706	44	11,630
5. East Susquehanna	56	9,862	55	843,800	8	93,625	56	124,629	54	9,828
6. West Susquehanna	63	7,148	63	685,100	4	44,000	62	108,534	59	8,708
7. Tohickon	40	10,186	40	1,142,500	7	73,325	40	224,899	39	9,690
8. Goshenhoppen	30	8,999	30	1,177,500	4	63,000	30	120,797	30	7,952
9. Lehigh	67	25,369	67	3,327,100	22	465,250	67	516,091	66	20,388
10. Schuylkill	35	8,604	35	977,000	2	54,650	35	184,142	33	7,952
11. Wyoming	41	8,500	41	969,000	7	62,260	41	135,533	36	6,821
12. Reading	29	15,374	29	2,295,500	12	251,510	29	285,625	26	12,028
13. Eastern Hungarian	9	1,585	7	261,000	5	62,500	7	25,825	8	665
Ohio Synod:										
1. Central Ohio	43	6,821	43	589,200			42	114,943	39	5,781
2. East Ohio	60	14,190	59	1,522,600	10	197,700	57	382,952	57	12,358
3. North Ohio	25	4,871	25	504,500	2	56,000	24	97,500	23	4,477
4. Northeast Ohio	46	14,483	46	1,917,350	9	268,000	45	419,182	46	13,587
5. Northwest Ohio	24	5,229	23	924,000	11	151,300	24	119,901	22	4,595
6. Southwest Ohio	37	9,558	37	1,381,100	11	217,775	37	222,534	37	8,749
7. West Ohio	32	5,658	32	586,500	3	74,000	32	106,319	31	5,843
Synod of the Northwest:										
1. Sheboygan	42	6,805	42	528,400	9	80,500	42	131,677	39	2,931
2. Milwaukee	30	5,478	26	448,731	9	42,200	30	91,533	30	3,677
3. Minnesota	19	2,793	18	190,894	5	27,900	18	46,543	19	1,180
4. Nebraska	14	1,873	13	98,100	1	2,000	14	23,015	11	967
5. Ursinus	14	2,187	14	99,800	1	5,000	14	63,857	13	1,085
6. South Dakota	21	1,474	20	51,200	2	800	21	26,537	21	751
7. Portland-Oregon	15	1,325	14	212,500			15	36,662	15	1,243
8. Eureka	27	1,578	26	53,400	2	3,000	27	18,750	25	758
9. North Dakota	16	550	14	30,600	1	180	15	9,679	13	380
Pittsburgh Synod:										
1. Westmoreland	38	9,103	38	835,500	3	24,000	38	169,900	37	7,573
2. Clarion	30	3,514	29	370,700	3	21,300	29	55,783	27	3,501
3. St. Paul	19	4,107	19	425,300	4	31,830	19	91,074	18	3,659
4. Somerset	39	5,184	38	629,200	4	20,950	39	83,741	36	4,185
5. Allegheny	25	6,119	25	978,300	6	85,425	25	144,158	25	5,383
6. Central Hungarian	12	2,134	10	220,800	6	33,400	12	52,990	12	896
7. Western Hungarian	21	4,122	20	487,000	7	29,865	21	103,702	20	2,891
Potomac Synod:										
1. Zion	37	8,499	37	1,495,500	4	89,853	36	212,809	31	10,457
2. Maryland	52	9,062	52	1,095,500	1	5,000	52	142,567	47	8,419
3. Mercersburg	20	4,169	20	506,000	3	65,700	20	118,641	20	4,015
4. Virginia	29	3,109	29	323,400	2	25,000	29	94,504	26	3,145
5. North Carolina	56	8,002	56	952,800	13	128,600	56	141,591	55	10,028
6. Gettysburg	33	8,155	32	624,300	1	225	33	115,224	33	7,375
7. Carlisle	21	2,266	21	361,700	1	44,000	21	46,360	21	2,534
8. Juniata	48	7,405	48	697,600	4	13,000	46	132,118	46	6,757
9. Baltimore-Washington	18	6,056	18	1,219,500	12	174,406	18	129,532	17	3,812
German Synod of the East:										
1. New York	14	3,865	14	866,000	10	118,530	14	91,061	14	2,454
2. West New York	14	5,162	14	652,600	8	98,800	14	100,112	14	2,985
3. German Philadelphia	16	5,081	16	688,100	5	49,400	16	93,054	16	3,604
4. Heidelberg	6	2,344	6	336,000	4	51,500	6	40,623	5	1,485
Mid-West Synod:										
1. Fort Wayne	25	4,873	25	663,500	5	27,400	25	102,506	25	4,862
2. Chicago	18	2,200	17	396,500	4	49,100	18	53,901	16	1,932
3. Iowa	16	1,289	15	116,300	1	7,500	16	27,965	14	1,612
4. Kansas	10	1,391	9	224,000	2	25,000	10	65,571	10	1,665
5. Wichita	2	190	[1] 8	[1] 85,500	1	2,500	8	[1] 16,777	2	212
6. Lincoln	6	544							5	583
7. Indianapolis	19	4,202	19	474,300	5	95,625	19	134,338	19	3,664
8. Missouri	11	1,254	9	114,500	1	700	10	28,763	9	1,084
9. Kentucky	17	2,704	17	219,500	2	16,900	17	47,399	13	2,348

[1] Amount for Wichita Classis combined with figures for Lincoln Classis, to avoid disclosing the statistics of individual churches.

identified with the organization of the United Brethren in Christ. A number of independent ministers declined to identify themselves with the coetus, among whom one of the most prominent was John J. Zubly, pastor of a church in Charleston, S. C., and for a time a member of the Continental Congress.

The latter part of the eighteenth century was not a period of great growth, although the general status of the individual churches was good. With the general development of the feeling of independence and the association with other denominations—particularly the Lutherans under the lead of Muhlenberg—the German Reformed congregations became dissatisfied with the conditions of their connection with the Amsterdam Classis. That connection had proved as heavy a burden for them as for the Dutch churches of New York and New Jersey, and it was finally decided to act independently of the Classis.

The first synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, and reported 178 congregations and 15,000 communicants. Of the congregations, at least 55 had no ministers. The churches were scattered through New York, northern New Jersey, Pennsylvania, Maryland, and Virginia, with several congregations west of the Alleghenies. The most important congregations were Philadelphia, Lancaster, and Germantown in Pennsylvania, and Frederick in Maryland. Many churches in sections of Pennsylvania, about which no certain information was available, were reported as vacant. It was difficult for them to secure any ministers, either from their own synod or from the Dutch Reformed Church, especially ministers who could use the German language.

With the development of the Protestant Episcopal Church some congregations joined that body and others joined in the organization of the United Brethren. Various movements sprang up for union with other bodies, such as the Dutch Reformed Church, and especially the Lutheran, at the time of the organization of the first Lutheran Ministerium. This latter union was especially encouraged by the union in 1817 of the Lutheran and Reformed churches of Prussia. It did not, however, materialize and after a few years was no longer spoken of.

Then followed the revival period, in which two opposing influences were developed—the liberal and the conservative. The conservative party was anxious to preserve the faith, and the liberal party laid greater stress on fellowship. Another complication arose from the fact that the younger element preferred to use the English language in church services, while the older element preferred the German. As the difficulty of securing trained leaders became more apparent, a theological seminary was founded. During the discussions that followed, a number of churches withdrew and formed, in 1822, the "Synod of the Free German Reformed Congregations of Pennsylvania," later known as the "German Reformed Synod of Pennsylvania and Adjacent States." These churches returned in 1837, and eventually the discussion resulted in the establishment of a theological seminary at Mercersburg, Pa.

Meanwhile the church had been developing westward, but the difficulties of intercommunication made the mutual relations uncertain, and the western classes soon developed into the Western Synod, which, while holding generally fraternal relations with the Eastern Synod, was not identified with it. As graduates of Mercersburg found their way into the distant sections, the two synods came into more intimate relations, and in 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. Although the convention was purely advisory, it prepared the way for later union. The western congregations meanwhile had met the same difficulty as those in the East in securing ministers and had established their own educational institutions, one of which, Heidelberg College, at Tiffin, Ohio, was founded in 1850.

During this period the church developed its general activities. The earliest German church papers were the result of private enterprise, but in 1840 the synod founded a printing establishment at Chambersburg, Pa., which was removed to Philadelphia after the destruction of Chambersburg during the Civil War.

As early as 1755 Michael Schlatter proposed the establishment of a Widows' Fund. In 1773 the Coetus at Lancaster decided to establish such a fund, and a charter was granted by the Supreme Court of Pennsylvania March 26, 1810. In 1826 a Board of Domestic Missions was organized, and in 1838 a Board of Foreign Missions, working in relation with the American Board. In all departments of Christian activity there appeared indications of renewed life. The three hundredth anniversary of the formation and adoption of the Heidelberg Catechism was celebrated by the Reformed Church in 1863 by the union of the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions, and the English-speaking portion increased also; as a result, separate district synods and specific classes were organized—the latest being the addition of two Hungarian classes, Eastern and Western. These had formerly been a part of the denomination known as the "Hungarian Reformed Church in America," which until the World War had general supervision and financial aid from the General Convention of the Reformed Church of Hungary. After a series of conferences, beginning in 1920 and culminating in 1924 in the "Tiffin Agreement," the mother church, through its official delegates, formally transferred the Hungarian Reformed churches in America to the jurisdiction of the Reformed Church in the United States. A few of the churches, however, would not accept the terms of the agreement and organized a new denomination under the name, "Free Magyar Reformed Church in America"; others became independent.

Through these experiences the church has developed strength, and at the same time has entered into the most cordial relations with other bodies. It is a member of the Federal Council of the Churches of Christ in America, of the Alliance of Reformed Churches throughout the world holding the Presbyterian System, and of the Western Section of the Alliance. It has given cordial welcome to consideration of closer union, both with the Reformed Church in America and with the Presbyterian Church in the United States of America.

DOCTRINE AND ORGANIZATION

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg Catechism is in universal use in the churches, and the system of church courts corresponds to that of the Reformed Church in America, except that they do not speak of the "particular synod," but of the "synod."

WORK

The missionary work is under the supervision of boards appointed by, and reporting to, the General Synod. The Board of Home Missions reported in 1926 a total of 265 workers in the cities of the United States, reaching English, Germans, American Indians, Hungarians, Japanese, Italians, Jews, Czechs, and Bohemians. They cared for 277 churches, with a communicant membership of 37,800, and a Sunday-school enrollment of 34,048, and the amount received for this work in its varied departments was $481,698.

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The Foreign Mission Board of the General Synod, which carries on work in Japan, China, and Mesopotamia, in 1926 reported 10 stations with 114 American missionaries and 291 native helpers; 61 organized churches, with 5,335 members; 11 schools, with 2,061 scholars; and 3 hospitals and dispensaries, treating 23,920 patients. It also cooperates in the maintenance of the Sendai Christian Orphanage with 70 orphans, and also with the Union Theological Seminary at Changsha, Province of Hunan, China. The churches in Japan are united with those of other Reformed and Presbyterian missions in the Church of Christ in Japan and the Church of Christ in China, retaining no formal ecclesiastical connection with the church in the United States. The total value of property in the foreign field is estimated at $1,969,748, with invested funds amounting to $16,950. The amount contributed during the year for the support of the work was $516,148.

The Reformed Church has 12 educational institutions of high grade, including 3 theological seminaries and 3 academies, with 3,429 students, property valued at $7,357,300, and endowments of $2,689,929. There are 5 orphanages, with 565 orphans, supported by the church. The value of property used for philanthropic purposes is estimated at $1,015,000, and the amount contributed during the year for their support was about $85,000. The number of young people's societies reported was 800, with a membership of 43,848.

During the period from 1920 to 1925 the Reformed Church in the United States organized and carried to its conclusion a "Forward Movement" for placing the work of the five boards and the educational interests of the church upon a cash financial basis. As a result of the "Forward Movement," gifts amounting to $5,080,277 were received and distributed for the special needs of the various boards and educational institutions of the denomination.

CHRISTIAN REFORMED CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christian Reformed Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Christian Reformed Church includes not only the adult communicant members but also those children who have been baptized in the church but have not yet reached the age of confirmation.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHRISTIAN REFORMED CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	245	88	157	35.9	64.1
Members	98,534	51,076	47,458	51.8	48.2
Average per church	402	580	302		
Membership by sex:					
Male	47,035	23,416	23,619	49.8	50.2
Female	47,848	24,609	23,239	51.4	48.6
Sex not reported	3,651	3,051	600	83.6	16.4
Males per 100 females	98.3	95.2	101.6		
Membership by age:					
Under 13 years	30,547	14,407	16,140	47.2	52.8
13 years and over	64,252	33,618	30,634	52.3	47.7
Age not reported	3,735	3,051	684	81.7	18.3
Per cent under 13 years [3]	32.2	30.0	34.5		
Church edifices:					
Number	263	88	175	33.5	66.5
Value—Churches reporting	238	84	154	35.3	64.7
Amount reported	$5,061,850	$3,367,500	$1,694,350	66.5	33.5
Average per church	$21,268	$40,089	$11,002		
Debt—Churches reporting	160	64	96	40.0	60.0
Amount reported	$1,042,232	$767,820	$274,412	73.7	26.3
Churches reporting "no debt" on church edifice	73	18	55		
Parsonages:					
Value—Churches reporting	224	80	144	35.7	64.3
Amount reported	$1,515,650	$758,500	$757,150	50.0	50.0
Debt—Churches reporting	84	26	58		
Amount reported	$242,197	$107,180	$135,017	44.3	55.7
Churches reporting "no debt" on parsonage	125	48	77	38.4	61.6
Expenditures during year:					
Churches reporting	242	86	156	35.5	64.5
Amount reported	$1,700,760	$1,014,282	$686,478	59.6	40.4
Current expenses and improvements	$1,179,408	$703,253	$476,155	59.6	40.4
Benevolences, missions, etc	$521,352	$311,029	$210,323	59.7	40.3
Average expenditure per church	$7,028	$11,794	$4,401		
Sunday schools:					
Churches reporting	178	77	101	43.3	56.7
Officers and teachers	1,948	1,137	811	58.4	41.6
Scholars	25,281	14,932	10,349	59.1	40.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 245 active Christian Reformed churches, with 98,534 members. The classification of membership by sex was reported by 240 churches and the classification by age was reported by 238 churches.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHRISTIAN REFORMED CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	245	226	174	99
Increase over preceding census:				
Number	19	52	75	
Per cent	8.4	29.9	(1)	
Members	98,534	38,668	26,669	12,470
Increase over preceding census:				
Number	(2)	11,999	14,199	
Per cent		45.0	113.9	
Average membership per church	402	171	153	126
Church edifices:				
Number	263	233	181	106
Value—Churches reporting	238	209	160	
Amount reported	$5,061,850	$1,658,308	$903,600	$428,500
Average per church	$21,268	$7,934	$5,648	
Debt—Churches reporting	160	151	98	
Amount reported	$1,042,232	$486,408	$216,287	
Parsonages:				
Value—Churches reporting	224	184	136	
Amount reported	$1,515,650	$619,095	$290,250	
Debt—Churches reporting	84			
Amount reported	$242,197			
Expenditures during year:				
Churches reporting	242	221		
Amount reported	$1,700,760	$715,193		
Current expenses and improvements	$1,179,408	$453,803		
Benevolences, missions, etc	$521,352	$240,962		
Not classified		$20,428		
Average expenditure per church	$7,028	$3,236		
Sunday schools:				
Churches reporting	178	188	133	
Officers and teachers	1,948	1,681	1,424	
Scholars	25,281	24,445	18,340	

[1] Per cent not shown, base being less than 100.
[2] The membership for 1926 includes both communicants and baptized members not yet confirmed; at preceding censuses communicant members only were reported. Because of this fact, the increase from 1916 to 1926 is not shown, as the data are not comparable.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Christian Reformed Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each classis in the Christian Reformed Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHRISTIAN REFORMED CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	245	88	157	98,534	51,076	47,458	47,035	47,848	3,651	98.3
New England:										
Massachusetts	1	1	----	775	775	--------	399	376	--------	106.1
Middle Atlantic:										
New York	3	1	2	776	340	436	357	419	--------	85.2
New Jersey	14	13	1	7,266	6,067	1,199	2,856	3,093	1,317	92.3
East North Central:										
Ohio	4	4	----	801	801	--------	398	403	--------	98.8
Indiana	4	2	2	1,526	701	825	750	776	--------	96.6
Illinois	18	11	7	9,851	7,714	2,137	4,835	5,016	--------	96.4
Michigan	100	39	61	48,088	28,789	19,299	22,849	23,205	2,034	98.5
Wisconsin	10	4	6	2,911	1,551	1,360	1,411	1,500	--------	94.1
West North Central:										
Minnesota	17	2	15	4,381	226	4,155	2,342	2,039	--------	114.9
Iowa	40	4	36	12,437	1,813	10,624	6,112	6,325	--------	96.6
North Dakota	2	----	2	293	--------	293	156	137	--------	113.9
South Dakota	11	1	10	2,694	93	2,601	1,397	1,297	--------	107.7
Kansas	2	----	2	583	--------	583	299	284	--------	105.3
Mountain:										
Montana	4	----	4	972	--------	972	473	499	--------	94.8
Colorado	3	1	2	994	801	193	505	489	--------	103.3
New Mexico	1	----	1	421	--------	421	149	272	--------	54.8
Pacific:										
Washington	6	1	5	2,253	379	1,874	1,136	1,117	--------	101.7
California	5	4	1	1,512	1,026	486	611	601	300	101.7

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHRISTIAN REFORMED CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	245	226	174	98,534	38,668	26,669	30,547	64,252	3,735	32.2
New York	3	5	6	776	389	298	239	537	--------	30.8
New Jersey	14	13	17	7,266	3,067	2,392	1,661	4,288	1,317	27.9
Ohio	4	4	4	801	446	382	235	566	--------	29.3
Indiana	4	4	3	1,526	719	659	576	950	--------	37.7
Illinois	18	14	9	9,851	3,093	2,332	2,895	6,956	--------	29.4
Michigan	100	88	66	48,088	20,645	14,719	14,780	31,274	2,034	32.1
Wisconsin	10	9	7	2,911	1,344	761	1,014	1,897	--------	34.8
Minnesota	17	16	10	4,381	1,205	615	1,652	2,729	--------	37.7
Iowa	40	34	31	12,437	4,276	2,990	3,986	8,422	29	32.1
North Dakota	2	3	1	293	152	77	119	174	--------	40.6
South Dakota	11	11	8	2,694	1,107	499	1,033	1,606	55	39.1
Montana	4	5	2	972	351	135	327	645	--------	33.6
Colorado	3	4	1	994	262	21	337	657	--------	33.9
Washington	6	5	3	2,253	627	284	838	1,415	--------	37.2
California	5	4	------	1,512	164	---------	436	776	300	36.0
Other States	4	7	6	1,779	821	505	419	1,360	--------	23.6

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHRISTIAN REFORMED CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**245**	**263**	**238**	**$5,061,850**	**160**	**$1,042,232**	**224**	**$1,515,650**	**84**	**$242,197**
New York	3	4	3	49,000	2	5,100	3	20,500	1	6,000
New Jersey	14	13	13	667,500	11	132,582	12	157,500	4	23,418
Ohio	4	4	4	53,500	1	10,000	4	33,000	1	3,000
Indiana	4	5	4	92,000	2	5,436	4	27,800	2	1,964
Illinois	18	21	18	718,500	12	244,650	16	187,650	4	32,000
Michigan	100	110	99	2,387,250	67	396,298	92	605,100	23	54,542
Wisconsin	10	10	10	166,000	8	50,775	10	66,000	4	9,350
Minnesota	17	17	15	129,500	10	27,550	16	76,500	13	25,100
Iowa	40	43	38	437,600	24	89,164	37	201,500	18	50,736
South Dakota	11	11	11	122,000	7	33,500	10	39,500	4	12,500
Montana	4	4	4	34,500	3	8,087	3	10,500	2	3,687
Colorado	3	3	3	39,000	2	10,190	-----	(1)	-----	(1)
Washington	6	8	6	41,500	5	10,100	6	29,000	3	7,000
California	5	4	4	47,000	4	11,800	4	18,600	3	5,500
Other States [2]	6	6	6	77,000	2	7,000	7	42,500	2	7,400

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics for individual churches.

[2] The figures for parsonages (value and debt) include data for 2 churches in Colorado.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHRISTIAN REFORMED CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**245**	**242**	**$1,700,760**	**$1,179,408**	**$521,352**	**178**	**1,948**	**25,281**
New York	3	3	20,300	14,520	5,780	3	26	250
New Jersey	14	13	140,605	96,934	43,671	13	224	2,675
Ohio	4	4	19,317	13,706	5,611	4	32	322
Indiana	4	4	23,218	18,374	4,844	3	33	417
Illinois	18	18	244,080	181,656	62,424	15	172	2,430
Michigan	100	98	787,400	522,229	265,171	86	1,083	14,370
Wisconsin	10	10	57,379	45,150	12,229	4	24	214
Minnesota	17	17	66,259	49,118	17,141	5	24	332
Iowa	40	40	177,719	129,317	48,402	22	175	2,265
South Dakota	11	11	38,836	28,410	10,426	5	36	530
Montana	4	4	12,151	5,964	6,187	2	4	56
Colorado	3	3	14,850	11,090	3,760	3	23	269
Washington	6	6	40,594	24,605	15,989	2	9	110
California	5	5	32,196	22,391	9,805	5	34	456
Other States	6	6	25,856	15,944	9,912	6	49	585

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ECCLESIASTICAL DIVISIONS, 1926: CHRISTIAN REFORMED CHURCH

CLASSIS	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**245**	**98,534**	**238**	**$5,061,850**	**160**	**$1,042,232**	**242**	**$1,700,760**	**178**	**25,281**
California	6	1,933	5	55,000	4	11,800	6	33,632	6	601
East Friesland	16	2,683	15	93,500	5	13,214	16	50,650	15	1,157
Grand Rapids, East	24	11,802	24	754,000	18	161,838	23	206,180	19	2,878
Grand Rapids, West	24	12,901	23	812,800	15	103,700	24	230,504	23	4,060
Hackensack	5	2,067	5	272,000	5	69,300	5	47,224	5	1,460
Holland	13	8,440	13	260,500	6	32,150	12	134,341	12	2,948
Hudson	13	6,750	12	474,500	9	74,382	12	126,681	12	1,590
Illinois	21	11,184	21	806,500	13	249,086	21	265,330	17	2,767
Muskegon	27	8,869	27	410,000	20	71,410	27	141,431	23	2,828
Orange City	26	7,592	25	237,100	20	55,750	26	110,001	9	864
Pacific	10	3,225	10	76,000	8	18,187	10	52,745	4	166
Pella	14	4,836	14	195,500	8	43,890	14	70,254	9	1,104
Sioux Center	20	6,521	18	245,500	11	48,550	20	81,679	7	646
Wisconsin	10	2,911	10	166,000	8	50,775	10	57,379	4	214
Zeeland	16	6,820	16	202,950	10	38,200	16	92,729	13	1,998

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

In 1846–47 a colony from Holland settled in Michigan and gave the names of their old provinces to their new homes, such as Zeeland, Vriesland, Holland, etc. Those in Iowa chose the significant name of "Pella" for their place of refuge. Practically all joined the Dutch Reformed Church in 1849, but when this union was formed they made an express condition that "they would be most perfectly free at any time they found an ecclesiastical connection opposed to their religious prosperity and enjoyment to bid (the Reformed Church) a fraternal adieu and be by themselves."

After some years a number of the members and two of the ministers of the Michigan congregations considered that various things in the doctrines and discipline of the church they had joined were opposed to their prosperity and enjoyment, and after considerable friction they withdrew, April 8, 1857. Delegates from six churches met in Holland, Mich., in May, 1857, and effected a separate organization. Two years later the name of "Holland Reformed Church" was adopted as the denominational title, but in 1861 it was changed to "True Dutch Reformed." In 1880 the name "Holland Christian Reformed Church in America" was chosen, but in 1890 the word "Holland" was dropped, and in 1904 the words "in America" were eliminated, so that the official title to-day is "Christian Reformed Church."

At first the growth was slow. Two of the congregations disappeared from the roll the year after organization, and one of the clergymen returned to the Reformed Church, leaving as sole pastor of the denomination the Rev. K. Van den Bosch. Owing to different opinions in regard to ecclesiastical customs, considerable agitation arose among the members. In 1864 the Rev. D. J.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Henry Beets, stated clerk, Christian Reformed Church, and approved by him in its present form.

Van der Werp, an earnest preacher and a talented writer, came from the Netherlands to settle as pastor of the church at Graafschap, Allegan County, Mich. Coming into relations with recent immigrants from the Netherlands and from Germany (Bentheim and East Friesland), and finding many who were dissatisfied with the conditions in the Reformed Church, he succeeded within a few years in organizing a number of congregations in Wisconsin, Iowa, and Illinois, as well as in Michigan. He also began to train young men for the ministry, thus laying the foundation of the present theological school and Calvin College, which were formally opened in 1876 in Grand Rapids. In 1868 he began the publication of a biweekly paper, De Wachter (The Watchman), and through this medium was able to extend the influence of the movement in many directions.

In 1880 the first home missionary was ordained for the organization of churches among the Reformed Hollanders and East Frisians, scattered in different parts of the United States. This home mission work, aided by increasing immigration and a constantly growing number of graduates from the theological school, has been the chief instrument in causing the comparatively rapid growth of the church in recent years.

The denomination was strengthened considerably in 1882 by the accession of half a dozen churches which, with their pastors, had left the Reformed Church because of the refusal of its General Synod to condemn freemasonry and to discipline communicant members who were members of that organization. A further considerable increase came in 1890, when the Classis of Hackensack united with the denomination. This classis was the remnant of the True Reformed Dutch Church, which in 1822 had withdrawn from the General Synod of the Reformed Church in America (then called the Reformed Protestant Dutch Church) because of its alleged departure from Calvinistic teaching and preaching and from the exercise of church discipline.

In their early history the language of the churches was almost exclusively Dutch, but what became known as the "Americanization movement" in Michigan was strengthened by the formation of an English-speaking congregation in Grand Rapids, Mich., and the addition of the Hackensack Classis, which had been using English for many years. In the city congregations in many instances the use of English has increased very fast since the World War, so that practically all of them conduct one or more services each Sunday in the language of our country. Nearly all of the Sunday-school work and catechism teaching is carried on in English. In Iowa and Minnesota about half a dozen country churches still make some use of the German language in public worship.

DOCTRINE

The creeds of the Christian Reformed Church are those of the Reformed Churches which trace their origin to Holland, namely, the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dort.

In the congregational worship, the Psalms are sung exclusively, except that a few "Spiritual Songs" are used as a supplement to the Psalter, and in some congregations 52 hymns are used, selected as being appropriate to the 52 Lord's Days of the Heidelberg Catechism.

In the American services the Psalter version used in public praise is that which in 1912 was published by a committee of the United Presbyterian Church, based on the labors of a joint committee of nine American and Canadian denominations.

ORGANIZATION

The church adopted as its constitution the 86 articles of church government (the Church Order) approved by the National Synod of Dort in 1619, in so far as they were suited to American civil conditions. These articles provide for a strictly presbyterian order of polity, including the parity of the ministry and the joint rule of the elders of the different congregations.

The first organization of all the congregations was called a "classis" (presbytery). From 1865 to 1879 general assemblies were held annually. In 1880

the name "synod" was adopted for the annual meeting of all the churches as one body. At present six delegates from each classis—three ministers and three elders—meet biennially as a synod, the highest church court in the organization. This corresponds to the General Synod of the Reformed Church in America, with no intermediary court corresponding to the "particular" synod. The number of classes is 15.

WORK

The activities of the church include work among the Indians, under the supervision of the Christian Reformed Board of Missions, appointed by the Synod, with headquarters at Grand Rapids, Mich.; work among the Jews at Paterson, N. J., and Chicago, Ill.; among the Dutch sailors and Dutch immigrants at Hoboken, N. J., and Ellis Island; and home mission work carried on under the auspices of the various classes and of a General Home Missions Committee, organized February 3, 1927.

In 1920 work was begun in China, with headquarters at Jukao, Province of Kiangsu. The number of ordained missionaries in 1927 was 24; the disbursements in 1926 for Indian work amounted to $113,359; for China work, $36,761; for home missions, general fund, $36,500; for Jewish missions, $33,000; for Seamen's Home and immigration work, $9,000; for aid to South American Reformed churches, $2,500; and for "Church Help," $7,500.

The missionaries for the Indians are located at Rehoboth, Zuni, Black Rock, Crown Point, Toadlena, Tohatchi, Nahachitty, and Farmington, all in New Mexico. In China the main station is at Jukao, Province of Kiangsu. There are about a dozen churches and mission stations in Canada, in the Provinces of Ontario, Manitoba, Alberta, and British Columbia, aided by the General Home Missions Committee.

The chief educational institution is at Grand Rapids, Mich., and includes a theological seminary and Calvin College, with 28 teachers and 325 students; a Junior Reformed College, at Grundy Center, Iowa, opened in 1916, has a faculty of 10 and an enrollment of 94 students. There are in addition 84 parochial or "Christian" schools, many of which are the property of independent societies for Christian instruction, composed almost exclusively of members of the Christian Reformed Church. These enroll a total of 13,500 pupils. The value of the school property at Grand Rapids, Mich., is $375,000; of the schools for the Indians, $40,000; of parochial schools, $2,000,000; of the school at Grundy Center, Iowa, $100,000. The theological school at Grand Rapids has a special endowment valued at $85,000, and Grundy College an endowment of $24,000. The various congregations, in addition to the Sunday schools, have week-day classes for the children and young people, for training in Bible history and doctrine by means of a graded system of catechisms.

One hospital for Indians, at which 350 patients were treated in 1926, is maintained by the Christian Reformed Board of Missions, at Rehoboth, N. Mex. The building is valued at $25,000. Another hospital is located at Jukao, China.

Several other institutions of a philanthropic character are in part supported by Christian Reformed people, in conjunction with members of the Reformed Church in America. There are homes for aged Hollanders in Grand Rapids, Mich., Pella, Iowa, Paterson, N. J., Chicago, Ill., Muskegon and Kalamazoo, Mich., and Sheldon, Iowa, and, on a similar plan, one Christian psychopathic hospital is maintained at Cutlerville, near Grand Rapids, Mich., another at Goffle Hills, near Paterson, N. J., and a hospital for tuberculosis sufferers (Bethesda Sanitarium) at Denver, Colo.

There are two denominational periodical publications, one an English weekly, "The Banner," one a Dutch weekly, "De Wachter," both published in Grand Rapids, Mich. The "Missionary Monthly," formerly known as "De Heidenwereld," serves the Holland element of both the Christian Reformed Church and the Reformed Church in America. It is printed in Grand Rapids, Mich.

FREE MAGYAR REFORMED CHURCH IN AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Free Magyar Reformed Church in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Free Magyar Reformed Church comprises all baptized persons (including infants) who have been enrolled in the official congregational records. Full membership rights are exercised by confirmed members over 18 years of age.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: FREE MAGYAR REFORMED CHURCH IN AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	11	9	2		
Members	3,992	3,408	584	85.4	14.6
Average per church	363	379	292		
Membership by sex:					
Male	1,784	1,513	271	84.8	15.2
Female	1,808	1,495	313	82.7	17.3
Sex not reported	400	400		100.0	
Males per 100 females	98.7	101.2	86.6		
Membership by age:					
Under 13 years	1,398	1,348	50	96.4	3.6
13 years and over	1,895	1,445	450	76.3	23.7
Age not reported	699	615	84	88.0	12.0
Per cent under 13 years [3]	42.5	48.3	10.0		
Church edifices:					
Number	13	12	1		
Value—Churches reporting	10	9	1		
Amount reported	$295,600	$270,600	$25,000	91.5	8.5
Average per church	$29,560	$30,067			
Debt—Churches reporting	6	6			
Amount reported	$121,000	$121,000		100.0	
Churches reporting "no debt" on church edifice	4	3	1		
Parsonages:					
Value—Churches reporting	5	4	1		
Amount reported	$54,400	$44,400	$10,000	81.6	18.4
Debt—Churches reporting	4	4			
Amount reported	$25,500	$25,500		100.0	
Churches reporting "no debt" on parsonage	1		1		
Expenditures during year:					
Churches reporting	11	9	2		
Amount reported	$96,557	$89,781	$6,776	93.0	7.0
Current expenses and improvements	$93,031	$87,370	$5,661	93.9	6.1
Benevolences, missions, etc	$3,526	$2,411	$1,115	68.4	31.6
Average expenditure per church	$8,778	$9,976	$3,388		
Sunday schools:					
Churches reporting	8	6	2		
Officers and teachers	24	18	6		
Scholars	793	638	155	80.5	19.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 11 active organizations in the Free Magyar Reformed Church, with 3,992 members. The classification of membership by sex was reported by 10 churches, and the classification by age was reported by 7 churches, including 4 which reported members under 13 years of age.

Comparative data for earlier years are not available, this church having been organized since the preceding Census of Religious Bodies from a number of the churches then comprising the Hungarian Reformed Church in America.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Free Magyar Reformed Church by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for the States of New Jersey and Pennsylvania the number and membership of the churches for the census of 1926, together with the membership classified as under 13 years of age and 13 years of age and over, and similar data for all other States combined. Table 4 shows the value of church property and the debt on such property. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: FREE MAGYAR REFORMED CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**11**	**9**	**2**	**3,992**	**3,408**	**584**	**1,784**	**1,808**	**400**	**98.7**
Middle Atlantic:										
New York	1	1	------	135	135	--------	55	80	-------	--------
New Jersey	3	1	2	2,531	1,947	584	1,236	1,295	-------	95.4
Pennsylvania	5	5	------	846	846	--------	448	398	-------	112.6
East North Central:										
Ohio	1	1	------	400	400	--------	--------	--------	400	--------
Michigan	1	1	------	80	80	--------	45	35	-------	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: FREE MAGYAR REFORMED CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**11**	**3,992**	**1,398**	**1,895**	**699**	**42.5**
New Jersey	3	2,531	1,235	1,212	84	50.5
Pennsylvania	5	846	163	683	----------	19.3
Other States	3	615	----------	----------	615	----------

[1] Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: FREE MAGYAR REFORMED CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**11**	**13**	**10**	**$295,600**	**6**	**$121,000**	**5**	**$54,400**	**4**	**$25,500**
Pennsylvania	5	5	5	95,600	2	37,000	-----	(1)	-----	(1)
Other States [2]	6	8	5	200,000	4	84,000	5	54,400	4	25,500

[1] Amount included in the figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 2 churches in Pennsylvania.

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: FREE MAGYAR REFORMED CHURCH IN AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**11**	**11**	**$96,557**	**$93,031**	**$3,526**	**8**	**24**	**793**
New Jersey	3	3	29,776	28,286	1,490	3	10	471
Pennsylvania	5	5	37,369	35,683	1,686	3	10	182
Other States	3	3	29,412	29,062	350	2	4	140

HISTORY, DOCTRINE, AND ORGANIZATION [1]

This church was established December 3, 1924, at Duquesne, Pa. It is not exactly a continuation of the former Hungarian Reformed Church in America, although it corresponds to it in faith, government, etc., and its constituency is made up to a large degree from that of the former church.

The Hungarian Reformed Church in America was organized in 1904, in the city of New York, by six congregations and six ministers, and other congregations united with it, under the general care and supervision of the Reformed Church in Hungary. It received its ministers and some financial aid from Hungary until the World War, when connection with the mother church was interrupted.

After a series of conferences with representatives of the Reformed Church in the United States and the Presbyterian Church in the United States of America, culminating in the "Tiffin Agreement"—made at Tiffin, Ohio—the congregations constituting the Eastern and Western Classes of the Hungarian Reformed Church in America were transferred by the Mother Church of Hungary, through its official delegates, to the Reformed Church in the United States.

[1] This statement has been revised by Rev. Endre Sebastyen, dean, Free Magyar Reformed Church in America, and approved by him in its present form.

Three of these churches, however, did not accept the terms of the "Tiffin Agreement," and these three churches, together with four newly formed churches, were the founders of the Free Magyar Reformed Church in America.

These have constituted themselves as a classis and made their own constitution of 226 articles in 5 sections. They follow, as much as possible in the new circumstances, the doctrine and organization of the mother church in Hungary. The symbolical books of the church are the Second Helvetic Confession and the Heidelberg Catechism. In government the church occupies a middle position between the presbyterian and the episcopal systems, the episcopate being upheld along with the synodical principle. Having not more than one classis, they can not have synodical meetings; instead of these they hold general meetings every three years. Over the church properties the individual churches have absolute control.

REFORMED EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Reformed Episcopal Church all persons on the rolls as communicants in good and regular standing are counted as members. Baptism is administered to infants.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED EPISCOPAL CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	69	36	33		
Members	8,651	6,853	1,798	79.2	20.8
Average per church	125	190	54		
Membership by sex:					
Male	3,191	2,560	631	80.2	19.8
Female	5,460	4,293	1,167	78.6	21.4
Males per 100 females	58.4	59.6	54.1		
Membership by age:					
Under 13 years	174	111	63	63.8	36.2
13 years and over	8,143	6,433	1,710	79.0	21.0
Age not reported	334	309	25	92.5	7.5
Per cent under 13 years [3]	2.1	1.7	3.6		
Church edifices:					
Number	77	44	33		
Value—Churches reporting	69	36	33		
Amount reported	$2,455,850	$2,300,000	$155,850	93.7	6.3
Average per church	$35,592	$63,889	$4,723		
Debt—Churches reporting	14	9	5		
Amount reported	$106,894	$104,953	$1,941	98.2	1.8
Churches reporting "no debt" on church edifice	40	23	17		
Parsonages:					
Value—Churches reporting	11	10	1		
Amount reported	$130,200	$120,200	$10,000	92.3	7.7
Debt—Churches reporting	2	2			
Amount reported	$3,700	$3,700		100.0	
Churches reporting "no debt" on parsonage	8	7	1		
Expenditures during year:					
Churches reporting	67	35	32		
Amount reported	$242,668	$211,319	$31,349	87.1	12.9
Current expenses and improvements	$202,181	$174,570	$27,611	86.3	13.7
Benevolences, missions, etc	$40,487	$36,749	$3,738	90.8	9.2
Average expenditure per church	$3,622	$6,038	$980		
Sunday schools:					
Churches reporting	59	34	25		
Officers and teachers	696	543	153	78.0	22.0
Scholars	6,174	5,046	1,128	81.7	18.3

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base in less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 69 active Reformed Episcopal churches, with 8,651 members. The classification of membership by sex was reported by all 69 churches, and the classification by age was reported by 66 churches, including, however, only 15 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: REFORMED EPISCOPAL CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	69	74	79	83
Increase [1] over preceding census:				
Number	−5	−5	−4	
Per cent [2]				
Members	8,651	11,050	9,682	8,455
Increase [1] over preceding census:				
Number	−2,399	1,368	1,227	
Per cent	−21.7	14.1	14.5	
Average membership per church	125	149	123	102
Church edifices:				
Number	77	74	87	84
Value—Churches reporting	69	74	76	
Amount reported	$2,455,850	$1,702,187	$1,469,787	$1,615,101
Average per church	$35,592	$23,003	$19,339	
Debt—Churches reporting	14	28	23	
Amount reported	$106,894	$94,198	$67,143	
Parsonages:				
Value—Churches reporting	11	12	14	
Amount reported	$130,200	$67,000	$48,950	
Debt—Churches reporting	2			
Amount reported	$3,700			
Expenditures during year:				
Churches reporting	67	74		
Amount reported	$242,668	$180,880		
Current expenses and improvements	$202,181	$121,902		
Benevolences, missions, etc	$40,487	$49,522		
Not classified		$9,456		
Average expenditure per church	$3,622	$2,444		
Sunday schools:				
Churches reporting	59	70	76	
Officers and teachers	696	878	959	
Scholars	6,174	8,603	9,864	

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Reformed Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each synod in the Reformed Episcopal Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REFORMED EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**69**	**36**	**33**	**8,651**	**6,853**	**1,798**	**3,191**	**5,460**	**58.4**
Middle Atlantic:									
New York	4	4	------	518	518	--------	213	305	69.8
New Jersey	3	1	2	243	103	140	79	164	48.2
Pennsylvania	13	13	------	3,200	3,200	--------	1,242	1,958	63.4
East North Central:									
Ohio	2	2	------	403	403	--------	153	250	61.2
Illinois	5	5	------	970	970	--------	368	602	61.1
South Atlantic:									
Delaware	1	1	------	110	110	--------	40	70	--------
Maryland	3	3	------	391	391	--------	145	246	58.9
Virginia	2	--------	2	63	--------	63	25	38	--------
South Carolina	36	7	29	2,753	1,158	1,595	926	1,827	50.7

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: REFORMED EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**69**	**74**	**79**	**8,651**	**11,050**	**9,682**	**174**	**8,143**	**334**	**2.1**
New York	4	7	7	518	744	890	4	454	60	0.9
New Jersey	3	2	2	243	234	212	45	198	--------	18.5
Pennsylvania	13	15	14	3,200	4,352	3,564	44	2,907	249	1.5
Ohio	2	2	3	403	476	557	25	378	--------	6.2
Illinois	5	5	8	970	1,501	1,663	4	966	--------	0.4
Maryland	3	4	3	391	485	332	4	387	--------	1.0
South Carolina	36	35	38	2,753	3,017	2,252	23	2,730	--------	0.8
Other States	3	4	4	173	241	212	25	123	25	16.9

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: REFORMED EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	69	77	69	$2,455,850	14	$106,894	11	$130,200	2	$3,700
New York	4	6	4	194,000	1	2,700	-----	(1)	----	----------
New Jersey	3	3	3	183,000	-----	----------	-----	(1)	----	----------
Pennsylvania	13	14	13	1,504,500	3	76,000	5	77,000	1	1,200
Illinois	5	7	5	279,000	1	7,500	-----	(1)	----	----------
Maryland	3	4	3	110,000	1	18,000	-----	----------	----	----------
South Carolina	36	36	36	59,850	8	2,694	-----	(1)	----	----------
Other States [2]	5	7	5	125,500	-----	----------	6	53,200	1	2,500

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 5 churches in New York, New Jersey, Illinois, and South Carolina.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: REFORMED EPISCOPAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	69	67	$242,668	$202,181	$40,487	59	696	6,174
New York	4	4	19,405	17,135	2,270	3	28	289
New Jersey	3	3	26,054	24,317	1,737	3	43	409
Pennsylvania	13	13	115,756	94,370	21,386	12	277	2,660
Illinois	5	4	27,860	20,748	7,112	5	112	1,125
Maryland	3	3	13,340	12,890	450	3	42	234
South Carolina	36	35	18,417	12,470	5,947	28	160	1,216
Other States	5	5	21,836	20,251	1,585	5	34	241

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS, 1926: REFORMED EPISCOPAL CHURCH

SYNOD	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	69	8,651	69	$2,455,850	14	$106,894	67	$242,668	59	6,174
Chicago	7	1,373	7	391,000	1	7,500	6	39,310	7	1,269
New York and Philadelphia	26	4,525	26	2,005,000	5	96,700	26	184,941	24	3,689
Special Missionary Jurisdiction of the South	36	2,753	36	59,850	8	2,694	35	18,417	28	1,216

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

At the sixth conference of the Evangelical Alliance in New York in October, 1873, a communion service was held in the Fifth Avenue Presbyterian Church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these tendencies that, on November 10, he withdrew. A number of others shared his opinions, and on a call from him, 7 clergymen and 20 laymen met in New York City on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev. Dr. Charles Edward Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the "Reformed Church of England"—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

The Reformed Episcopal Church has identified itself with the various movements for church unity, is a constituent member of the Federal Council of the Churches of Christ in America, and is in close relation with the Liturgical Free Churches of England.

DOCTRINE

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God and the sole rule of faith and practice; and it accepts the Apostles' Creed, the divine institution of the sacraments of baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

ORGANIZATION

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the Church of Christ consists of only one order of ecclesiastical polity; and that Christian ministers are priests in any other sense than that in which all other believers are "a royal priesthood."

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. William A. Freemantle, secretary of the General Council of the Reformed Episcopal Church, and approved by him in its present form.

historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the General Council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge, and amend the same, as may seem best, "provided that the substance of the faith be kept entire."

WORK

The Board of Home Missions cares for the weak parishes in the organization, conducts work among Negroes in the South, and provides a part of the salaries of missionary bishops. The report for 1926 shows 19 missionaries employed; 39 churches aided; and contributions for the support of the work, amounting to $6,147.

The Board of Foreign Missions carries on work in India, in 8 stations, with 6 missionaries and 20 native helpers. There are 17 primary schools; 15 preaching stations; 2 hospitals, in which about 45,000 persons received treatment during the year; and 1 orphanage, with 53 inmates. The property in India is valued at $20,000, and there is an endowment of $152,000. The amount contributed for the foreign work in 1926 was $46,261.

The educational work in the United States is confined to a theological seminary in Philadelphia, with 20 students. The seminary has also a preparatory department. The property is valued at $90,000, and there is an endowment of $190,000. The contributions for educational work during the year were $25,929.

There are 90 Christian Endeavor societies, with 2,250 members.

ROMAN CATHOLIC CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Roman Catholic Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Baptism is the condition of membership in the Roman Catholic Church; membership begins with baptism, whether that sacrament is received in infancy or in adult years, and all persons baptized in the Catholic faith are so numbered unless by formal act they have renounced such membership.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: ROMAN CATHOLIC CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	18,940	7,870	11,070	41.6	58.4
Members	18,605,003	14,809,295	3,795,708	79.6	20.4
Average per church	982	1,882	343		
Membership by sex:					
Male	8,371,216	6,595,348	1,775,868	78.8	21.2
Female	8,977,841	7,151,155	1,826,686	79.7	20.3
Sex not reported	1,255,946	1,062,792	193,154	84.6	15.4
Males per 100 females	93.2	92.2	97.2		
Membership by age:					
Under 13 years	5,053,781	3,938,035	1,115,746	77.9	22.1
13 years and over	12,857,277	10,304,884	2,552,393	80.1	19.9
Age not reported	693,945	566,376	127,569	81.6	18.4
Per cent under 13 years [2]	28.2	27.6	30.4		
Church edifices:					
Number	16,794	6,963	9,831	41.5	58.5
Value—Churches reporting	16,254	6,685	9,569	41.1	58.9
Amount reported	$837,271,053	$669,746,780	$167,524,273	80.0	20.0
Average per church	$51,512	$100,187	$17,507		
Debt—Churches reporting	5,361	3,133	2,228	58.4	41.6
Amount reported	$129,937,504	$111,666,915	$18,270,589	85.9	14.1
Churches reporting "no debt" on church edifice	9,495	3,115	6,380	32.8	67.2
Parsonages:					
Value—Churches reporting	11,042	6,018	5,024	54.5	45.5
Amount reported	$135,815,789	$101,929,265	$33,886,524	75.0	25.0
Debt—Churches reporting	1,765	1,015	750	57.5	42.5
Amount reported	$12,710,766	$9,556,660	$3,154,106	75.2	24.8
Churches reporting "no debt" on parsonage	7,848	4,182	3,666	53.3	46.7
Expenditures during year:					
Churches reporting	16,317	6,931	9,386	42.5	57.5
Amount reported	$204,526,487	$168,408,356	$36,118,131	82.3	17.7
Current expenses and improvements	$181,737,884	$148,845,494	$32,892,390	81.9	18.1
Benevolences, missions, etc	$19,381,523	$16,557,004	$2,824,519	85.4	14.6
Not classified	$3,407,080	$3,005,858	$401,222	88.2	11.8
Average expenditure per church	$12,535	$24,298	$3,848		
Sunday schools:					
Churches reporting	8,239	3,699	4,540	44.9	55.1
Officers and teachers	49,498	36,506	12,992	73.8	26.2
Scholars	1,201,330	946,807	254,523	78.8	21.2
Parochial schools:					
Churches reporting	5,422	3,835	1,587	70.7	29.3
Officers and teachers	50,877	42,711	8,166	83.9	16.1
Scholars	1,813,604	1,601,965	211,639	88.3	11.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 18,940 active Roman Catholic churches, with 18,605,003 members. The classification of membership by sex was reported by 18,075 churches and the classification by age was reported by 18,293 churches, including 17,790 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Roman Catholic Church for the censuses of 1926, 1916, 1906, and 1890. For 1906 and 1890, figures originally published for membership have been corrected to include the entire baptized membership without regard to age, this being the basis of the enumeration in 1916 and 1926. In 1890, also, the data given include figures for the Greek Uniat Churches, later identified with the Roman Catholic Church.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: ROMAN CATHOLIC CHURCH

ITEM	1926	1916	1906	1890 [1]
Churches (local organizations)	18,940	17,375	12,472	10,239
Increase over preceding census:				
Number	1,565	4,903	2,233	----
Per cent	9.0	39.3	21.8	----
Members	18,605,003	15,721,815	14,210,755	7,343,186
Increase over preceding census:				
Number	2,883,188	1,511,060	6,867,569	----
Per cent	18.3	10.6	93.5	----
Average membership per church	982	905	1,139	717
Church edifices:				
Number	16,794	15,120	11,881	8,784
Value—Churches reporting	16,254	14,489	10,293	----
Amount reported	$837,271,053	$374,206,895	$292,638,787	$118,123,346
Average per church	$51,512	$25,827	$28,431	----
Debt—Churches reporting	5,361	6,024	4,104	----
Amount reported	$129,937,504	$68,590,159	$49,488,055	----
Parsonages:				
Value—Churches reporting	11,042	8,976	6,360	----
Amount reported	$135,815,789	$61,338,287	$36,302,064	----
Debt—Churches reporting	1,765	----	----	----
Amount reported	$12,710,766	----	----	----
Expenditures during year:				
Churches reporting	16,317	13,722	----	----
Amount reported	$204,526,487	$72,358,136	----	----
Current expenses and improvements	$181,737,884	$54,354,228	----	----
Benevolences, missions, etc.	$19,381,523	$9,978,356	----	----
Not classified	$3,407,080	$8,025,552	----	----
Average expenditure per church	$12,535	$5,273	----	----
Sunday schools:				
Churches reporting	8,239	11,748	9,406	----
Officers and teachers	49,498	71,370	62,470	----
Scholars	1,201,330	1,860,836	1,481,535	----

[1] Includes figures for the Greek Church (Uniat), reported separately in 1890.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Roman Catholic Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools and parochial schools.

Ecclesiastical divisions.—Table 7 presents, for each archdiocese and diocese in the Roman Catholic Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, Sunday schools, and parochial schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: ROMAN CATHOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States	**18,940**	**7,870**	**11,070**	**18,605,003**	**14,809,295**	**3,795,708**	**8,371,216**	**8,977,841**	**1,255,946**	**93.2**
New England:										
Maine	179	49	130	173,893	103,637	70,256	85,183	88,391	319	96.4
New Hampshire	134	66	68	146,646	121,178	25,468	61,923	67,429	17,294	91.8
Vermont	109	24	85	89,424	50,043	39,381	43,525	44,399	1,500	98.0
Massachusetts	705	552	153	1,629,424	1,538,043	91,381	751,670	830,985	46,769	90.5
Rhode Island	135	97	38	325,375	280,941	44,434	155,810	169,565		91.9
Connecticut	301	153	148	557,747	440,123	117,624	265,806	279,933	12,008	95.0
Middle Atlantic:										
New York	1,783	1,044	739	3,115,424	2,861,148	254,276	1,444,393	1,610,600	60,431	89.7
New Jersey	569	352	217	1,055,998	940,757	115,241	497,358	550,232	8,408	90.4
Pennsylvania	1,730	1,051	679	2,124,382	1,826,512	297,870	986,331	1,017,273	120,778	97.0
East North Central:										
Ohio	862	527	335	972,109	849,168	122,941	470,964	489,643	11,502	96.2
Indiana	395	201	194	312,194	241,864	70,330	148,323	150,358	13,513	98.6
Illinois	1,064	586	478	1,352,719	1,197,768	154,951	632,180	656,436	64,103	96.3
Michigan	714	298	416	844,106	692,151	151,955	104,491	107,727	631,888	97.0
Wisconsin	984	268	716	657,511	397,913	259,598	310,570	321,585	25,356	96.6
West North Central:										
Minnesota	747	172	575	475,809	261,868	213,941	226,915	235,501	13,393	96.4
Iowa	612	168	444	287,066	139,439	147,627	139,763	146,259	1,044	95.6
Missouri	534	223	311	517,466	420,366	97,100	252,556	263,560	1,350	95.8
North Dakota	359	20	339	104,195	20,878	83,317	51,572	52,584	39	98.1
South Dakota	409	17	392	97,077	22,066	75,011	46,530	49,712	835	93.6
Nebraska	413	76	337	154,889	63,717	91,172	76,140	78,749		96.7
Kansas	399	102	297	171,178	83,014	88,164	85,635	85,543		100.1
South Atlantic:										
Delaware	30	21	9	36,696	34,653	2,043	18,995	17,701		107.3
Maryland	240	93	147	233,969	185,191	48,778	104,197	116,473	13,299	89.5
Dist. Columbia	42	42		67,348	67,348		30,500	36,509	339	83.5
Virginia	140	46	94	38,605	29,722	8,883	17,283	19,273	2,049	89.7
West Virginia	177	63	114	71,265	44,697	26,568	35,926	34,945	394	102.8
North Carolina	66	37	29	6,900	5,605	1,295	3,459	3,441		100.5
South Carolina	61	37	24	9,036	8,107	929	4,173	4,863		85.8
Georgia	73	49	24	17,871	17,177	694	8,129	9,742		83.4
Florida	115	43	72	39,379	29,087	10,292	16,983	22,396		75.8
East South Central:										
Kentucky	281	115	166	177,069	127,566	49,503	69,606	75,446	32,017	92.3
Tennessee	87	55	32	24,876	22,277	2,599	11,479	13,362	35	85.9
Alabama	119	46	73	36,019	25,698	10,321	17,639	18,380		96.0
Mississippi	112	44	68	32,705	22,394	10,311	13,758	14,657	4,290	93.9
West South Central:										
Arkansas	144	46	98	24,743	15,405	9,338	12,082	12,561	100	96.2
Louisiana	414	124	290	587,946	325,748	262,198	255,772	286,754	45,420	89.2
Oklahoma	182	73	109	46,723	30,406	16,317	22,464	24,259		92.6
Texas	742	228	514	555,899	309,160	246,739	231,656	258,090	66,153	89.8
Mountain:										
Montana	328	30	298	74,224	37,527	36,697	36,058	35,192	2,974	102.5
Idaho	143	21	122	23,143	10,434	12,709	11,595	11,548		100.4
Wyoming	79	9	70	18,772	10,215	8,557	9,507	9,265		102.6
Colorado	253	76	177	125,757	85,975	39,782	59,632	64,775	1,350	92.1
New Mexico	518	22	496	174,287	36,477	137,810	82,813	86,174	5,300	96.1
Arizona	171	24	147	96,471	56,104	40,367	45,663	50,493	315	90.4
Utah	38	13	25	14,595	12,158	2,437	7,021	6,984	590	100.5
Nevada	37	2	35	8,447	3,105	5,342	4,192	4,255		98.5
Pacific:										
Washington	287	91	196	121,249	93,128	28,121	55,719	60,710	4,820	91.8
Oregon	207	57	150	55,574	38,078	17,496	25,853	27,271	2,450	94.8
California	717	317	400	720,803	573,259	147,544	321,424	355,858	43,521	90.3

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: ROMAN CATHOLIC CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906[1]	Under 13 years	13 years and over	Age not reported	Per cent under 13[2]
United States	**18,940**	**17,375**	**12,472**	**18,605,003**	**15,721,815**	**14,210,755**	**5,053,781**	**12,857,277**	**693,945**	**28.2**
Maine	179	146	139	173,893	148,530	133,434	54,605	116,260	3,028	32.0
New Hampshire	134	135	103	146,646	136,020	141,015	35,071	93,338	18,237	27.3
Vermont	109	109	109	89,424	78,178	96,791	23,812	62,861	2,751	27.5
Massachusetts	705	599	473	1,629,424	1,410,208	1,271,419	415,424	1,170,249	43,751	26.2
Rhode Island	135	105	85	325,375	261,312	230,531	89,571	234,761	1,043	27.6
Connecticut	301	261	211	557,747	483,834	352,368	141,428	391,113	25,206	26.6
New York	1,783	1,496	1,205	3,115,424	2,745,552	2,689,139	810,308	2,245,775	59,341	26.5
New Jersey	569	513	316	1,055,998	790,764	519,332	304,933	745,401	5,664	29.0
Pennsylvania	1,730	1,411	1,029	2,124,382	1,830,532	1,429,099	609,230	1,390,422	124,730	30.5
Ohio	862	687	606	972,109	843,856	656,059	289,554	670,211	12,344	30.2
Indiana	395	369	256	312,194	272,288	205,705	84,111	216,321	11,762	28.0
Illinois	1,064	955	720	1,352,719	1,171,381	1,096,569	358,509	910,793	83,417	28.2
Michigan	714	579	527	844,106	572,117	578,982	250,450	587,044	6,612	29.9
Wisconsin	984	908	796	657,511	594,836	594,428	196,185	437,333	23,993	31.0
Minnesota	747	713	575	475,809	415,664	445,045	139,502	325,729	10,578	30.0
Iowa	612	588	552	287,066	262,513	244,243	78,926	205,060	3,080	27.8
Missouri	534	520	456	517,466	445,352	450,167	101,150	413,726	2,590	19.6
North Dakota	359	352	233	104,195	95,859	72,072	38,902	65,254	39	37.3
South Dakota	409	339	199	97,077	72,113	71,781	29,150	66,811	1,116	30.4
Nebraska	413	383	328	154,889	135,537	118,545	45,719	109,170		29.5
Kansas	399	377	340	171,178	128,948	109,641	49,799	121,309	70	29.1
Delaware	30	34	23	36,696	30,183	28,503	9,274	27,422		25.3
Maryland	240	221	165	233,969	219,530	196,401	60,241	160,976	12,752	27.2
Dist. of Columbia	42	28	21	67,348	51,421	51,503	16,454	46,362	4,532	26.2
Virginia	140	143	70	38,605	36,671	33,765	10,364	24,991	3,250	29.3
West Virginia	177	161	132	71,265	60,337	47,072	22,090	49,175		31.0
North Carolina	66	77	31	6,900	4,989	4,684	2,049	4,851		29.7
South Carolina	61	48	34	9,036	9,514	12,138	2,815	6,221		31.2
Georgia	73	97	77	17,871	18,214	22,674	4,693	13,178		26.3
Florida	115	153	59	39,379	24,650	20,596	9,764	26,739	2,876	26.7
Kentucky	281	255	232	177,069	160,185	195,186	41,161	101,907	34,001	28.8
Tennessee	87	142	25	24,876	23,015	20,296	6,301	18,540	35	25.4
Alabama	119	174	98	36,019	37,482	49,747	8,806	27,213		24.4
Mississippi	112	140	90	32,705	32,160	33,619	8,130	18,067	6,508	31.0
Arkansas	144	204	77	24,743	21,120	38,114	7,685	16,958	100	31.2
Louisiana	414	350	214	587,946	509,910	562,087	174,765	376,819	36,362	31.7
Oklahoma	182	260	173	46,723	47,427	42,998	13,410	33,313		28.7
Texas	742	600	255	555,899	402,874	362,772	143,310	340,466	72,123	29.6
Montana	328	398	90	74,224	78,113	85,128	23,868	47,997	2,359	33.2
Idaho	143	169	80	23,143	17,947	21,244	6,863	16,240	40	29.7
Wyoming	79	69	48	18,772	12,801	12,075	5,420	13,352		28.9
Colorado	253	230	224	125,757	104,982	117,435	32,633	83,746	9,378	28.0
New Mexico	518	466	330	174,287	177,727	143,009	57,456	111,461	5,370	34.0
Arizona	171	157	58	96,471	84,742	35,071	30,106	60,014	6,351	33.4
Utah	38	15	5	14,595	10,000	9,831	3,620	10,975		24.8
Nevada	37	30	10	8,447	8,742	11,729	2,381	6,066		28.2
Washington	287	345	172	121,249	97,418	88,213	31,959	86,050	3,240	27.1
Oregon	207	244	75	55,574	49,728	41,549	14,033	39,452	2,089	26.2
California	717	620	346	720,803	494,539	416,951	157,791	509,785	53,227	23.6

[1] Corrected figures, covering all baptized members.
[2] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: ROMAN CATHOLIC CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**18,940**	**16,794**	**16,254**	**$837,271,053**	**5,361**	**$129,937,504**	**11,042**	**$135,815,789**	**1,765**	**$12 710,766**
Maine	179	149	148	5,347,500	53	892,187	104	1,115,850	20	120,340
New Hampshire	134	113	113	4,817,975	45	733,294	82	965,750	12	46,250
Vermont	109	101	97	4,038,312	20	133,410	65	605,800	3	16,200
Massachusetts	705	659	631	57,092,867	222	7,473,252	518	9,672,211	52	506,125
Rhode Island	135	127	118	10,203,775	48	1,340,366	99	1,963,150	14	112,288
Connecticut	301	280	272	26,053,585	138	4,104,491	219	4,054,322	35	307,306
New York	1,783	1,626	1,586	177,022,018	699	29,978,643	1,243	24,342,114	259	3,068,203
New Jersey	569	509	501	42,688,880	248	8,829,724	390	7,194,112	79	986,756
Pennsylvania	1,730	1,444	1,331	78,186,413	597	12,818,145	1,058	14,819,360	218	1,577,742
Ohio	862	774	745	51,944,362	290	9,710,876	620	7,525,633	69	604,868
Indiana	395	377	368	19,188,995	139	2,847,416	300	3,209,640	33	229,164
Illinois	1,064	1,020	987	84,157,931	443	13,698,248	791	13,621,080	118	1,121,843
Michigan	714	634	626	18,017,500	81	1,098,986	438	4,199,950	28	231,962
Wisconsin	984	922	913	32,442,564	280	4,113,697	629	5,590,929	89	491,967
Minnesota	747	706	692	26,873,807	266	4,277,065	503	4,351,414	67	245,294
Iowa	612	589	585	20,516,706	142	1,976,023	440	3,596,110	49	154,770
Missouri	534	512	503	27,973,825	122	2,002,690	374	3,582,550	43	223,987
North Dakota	359	347	340	4,108,939	115	678,140	165	929,950	38	114,404
South Dakota	409	376	365	5,100,575	80	621,382	195	1,146,650	36	111,157
Nebraska	413	390	388	10,173,920	87	1,448,280	264	1,863,003	49	123,190
Kansas	399	383	379	10,440,650	80	988,591	249	1,958,650	25	73,252
Delaware	30	26	26	1,457,500	6	205,000	20	252,600	2	12,700
Maryland	240	209	209	13,168,010	64	1,941,333	138	1,931,134	23	250,570
Dist. of Columbia	42	34	33	5,623,500	17	992,150	33	879,500	11	146,650
Virginia	140	100	98	3,659,377	21	243,569	49	523,700	9	35,200
West Virginia	177	141	135	3,602,078	46	873,385	71	817,100	13	59,031
North Carolina	66	59	59	1,346,100	15	142,828	28	251,800	6	45,778
South Carolina	61	42	41	758,100	6	13,350	20	121,000	4	7,700
Georgia	73	44	43	1,710,500	8	184,623	21	247,700	3	13,500
Florida	115	97	92	2,659,980	23	528,300	45	375,300	8	19,225
Kentucky	281	213	203	6,824,851	47	589,395	145	1,132,350	6	25,734
Tennessee	87	45	43	1,845,325	9	182,016	28	359,800	1	3,615
Alabama	119	97	97	2,476,250	17	177,891	55	381,600	6	15,254
Mississippi	112	100	97	1,237,350	13	117,940	46	301,550	7	9,100
Arkansas	144	91	89	1,693,537	18	200,354	41	183,800	5	13,000
Louisiana	414	384	362	13,762,054	100	1,762,443	215	1,553,780	32	140,667
Oklahoma	182	163	159	2,929,490	37	722,875	84	583,325	17	94,450
Texas	742	617	597	11,041,749	134	1,170,945	290	1,799,376	46	169,880
Montana	328	221	211	3,062,200	51	386,515	70	358,550	10	22,350
Idaho	143	107	100	1,302,050	22	273,420	40	199,350	12	33,050
Wyoming	79	59	58	856,033	10	82,950	18	194,700	3	13,100
Colorado	253	220	212	4,612,140	52	1,072,463	110	700,510	28	92,175
New Mexico	518	452	423	1,577,789	19	78,490	74	321,300	3	1,478
Arizona	171	116	106	1,040,568	17	49,554	32	108,164	3	5,040
Utah	38	14	14	1,084,600	7	152,500	13	128,500	5	18,000
Nevada	37	24	24	206,100	4	27,900	13	34,500		
Washington	287	256	249	4,881,066	75	1,233,427	115	815,087	28	111,170
Oregon	207	181	176	2,661,025	54	620,813	84	391,255	18	65,725
California	717	644	610	23,800,632	274	6,146,169	398	4,560,230	120	819,556

TABLE 6.—CHURCH EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY STATES, 1926: ROMAN CATHOLIC CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS			PAROCHIAL SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars	Churches reporting	Officers and teachers	Scholars
United States	**18,940**	**16,317**	**$204,526,487**	**$181,737,884**	**$19,381,523**	**$3,407,080**	**8,239**	**49,498**	**1,201,330**	**5,422**	**50,877**	**1,813,604**
Maine	179	160	1,935,835	1,800,456	128,689	6,690	102	607	14,090	36	445	15,420
New Hampshire	134	111	1,079,378	957,940	80,928	40,510	87	575	15,187	30	384	13,760
Vermont	109	100	661,628	586,859	47,765	27,004	47	189	5,595	15	166	5,257
Massachusetts	705	669	14,444,436	12,847,131	1,389,854	207,451	460	10,093	143,593	241	3,745	142,803
Rhode Island	135	135	3,216,568	2,828,937	260,185	127,446	89	1,411	37,276	45	621	23,225
Connecticut	301	270	6,137,879	5,640,930	387,128	109,821	204	2,733	49,397	70	877	37,485
New York	1,783	1,594	40,362,298	36,158,770	3,872,363	331,165	981	7,978	195,631	563	6,918	267,553
New Jersey	569	519	13,014,525	11,716,639	1,223,220	74,666	346	2,435	70,723	190	2,314	96,731
Pennsylvania	1,730	1,436	21,342,131	18,096,421	2,649,566	596,144	700	4,407	129,816	585	5,504	230,537
Ohio	862	739	14,087,574	12,626,374	1,214,534	246,666	260	1,252	51,388	370	3,170	120,350
Indiana	395	363	4,532,956	3,908,522	529,383	95,051	129	450	18,534	162	1,113	38,692
Illinois	1,064	1,026	21,088,277	18,434,979	2,088,036	565,262	378	1,455	46,650	478	4,633	179,785
Michigan	714	658	4,911,756	4,560,172	314,051	37,533	261	2,166	104,728	246	2,778	122,738
Wisconsin	984	916	7,166,113	6,491,156	492,427	182,530	318	999	31,305	327	2,338	77,296
Minnesota	747	713	6,454,532	5,723,876	386,092	344,564	379	1,168	31,841	194	1,695	49,378
Iowa	612	580	3,810,689	3,506,796	247,459	56,434	263	809	17,507	210	1,590	35,863
Missouri	534	530	5,442,193	4,856,230	538,822	47,141	142	349	7,158	276	2,228	62,620
North Dakota	359	349	907,507	846,901	59,360	1,246	165	324	8,978	32	230	5,241
South Dakota	409	332	1,075,640	939,957	94,537	41,146	157	454	8,252	37	273	6,548
Nebraska	413	393	2,060,062	1,838,966	172,314	48,782	190	433	9,603	109	701	16,512
Kansas	399	393	2,307,336	2,160,341	146,995		186	341	9,255	131	737	19,618
Delaware	30	25	383,424	341,184	42,240		13	84	1,629	10	98	4,712
Maryland	240	199	3,757,156	3,290,793	398,154	68,209	137	702	16,976	82	753	29,288
District of Columbia	42	35	1,395,033	1,181,165	213,868		28	405	4,653	25	239	7,762
Virginia	140	98	579,198	489,594	89,304	300	74	322	5,031	19	190	5,433
West Virginia	177	140	781,764	747,225	34,539		97	310	7,780	36	240	6,568
North Carolina	66	58	144,962	127,056	17,906		50	157	1,893	6	26	467
South Carolina	61	41	122,507	109,738	12,619	150	29	215	1,566	11	66	1,355
Georgia	73	40	203,813	175,027	28,786		27	167	2,239	13	113	3,043
Florida	115	87	761,826	667,739	92,087	2,000	51	216	3,787	26	217	5,899

TABLE 6.—CHURCH EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY STATES, 1926: ROMAN CATHOLIC CHURCH—Con.

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS			PAROCHIAL SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars	Churches reporting	Officers and teachers	Scholars
Kentucky	281	191	$1,412,079	$1,254,616	$136,049	$21,414	55	205	7,356	93	569	19,037
Tennessee	87	40	619,995	570,115	49,880		21	71	1,758	18	123	3,694
Alabama	119	92	410,203	381,636	27,990	577	66	237	3,782	27	188	4,262
Mississippi	112	104	281,761	244,743	37,018		42	103	2,411	28	206	5,397
Arkansas	144	96	280,272	258,112	22,160		50	109	1,972	32	146	3,389
Louisiana	414	328	2,589,022	2,358,253	230,769		92	406	14,506	109	939	30,770
Oklahoma	182	159	790,202	721,593	68,609		66	159	2,610	33	232	4,839
Texas	742	572	2,098,037	1,800,521	279,785	17,731	306	797	23,651	160	986	24,800
Montana	328	231	513,389	455,714	39,075	18,600	126	305	5,096	28	246	6,430
Idaho	143	104	276,955	242,230	34,505	220	53	104	1,869	16	103	2,121
Wyoming	79	76	229,804	214,720	15,084		41	100	1,436	2	12	291
Colorado	253	216	1,097,504	996,597	100,907		93	315	5,942	38	315	9,070
New Mexico	518	294	317,774	286,668	26,939	4,167	132	337	7,604	24	154	4,827
Arizona	171	101	196,919	183,477	13,442		45	121	3,578	18	102	2,495
Utah	38	16	92,420	79,540	9,994	2,886	15	63	1,019	5	55	870
Nevada	37	27	42,359	40,055	2,304		16	39	802			
Washington	287	233	1,467,392	1,356,189	97,756	13,447	125	333	6,850	48	457	11,934
Oregon	207	176	572,175	507,336	47,640	17,199	88	234	5,010	31	217	4,821
California	717	552	7,069,229	6,127,895	888,406	52,928	457	2,254	52,017	137	1,425	42,618

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
Total	**18,940**	**18,605,003**	**16,254**	**$837,271,053**	**5,361**	**$129,937,504**	**16,317**	**$204,526,487**	**8,239**	**1,201,330**	**5,422**	**1,813,604**
ARCHDIOCESE												
Baltimore	254	297,116	220	18,492,510	78	2,926,853	210	5,104,209	152	21,134	106	37,018
Boston	345	983,681	309	27,765,227	92	1,645,837	345	7,966,574	247	92,573	136	90,537
Chicago	407	997,454	366	59,111,211	223	11,004,045	385	16,250,750	103	25,329	263	140,669
Cincinnati	248	212,082	207	17,952,875	79	2,793,157	203	4,088,257	49	8,237	107	32,605
Dubuque	247	119,920	233	8,549,150	45	640,292	234	1,470,744	125	8,389	83	15,454
Milwaukee	337	311,236	305	15,873,221	124	2,917,197	303	3,933,640	120	15,172	138	40,983
New Orleans	239	359,557	197	11,109,529	70	1,444,379	192	2,014,515	45	9,943	72	21,297
New York	480	1,059,436	415	71,823,902	184	11,736,272	404	14,166,546	302	66,988	174	90,992
Oregon City	139	47,441	124	2,319,525	43	591,500	137	497,827	64	4,261	27	4,038
Philadelphia	445	754,293	268	22,064,234	145	4,803,459	268	5,625,474	202	57,157	195	90,931
St. Louis	313	423,186	298	21,140,325	57	1,037,420	313	3,609,196	76	2,932	201	51,372
St. Paul	260	247,268	245	15,110,817	98	2,656,865	251	3,826,327	122	14,093	101	28,778
San Antonio	228	180,337	185	3,981,512	44	433,113	173	649,792	146	7,663	62	7,575
San Francisco	232	335,387	194	11,001,582	100	2,435,088	188	2,726,317	150	25,687	53	20,763
Santa Fe	460	142,855	375	1,291,660	12	66,454	263	266,661	123	6,961	21	4,577
DIOCESE												
Albany	239	221,115	215	15,991,950	104	2,107,920	204	3,450,508	113	12,543	52	19,463
Alexandria	76	42,884	71	849,600	6	80,600	53	249,187	22	1,631	12	3,445
Altoona	133	112,845	124	5,947,600	62	1,226,617	125	1,324,198	52	6,595	39	11,529
Baker City	68	8,133	52	341,500	11	29,313	39	74,348	24	749	4	783
Belleville	134	77,293	128	4,406,192	41	385,281	131	1,024,131	52	4,349	58	9,044
Bismarck	167	46,629	157	1,541,965	39	168,729	160	378,328	52	2,604	17	2,558
Boise	143	23,143	100	1,302,050	22	273,420	104	276,955	53	1,869	16	2,121
Brooklyn	292	959,845	265	42,656,625	111	7,233,482	285	13,279,879	186	57,131	128	78,232
Buffalo	264	362,772	229	20,469,072	141	5,573,086	235	4,152,991	108	22,299	115	40,527
Burlington	109	89,424	97	4,038,312	20	133,410	100	661,628	47	5,595	15	5,257

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH—Continued

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
DIOCESE—continued												
Charleston	61	9,036	41	$758,100	6	$13,350	41	$122,507	29	1,566	11	1,355
Cheyenne	77	18,737	56	851,033	9	82,150	76	229,804	41	1,436	2	291
Cleveland	262	446,356	227	20,041,822	102	4,874,611	235	6,382,964	114	32,764	117	52,526
Columbus	158	136,482	133	6,334,046	32	436,738	124	1,060,144	77	7,937	52	13,608
Concordia	101	40,173	100	2,278,075	16	133,034	100	478,603	43	2,310	24	3,955
Corpus Christi	141	133,033	112	810,715	23	67,445	103	259,967	30	3,525	23	3,101
Covington	102	62,005	75	3,460,751	16	256,460	76	660,909	19	2,256	36	7,238
Crookston	89	25,191	84	1,019,358	25	85,430	85	230,030	35	1,956	7	1,506
Dallas	140	55,648	128	2,119,350	21	115,590	130	444,652	75	5,112	32	5,183
Davenport	131	56,002	124	4,263,500	39	312,525	119	675,416	50	4,128	35	5,390
Denver	254	125,906	213	4,612,340	52	1,072,463	217	1,097,514	93	5,942	38	9,070
Des Moines	89	41,408	88	2,808,206	19	398,840	89	597,107	36	1,796	25	4,245
Detroit	330	625,866	275	7,839,600	(1)	(1)	315	2,947,344	163	94,174	152	96,999
Duluth	130	62,406	107	2,404,550	50	646,759	117	616,197	114	8,096	14	3,992
El Paso	139	111,673	89	939,853	16	117,416	62	189,323	20	3,176	15	3,667
Erie	173	122,340	162	6,121,830	40	681,927	162	1,421,450	131	11,573	45	16,099
Fall River	114	184,826	103	8,650,750	51	2,271,210	100	1,834,211	59	14,572	36	15,574
Fargo	189	56,449	180	2,547,974	76	509,411	186	526,243	113	6,374	15	2,683
Fort Wayne	184	165,453	169	10,296,545	72	1,474,537	167	2,519,540	59	12,033	79	21,253
Galveston	151	106,491	130	3,476,248	37	449,417	134	605,406	44	4,818	31	5,524
Grand Island	105	24,676	92	1,018,916	17	114,700	98	348,804	47	2,178	12	2,007
Grand Rapids	229	129,643	217	7,024,500	50	841,442	217	1,260,611	54	5,722	73	19,279
Great Falls	219	36,121	133	1,072,850	20	96,275	149	198,845	77	2,731	10	1,964
Green Bay	240	170,305	228	8,332,968	69	462,055	233	1,636,842	69	7,513	98	21,175
Harrisburg	104	82,868	90	6,121,900	37	570,785	93	1,261,422	64	8,877	45	11,469

[1] Not reported.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH—Continued

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
DIOCESE—continued												
Hartford	288	548,583	260	$25,714,170	129	$3,984,291	257	$5,937,935	197	48,986	68	37,400
Helena	109	38,103	78	1,989,350	31	290,240	82	314,544	49	2,365	18	4,466
Indianapolis	206	142,879	194	8,576,950	62	1,260,259	191	1,950,337	70	6,501	83	17,439
Kansas City	118	62,573	108	4,408,400	40	805,675	116	1,299,731	39	2,774	44	7,331
La Crosse	241	120,123	231	5,690,625	54	260,648	227	1,139,839	70	5,192	75	11,924
Lafayette	99	185,505	94	1,802,925	24	237,464	83	325,320	25	2,932	25	6,028
Lead	222	35,366	184	1,068,100	25	45,482	158	211,564	70	3,205	8	914
Leavenworth	131	78,308	127	5,263,540	45	742,335	128	1,148,051	35	2,638	58	10,204
Lincoln	142	41,799	136	3,059,354	24	198,843	137	523,221	64	2,172	32	3,251
Little Rock	144	24,743	89	1,693,537	18	200,354	96	280,272	50	1,972	32	3,389
Los Angeles and San Diego	269	262,989	224	9,382,470	125	3,217,600	211	3,364,929	151	17,472	59	15,923
Louisville	179	115,064	128	3,364,100	31	332,935	115	751,170	36	5,100	57	11,799
Manchester	133	146,390	112	4,792,975	44	728,294	110	1,076,498	87	15,187	30	13,760
Marquette	149	84,557	128	2,903,400	25	145,544	120	653,492	42	4,455	20	6,410
Mobile	134	40,931	111	2,650,950	20	183,191	107	440,391	76	4,447	33	5,157
Monterey-Fresno	90	69,109	73	1,305,030	27	285,264	64	625,580	51	4,403	16	3,395
Nashville	87	24,876	43	1,845,325	9	182,016	40	619,995	21	1,758	18	3,694
Natchez	112	32,705	97	1,237,350	13	117,940	104	281,761	42	2,411	28	5,397
Newark	295	749,815	259	31,149,506	134	5,402,610	269	9,080,103	162	36,755	121	67,870
Ogdensburg	168	101,292	162	6,465,566	48	545,618	163	988,008	82	6,947	22	6,227
Oklahoma	182	46,723	159	2,929,490	37	722,875	159	790,202	66	2,610	33	4,839
Omaha	165	88,238	159	6,088,650	46	1,134,737	157	1,187,252	79	5,253	65	11,254
Peoria	241	118,590	231	9,527,138	79	1,007,043	237	1,426,581	95	5,506	76	14,218
Pittsburgh	459	574,995	290	15,615,982	131	2,708,520	400	7,722,815	58	11,585	188	76,008
Portland	179	173,893	148	5,347,500	53	892,187	160	1,935,835	102	14,090	36	15,420
Providence	134	324,543	117	10,149,775	47	1,324,366	134	3,213,068	89	37,276	45	23,225
Raleigh	62	6,486	55	1,196,900	13	140,228	54	137,524	48	1,855	5	449
Richmond	133	39,231	103	3,746,727	22	244,019	103	586,525	78	5,295	19	5,433
Rochester	155	180,740	149	9,753,403	53	1,545,355	149	2,608,159	69	11,962	46	19,598
Rockford	102	62,997	90	4,240,000	33	448,307	97	1,016,125	53	4,893	34	6,374

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, SUNDAY SCHOOLS, AND PAROCHIAL SCHOOLS, BY ARCHDIOCESES AND DIOCESES, 1926: ROMAN CATHOLIC CHURCH—Continued

ARCHDIOCESE AND DIOCESE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS		PAROCHIAL SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars	Churches reporting	Number of scholars
DIOCESE—continued												
Sacramento	142	58,932	131	$2,270,650	25	$235,717	105	$381,715	115	5,051	9	2,537
St. Augustine	100	34,467	78	2,485,280	20	523,000	72	731,638	41	3,122	20	5,004
St. Cloud	140	77,300	135	4,350,932	65	675,537	137	1,121,257	52	4,738	38	7,743
St. Joseph	100	30,521	95	2,380,100	24	152,595	99	523,606	27	1,452	31	3,917
Salt Lake	59	17,428	26	1,131,600	8	152,900	27	105,467	21	1,225	5	870
Savannah	73	17,871	43	1,710,500	8	184,623	40	203,813	27	2,239	13	3,043
Scranton	254	330,693	244	15,543,617	85	1,539,892	233	2,783,231	134	25,295	56	22,462
Seattle	160	92,868	148	3,744,192	50	1,024,752	148	1,263,571	84	4,995	32	9,645
Sioux City	145	69,736	140	4,895,850	39	624,366	138	1,067,422	52	3,194	67	10,774
Sioux Falls	190	61,922	184	4,044,475	56	576,700	175	864,861	87	5,047	29	5,634
Spokane	127	28,381	101	1,136,874	25	208,675	85	203,821	41	1,855	16	2,289
Springfield, Ill	171	89,458	163	6,236,390	60	627,572	169	1,296,078	69	6,045	47	9,480
Springfield, Mass	242	456,392	215	20,588,890	76	3,529,205	220	4,634,425	152	36,351	69	36,692
Superior	166	55,847	149	2,545,750	33	473,797	153	455,792	59	3,428	16	3,214
Syracuse	153	200,862	120	8,648,400	37	906,350	124	1,516,611	101	15,645	25	12,444
Toledo	161	151,785	146	6,431,450	54	1,355,135	145	2,334,434	5	838	93	21,579
Trenton	240	283,032	209	10,262,574	90	3,014,524	217	3,631,756	168	32,003	65	27,951
Tucson	171	96,471	106	1,040,568	17	49,554	101	196,919	45	3,578	18	2,495
Wheeling	180	69,579	125	3,450,063	42	855,408	131	758,247	91	7,426	35	6,534
Wichita	167	52,697	152	2,899,035	19	113,222	165	680,682	108	4,307	49	5,459
Wilmington	53	39,277	45	1,704,500	7	203,530	45	428,307	25	2,059	10	4,712
Winona	126	62,633	119	3,939,650	27	206,474	121	654,198	55	2,935	34	7,359
Ukranian Greek	142	105,716	135	4,748,030	85	1,136,468	135	739,864	56	6,649	19	2,105
Pittsburgh Greek Rite	175	154,149	167	7,635,369	119	1,802,309	167	1,629,670	75	9,369	9	1,147
Vicariate-Apostolic: Belmont Abbey	4	414	4	149,200	2	2,600	4	7,438	2	38	1	18

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The Holy Catholic Apostolic Roman Church, commonly known as the "Catholic Church," recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Until the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters culminated in the eleventh century in the separation of a considerable portion of the Near East countries. It was then that the use of the word "Roman" became more frequent, though even in the earliest centuries it had been one of the tests of truly Catholic doctrine. The discoveries of the fifteenth and sixteenth centuries contributed new life to the church and resulted in wider extension. Africa, India, China, and Japan were visited by the missionary fathers, numerous Catholic converts were made, and many Catholic communities were established. The discovery of America opened still another field. Missionaries accompanied the various Spanish expeditions of discovery and settlement in the first half century after Columbus made the first voyage to America, and they always raised the cross and conducted divine worship.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date, and from that point many companies of missionaries went along the coast, particularly toward the north, and labored among the Indians. That date also marks the evangelization of practically all of the present Latin America.

Missionaries connected with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful, and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634 and the founding of the town of St. Marys in that year. Religious toleration was from the beginning the law of the colony; but in later years the Catholics were restricted and even disfranchised, and the restrictions were not entirely removed until after the War of the Revolution. In Virginia, the Carolinas, Georgia, and New England, severe laws against Catholics were enforced for many years. In New York there were, it is said, no more than seven Catholic families in 1696, and the few Catholics living on Manhattan Island 80 years later had to go to Philadelphia to receive the sacraments. In a report to the Propaganda in 1763, Bishop Challoner gave the number of missionaries in Maryland as 12, of Catholics, including children, 16,000; in Pennsylvania, missionaries 5, Catholics 6,000 or 7,000. The

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. John J. Burke, C. S. P., General Secretary, National Catholic Welfare Conference, and approved by him in its present form.

Roman Catholic missionaries in Maryland and the other English colonies were under the jurisdiction of ecclesiastical superiors in England, although this was based on common law rather than on any formal document. The first authoritative act dates from 1757, when Bishop Petre, vicar apostolic of London, was given jurisdiction for six years over all the colonies and islands in America subject to the British Empire. The same grant was renewed in 1758 for six years more to Bishop Challoner, who, on account of his necessary absence from the field, recommended the nomination of a vicar apostolic for America, and suggested that, as long as Canada and Florida were under British rule, the Bishop of Quebec might have his jurisdiction extended, although he preferred separate vicariates for the colonies that now make up the United States.

Catholics, almost to a man, took sides with the colonists in the War of the Revolution. Among the signers either of the Articles of Confederation, the Declaration of Independence, or the Constitution, were three Catholics—Thomas Fitzsimmons, Daniel Carroll, and Charles Carroll of Carrollton, who saw in the Declaration "the basis for a future charity and liberty for his church"; while Thomas Sim Lee was war governor of Maryland. Volunteers joined the Army and Navy, and a regiment of Catholic Indians from Maine was enlisted for the colonial forces, while the accession of the French Government to the American cause brought to the service of the Republic many Catholics, both officers and men, from Europe.

Following the war religious liberty was not established by all the colonies at once, but the recommendation of the Continental Congress in 1774, "that all former differences about religion or politics * * * from henceforth cease and be forever buried in oblivion," had its effect, and some of the colonies promptly removed the existing restrictions on the Catholics, admitting members of that church to all rights of citizenship. Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. The Maryland clergy took steps to secure their property and maintain some kind of discipline, and application was made to Rome for the appointment of a superior with power to administer confirmation and with other privileges not strictly of the episcopal order. At that time Franklin represented the United States in Paris, and French influence was brought to bear to secure a Frenchman as ecclesiastical superior in the colonies, with a view to making the church a dependency of the Church of France. The matter was referred to the Continental Congress, which announced that it had no power or jurisdiction in the case, those "being reserved to the several States individually." After considerable investigation and delay the Propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original States, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Already the question of foreign jurisdiction had arisen, and the new superior in 1785 urged that as Catholics were not admitted to any office in the State unless they renounced all foreign jurisdiction, civil or ecclesiastical, some plan should be adopted by which an ecclesiastical superior might be appointed "in such a way as to retain absolutely the spiritual jurisdiction of the Holy See and at the same time remove all ground of objecting to us [Catholics] as though we [they] held anything hostile to the national independence." Accompanying this letter was a statement of the number of Catholics in the United States, according to which there were 15,800 in Maryland; in Pennsylvania, 700; in Virginia, 200; and in New York, 1,500. In the territory bordering on the Mississippi there were said to be many Catholics, for whom there were no priests.

In the early history of the church various perplexing situations appeared. One of the first was occasioned by what was known as "trusteeism." In 1785 the board of "Trustees of the Roman Catholic Church in the city of New York" was incorporated and purchased a site for a church. These trustees were not content with holding the property, but held that the congregation represented by them had the right not only to choose its pastor but to dismiss him at pleasure, and that no ecclesiastical superior, bishop, or prefect, had any right to interfere. Such a situation, as Doctor Carroll wrote to the New York trustees, "would result in the formation of distinct and independent societies in nearly the same manner as the Congregational Presbyterians," and several churches for a time firmly resisted the authority of the bishops. Subsequently the present system was adopted.

Another problem was that of providing a body of native clergy in place of the older missionaries, who were mostly members of the Society of Jesus, and were fast passing away. The immediate difficulty was solved in a measure by the coming of a number of priests of the Congregation of St. Sulpice in Paris, during the French Revolution (1791). They founded an ecclesiastical seminary in Baltimore, and made their special work the preparation for the priesthood of those who were native to America and thoroughly identified with the new national life.

The general policy of the earlier episcopate was to avoid the antagonisms often occasioned by different nationalities, languages, and training. To accomplish this an effort was made to incorporate the non-English speaking Catholics in the same churches with those whose habitual language was English, and whose spirit was thoroughly American. As immigration increased, however, great pressure was brought to bear for the appointment of clergy native to the various countries and familiar with the languages and customs—as Irish, German, French, and Slavic. The Church of the Holy Trinity, opened for Germans in Philadelphia in 1789, was the first effort to meet this demand, and since then the immediate needs of these foreign communities have been met, in the main, by the appointment of priests of their own nationality, although the general policy of the church has been to extend the use of the English language as much as possible.

In this connection mention should be made of what are known as the "Uniat Churches," some of which were formerly connected with the Eastern or Oriental Churches, particularly in southeastern Europe and the Levant. They recognize the authority of the Pope but have divergencies from the Latin Church in some matters of discipline, and they use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and the Slavonic.

A difficulty which the church faced during the second quarter of the nineteenth century was the "Know-nothing" movement. Some raised the cry that Catholics were not merely un-American, but anti-American and absolutely disloyal.

As a result, riots occurred in various cities and considerable property of Catholics was destroyed, but the storm soon spent its force.

During the same period the school question arose. As the elementary school system developed it was under the control of Protestants, who introduced Protestant forms of religious observance. The Catholics objected to conditions which constrained their children to attend, or take part in, non-Catholic services or instruction. The result was the absolute separation of public education from the control of any religious body. The Catholics initiated and developed the parochial school system in order to meet the demands of conscience and the right of the parent to secure the religious education which he wished for his child.

Of a somewhat similar nature to this was a question which arose in regard to Government assistance in missionary education, especially in the West. The church had organized extensive schools among the Indians and Protestant bodies had done the same. The question arose as to the relation of the Government to such religious teaching, and the result was that Government aid was withdrawn from all alike.

In these questions two men stand out preeminently as leaders: Archbishop Carroll, of Baltimore, and Archbishop Hughes, of New York. Their influence, however, was not confined to distinctively church matters; the former was one of a committee sent to Canada in 1776 by the Continental Congress, in order to induce the Canadian Catholics to join the Revolutionary forces; while the latter was sent by President Lincoln as an envoy to France and Spain during the Civil War and succeeded in materially checking the movement in Europe in favor of the Confederacy.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils.

In 1807 about 80 churches and a Catholic population of 150,000 were reported. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus, Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. According to the census report of 1890 the number of communicants or members, not including those under 9 years of age, was 6,231,417.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville, and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis in turn became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo Cleveland, and Galveston in 1847; and St. Paul, Santa Fe, Monterey, and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling in 1850. In 1853 San Francisco was established as an archdiocese. and in 1875 the dioceses of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey of New York, in 1875, and of Archbishop Gibbons of Baltimore, in 1886. The Catholic University of America was founded at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884). The apostolic delegation was established at Washington, in 1893.

DOCTRINE

The doctrines of the Roman Catholic Church are found in that deposit of faith given to it by Christ and through His apostles. That deposit of faith is sustained by Holy Scripture and by tradition. These doctrines are both safeguarded and defined by the Pope when he speaks "ex cathedra," or as Head of the Church, and specifically declares he speaks as such and on a matter of Christian faith and morals. Such definitions by the Holy Father neither constitute nor establish new doctrines, but are official statements that the particular doctrine was revealed by God and is contained in the "Depositum Fidei," or Sacred Depository of Faith.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the authority of the church in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost.

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine maternity of the most holy Mary, together with her most spotless virginity.

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist.

The seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony.

Purgatory, the resurrection of the dead, everlasting life.

The primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the saints and of their images; the authority of the apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the general councils, and particularly by the Holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by the pouring of water and the pronouncement of the proper words and "cleanses from original sin." Baptism is the condition for membership in the Roman Catholic Church, whether that sacrament is received in infancy or in adult years. At the time of baptism the name of the person is officially registered as a Catholic and is so retained unless by formal act he renounces such membership. Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the Body and Blood, Soul and Divinity, of the Lord Jesus Christ, under the appearance of bread and wine." It is usually to be received fasting and is given to the laity only in the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme Unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of Orders, or Holy Orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of Matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors; and to observe the regulations in regard to marriage.

ORGANIZATION

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called congregations, which are charged with the general administration of the church. These never exceed 70 in number, and are of three orders—cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations which have the care of the different departments of church activity.

The Roman Curia is constituted of these congregations and other departments, together with the tribunals and offices.

The congregations are the following, as described in the code of the Canon Law.

Congregation of the Holy Office.—Its object is to guard the teaching of faith and morals; (*a*) to judge on heresy; the dogmatic doctrine of the sacraments; and certain matrimonial questions; (*b*) to examine the books submitted, to prohibit them, and to concede dispensations, also officially to investigate whether writings of any kind that should be condemned are being circulated; and to remind the ordinaries how solemnly they are bound to condemn pernicious writings and to denounce them to the Holy See.

Consistorial Congregation.—Its office is: (*a*) To prepare all matters for consistories, and in places not subject to the Propaganda and to the Congregation for Oriental churches to found new dioceses and chapters, both cathedral and collegiate; to elect bishops, apostolic administrators, etc.; (*b*) to regulate all matters concerning the government of the dioceses not subject to the Propaganda; (*c*) to provide for the spiritual care of emigrants.

Congregation of the Sacraments.—To this congregation is assigned the entire legislation concerning the discipline of the seven sacraments, except their dogmatic doctrine, which is committed to the Holy Office, and their ceremonies, which belong to the Congregation of Sacred Rites.

Congregation of the Council.—To this congregation is committed the universal discipline of the secular clergy and the Christian people. Its province, therefore, is to oversee the observance of the precepts of the church, such as fasts, abstinences, tithes, the observation of feasts, the government of parish priests and canons, of sodalities, pious works, honorariums for masses, benefices or offices, ecclesiastical property, etc. To it also appertain all that regards the examination of provincial and national councils.

Congregation of the Affairs of Religious.—This congregation decides those matters, throughout the world, which relate to the affairs of religious, whether bound by simple or solemn vows, and also of the secular third orders, and whether the matters to be treated are between bishops and religious, or between religious themselves; it is also competent in causes in which a religious is either defendant or complainant; finally, to this congregation is reserved the concession of dispensations from the laws for religious.

Congregation of Sacred Rites.—It has the office to watch over the diligent observance of the sacred rites and ceremonies in the Latin Church; to grant opportune dispensations; to decide concerning sacred relics; to bestow, relating to the sacred rites and ceremonies, insignia and privileges of honor, both personal and local. This congregation is constituted a tribunal to deal with causes of beatification and canonization.

Congregation of Ceremonies.—This congregation arranges all the pontifical ceremonies to be observed in the pontifical chapel and court and in the sacred functions, which the cardinals perform outside the pontifical chapel; it decides questions affecting the precedence of the cardinals and of the legates, whom many nations send to the Holy See.

Congregation of Seminaries and Universities.—To this congregation is committed the regulation of all things pertaining to the seminaries and the studies in the Catholic universities, including those administered by the members of religious societies. It examines and approves new institutions, grants the power to confer academic degrees, and may confer degrees itself on men distinguished for special learning.

Congregation for the Propagation of the Faith.—This congregation has charge of the Catholic missions and all connected with the management thereof. Plenary councils held in missionary countries are subject to this congregation. Under its jurisdiction are societies and seminaries founded exclusively for the training of missionaries, and also organizations engaged in collecting money for missions (Society for the Propagation of the Faith).

Congregation for Extraordinary Ecclesiastical Affairs.—This congregation has jurisdiction in all matters relative to the relations between the Holy See and civil governments.

Congregation for the Oriental Church.—This congregation has charge of all matters referring to persons, disciplines, and rites of the Oriental churches. The Oriental churches, as here used, are, of course, Catholic churches, and even though such churches may be established, for example, in the United States, their affairs are still subject to this congregation.

The Tribunals are the following:

The Sacred Penitentiary.—This sacred tribunal is entirely limited in its jurisdiction to those matters which regard the internal forum, nonsacramental as well as sacramental, and decides questions of conscience.

For the same internal forum it concedes favors, absolutions, dispensations, commutations, donations, and condonations. It deals also with the granting and the interpretation of indulgences.

The Sacred Roman Rota.—To this tribunal devolve all cases, requiring judicial procedure with trial proofs, civil as well as criminal, which are treated in the Roman Curia.

The Apostolic Segnatura.—This is the supreme tribunal of the Roman Curia. Its main function is to decide whether or not the law and the proper legal procedure have been observed. It may be called upon by the Holy Father to act as the trial court in a special case.

Any important question arising in any part of the Church, in whatever country, which is not settled within that particular territory, is referred, or can be referred, to one of these congregations, which then passes upon the question and makes its recommendation to the Pope, who has full authority to accept or change a decision, although, as a matter of fact, it is very rarely the case that the decision of the congregation is not indorsed.

The offices of the Roman Curia are the following: Cancellaria, Dataria, Secretariate of State, and others.

The organization of the church in the United States includes an Apostolic Delegate, 15 archbishops, of whom 4 are cardinals, 99 bishops, and 25,000 priests. The special province of the apostolic delegate is the settling of difficulties that may arise in the conduct of the dioceses. An archbishop has the care of his archdiocese, and has precedence and a certain limited competence in his province. There are 15 provinces. Within each diocese authority is vested in the bishop, although appeal may be made to the apostolic delegate, and in the last resort to one of the congregations in Rome. In addition to the bishop the organization of a diocese includes a vicar-general, who, under certain conditions, acts as the bishop's representative; a chancellor or secretary; a council of consultors, usually 6 in number, 3 of whom are nominated by the bishop and 3 by the clergy of the diocese; and different boards of examination and superintendence. Special appointments are also made of persons to conduct specific departments of the diocesan work.

In the parish the pastor is in charge, subject to the bishop; he alone has authority to administer the sacraments, though he has the assistance of other priests as may be needed. Appointment to a parish rests with the bishop or archbishop.

Appointment to a bishopric rests with the Holy See at Rome, but names are recommended by the hierarchy in this country. The bishops of each province send every two years to the Holy See the names of priests suitable for the office. When a vacancy occurs they may individually make suggestions as to the best one for the see. The appointment is made by the consistorial congregation and approved by the Pope. Within three months of his appointment the bishop-elect is consecrated by an archbishop or bishop assisted by two other bishops.

The clergy are all who are tonsured. The orders of the clergy consist of those in minor orders, and of subdeacons, deacons, and priests. Candidates for orders, living and studying in divinity schools, are termed "seminarians." There are two recognized divinity schools—the preparatory seminary and the grand seminary. On taking the vow of chastity a seminarian is ordained by the bishop as subdeacon, and after a time of service, if approved, as deacon, and then as priest. The priest has the privilege of conducting the church services, administering the sacraments, and alone is authorized to celebrate the Mass. A deacon may, under peculiar circumstances, preach and administer sacraments, but only by special authorization. All men in orders exercise some functions of the ministry. The bishops and archbishops and higher orders of the clergy are chosen from the ranks of the priesthood.

An important element in the polity of the Roman Catholic Church is furnished by the religious orders. These are of two kinds—the monastic orders, the members of which take solemn vows of obedience, poverty, and chastity, and the religious congregations of priests and the various brotherhoods and sisterhoods. Most of the members of these religious congregations take simple, not perpetual, vows. They are governed ultimately by a general or president, or superior, who is represented in the different countries by subordinates and by councils of various forms, though some form independent communities. The clerical members are ordained, and constitute what is known as the "regular" clergy, in distinction from the parish priests, known as the diocesan or "secular" clergy. The term "regular" is from the Latin *regula*, a rule, and is applied to these priests because they live under a special rule in a community.

The orders are generally divided into provinces or communities, and the different members, wherever they may happen to be located, are under the general supervision of the head of the particular province or community.

The regular clergy pass through the same form of induction into the priesthood as the diocesan clergy. Ordination is absolutely in the hands of the bishop, and the superiors of the orders have to do simply with the control of the move-

ment and the duties of the clergy in those orders. The orders also have lay members who take the vows but are not inducted into the priesthood. The lay brothers assist in the conduct of the ordinary business of the order.

Members of the brotherhoods and sisterhoods take the vows but are not ordained. They are subject to the general rules of each order and to the discipline of their superior and have duties of various kinds. Most of them are engaged in educational work. Others have philanthropic and charitable work as their special province and serve in hospitals, asylums, or, in general, care for the poor. All are spiritually under the jurisdiction of the bishop, but their appointments are made by their own superiors.

A prominent feature in the organization of the Roman Catholic Church, and an important factor in its history, is the system of ecclesiastical councils. These are general or ecumenical, plenary or national, and provincial. A general council is convoked by the Pope, or with his consent, is presided over by him or his legates, and includes all the Catholic bishops of the world. A plenary or national council is an assembly of all the bishops of a country, as the United States. A provincial council includes the bishops within the territory of a metropolitan or archbishop. There is, in addition, the diocesan synod, which is a gathering of the priests of a diocese.

The acts of a general council, to be binding, must be confirmed by the Pope; those of a plenary or provincial council must be submitted to the Holy See before promulgation, for confirmation, and for any needed correction. The scope of the general council includes doctrine and matters of discipline concerning the church in the whole world. Plenary and provincial councils do not define, but repeat the doctrine defined by the general councils, and apply universal discipline, determined by those councils and the Holy See, by explicit statutes to each country or province, or they initiate such discipline as the peculiar circumstances may demand.

The procedure and working of these councils are similar to those of an ordinary legislative body. A plenary council is summoned either in response to a petition by the hierarchy to the Holy See or by a direct order from Rome. The president is appointed by the Pope and commissioned with the title and powers of an apostolic delegate, and, for the United States, he has been in each case the Archbishop of Baltimore. The topics are presented in the form of bills or *schemata*, prepared under the general superintendence of the hierarchy, often after special consultation with authorities at Rome. The conduct of the business is in private committees, committee of the whole, and public sessions. At the close the minutes of the debates, called "*acta*," and the bills passed, called "*decreta*," are sent to Rome, where they are examined by commissions who may make amendments, usually in the wording rather than in the matter. Their report is submitted to the Pope, whose approval is not, however, meant to be such an act as entails papal infallibility. As confirmed by the Holy See, these decrees are sent back to the president of the council, are promulgated and communicated to the bishops by him, and then become laws.

Diocesan synods make further promulgation and application of these decrees, applying thus the legislation to the priests and laymen of each diocese.

The laity have no voice in the conduct of the church, nor in the choice of the local priest, but they are consulted in the management of parish affairs. In a few cases the church property is in the hands of a board of trustees appointed by the bishop, including certain ecclesiastics and some laymen. The prevailing manner of tenure is that of the "corporation sole," under which the entire property is held under the title of "The Roman Catholic (Arch) Bishop of———." Thus property is held officially, not personally, and passes automatically to successors in the see.

The income of the church is from pew rents, plate collections, and offerings for baptisms, marriage ceremonies, Masses, etc. In general, all moneys pass through the hands of the priest, who retains only so much as is allowed for his personal salary and the running expenses of the church, and the balance is credited to and used for that church. Collections for charities are either disbursed by the priest or are handed over by him to societies for distribution. The salaries of priests are settled for each diocese and are uniform throughout the diocese, the rector of a city church receiving no higher salary than the priest in a country village. The reception by the priest of the full amount of the salary depends, however, upon the amount collected. In cities and the larger towns, the house and at least a portion of his living expenses are generally provided for the priest.

It is seldom that there are as many Catholic churches in a community in proportion to the number of communicants as is the case in other religious bodies, and, as a result, comparatively few edifices are large enough to accommodate all the members of the parish at the same time. In view of this fact it is the custom to hold the Sunday morning services, or Masses, at different hours. The more important service, or high Mass, in which some parts of the liturgy are sung by the officiating clergyman and other parts by the choir, and at which a regular sermon is delivered by one of the priests, is celebrated between 10 a. m. and noon. At the other services, called low Masses, from 5 a. m. to noon, the Mass is read and a short instruction is given. At these services, varying from two to seven in number, the congregations attending are always quite different. Vespers are also sung on Sunday afternoon or evening, Mass is said daily by each priest, and special services are held on all holy days. The churches are kept open through the day for individual worship and confession. The liturgy is the same for all Roman Catholic churches and is in Latin, except in such Uniat churches as have the privilege of using their own language. The sermons and instructions, however, are always in the language spoken by the congregation, and the Scriptures are read in the same language.

PRINCIPAL EVENTS

The outstanding event of this decade has been the World War. When this country became involved in the war, the rapid expansion of armed forces which followed the proclamation of April 6, 1917, gave rise to the problem of caring for the spiritual and moral well-being of great numbers of men both in the training camps at home and on the field of battle overseas.

Within 12 days of the proclamation the archbishops of the Roman Catholic Church in the United States assembled in annual convention at the Catholic University of America, in Washington, addressed to President Wilson a communication expressing the loyalty of the Catholic clergy and laity and offering their services to the Government. Under the patronage of Cardinal Farley, the Chaplains' Aid Association was formed in New York in April, 1917.

It was at once apparent that organization was required for the direction of welfare work. Representatives of the Catholic clergy and laity and of all Catholic organizations assembled, on August 11 and 12, 1917, at the Catholic University of America, under a call issued jointly by the three American cardinals, their Eminences, James Cardinal Gibbons, John Cardinal Farley, and William Cardinal O'Connell. The action of this meeting resulted in the organization of the National Catholic War Council. The 14 Catholic archbishops of the United States constituted the National Catholic War Council, and an administrative committee of four bishops was appointed with authority to act. Under this administrative committee served two subordinate bodies, the Knights of Columbus Committee and the Committee on Special War Activities.

In 1917, Bishop, now Cardinal, Hayes was appointed by the Holy See as Chaplain Bishop to the United States military and naval forces. Under his jurisdiction and through his devoted zeal over 1,000 Catholic chaplains served our forces during the war.

During February, 1919, the bishops met at the Catholic University, in Washington, D. C., to celebrate the jubilee of Cardinal Gibbons. A committee of bishops was appointed to survey the post-war situation and to report in the following September on the question of a permanent organization to succeed the National Catholic War Council.

The following September 24 and 25, the bishops met at the Catholic University at Washington. The results of the discussion at this meeting were made public in a Joint Pastoral Letter on the Religious Situation in the United States.

The National Catholic War Council was succeeded by the National Catholic Welfare Council, changed in 1923 to National Catholic Welfare Conference, with subcommittees as follows: Department of Education, Department of Social Action, Department of Laws and Legislation, Department of Lay Organizations, and Department of Press and Publicity.

On September 16, 1923, the first Catholic seminary in the United States for the education of Negro priests was dedicated at Bay St. Louis, Miss.

During March, 1922, the National Catholic Welfare Conference sent the Rev. Edmund A. Walsh, S. J., as its representative to Russia on the American Russian Relief Commission.

On January 22, 1922, His Holiness Pope Benedict XV died. Cardinal Ratti was, on February 6, 1922, elected to succeed him, as Pope Pius XI. The new Pontiff at once manifested a paternal interest in the church in the United States. One of his first official acts was to address, on April 25, 1922, a letter to the American Hierarchy commending in an especial manner the work of the Catholic University of America. December 14, 1922, His Excellency the Most Reverend P. Fumasoni-Biondi was appointed apostolic delegate to the United States.

In 1924 the Holy Name Society celebrated the six hundred and fiftieth anniversary of its foundation. The Holy Name men of America held a convention at Washington, D. C., September 18 to 21, at the close of which 100,000 members marched through the streets of the National Capitol as a demonstration of their patriotism and as a protest against profanity. President Coolidge addressed the men at their final rally.

The year 1925 was set aside by the Holy Father as a season of special prayer and devotion, known as The Holy Year. Large numbers of pilgrims from all over the United States visited Rome and the Holy Land. Addressing some Holy Year pilgrims from Boston, Pope Pius said: "I welcome you with special warmth and affection because you are Americans, children, citizens of that youthful, noble, and generous Republic across the seas. The United States is an object of my special blessing and affection, because of the noble example you set the world of reverence and respect, of generosity, and of service. America is sublime in her ideals, but it is her practical application of her idealism in terms of world service that makes her stand forth, conspicuous and unique, as the friend of all humanity. The world is her debtor, and we, too, have countless proofs of her help and affection."

In 1925 the names of eight Catholic missionaries, who, during the seventeenth century, devoted their lives to the conversion of the savage tribes inhabiting North America, were specially honored by the Holy Father.

The Eucharistic Congress held in the city of Chicago in June, 1926, was attended by seven cardinals, hundreds of prelates, and thousands of Catholics from distant countries. Every American nation was represented by delegates. It was estimated that more than a million people visited Chicago during the congress. President Coolidge designated the Hon. James J. Davis, Secretary of

Labor, to attend the congress and deliver his greetings to the delegates. In the history of Catholicism in America there has probably been no more striking manifestation of faith than this Eucharistic Congress. It was an eloquent expression of the spirit of religion of our generation.

WORK

The missionary work of the Roman Catholic Church in the United States is in charge of the American Board of Catholic Missions. This board has care of the funds contributed by parish and diocesan organizations toward home missions. The Bureau of Catholic Indian Missions, with headquarters at Washington, D. C., has special charge of missionary help to needy Indian and Negro missions.

For the foreign missions work, the representative organization in the United States is the Society for the Propagation of the Faith. This is the official organization of the Holy See, with headquarters in New York City. This organization has 82 diocesan branches, each headed by its diocesan director.

Both the home and foreign missions are aided by many organizations. Not only are these organizations collecting and giving funds for these purposes, but there are religious communities, both men and women, training and sending forth their members.

The estimated amount of money contributed annually for the last 10 years by the Catholics of the United States to home missions is $2,000,000, and that contributed for the same period to foreign missions, $3,500,000.

The development and extension of the missionary activities of the Catholic Church in the United States, both at home and abroad, have been most notable.

The educational system of the Roman Catholic Church in the United States is well developed and thoroughly organized. It includes five classes of institutions: Parochial, secondary, normal, seminary, and university. The parochial school division is unquestionably the most important of the five enumerated. Parochial schools are to be found in each of the 105 dioceses in this country. Catholic elementary education is cared for almost exclusively by religious orders of women. In 1926 there were 117 distinct communities, with a combined membership of over 70,000, engaged in this work. Parochial schools, like the parish churches, are organized in diocesan systems and consequently come under the jurisdiction of the bishop of each diocese.

The religious orders have until recent years cared largely for the secondary education of Catholic youth. Their efforts are now being supplemented by central Catholic high schools, institutions located at central points in the large cities, and maintained by diocesan funds, or assessments levied on the parishes located in the districts they serve. The 1926 returns showed that there were 2,242 Catholic high schools, employing 13,242 teachers and caring for 204,851 pupils, in operation during that year.

The rules of the numerous teaching orders and the regulations of the different dioceses require that teachers must receive adequate training before entering the class room. The academic work in the Catholic normal school practically parallels that of the public school teacher training institutions. The church controls 80 normal training schools, which require the services of 1,385 teachers to care for the 15,959 students enrolled.

Most of the colleges and universities are conducted by the religious orders. Some, however, are maintained by diocesan authorities. The Catholic University of America is controlled and supported by the hierarchy. Every institution offers the usual course in arts and sciences. In the 22 universities conducted by the dioceses or by religious communities, there are 6 schools of dentistry, 10 schools of engineering, 21 schools of law, 5 schools of medicine, and 6 schools of pharmacy. A number of the colleges offer courses in education, commerce and

finance, and other subjects of a professional character. At the present time there are 154 Catholic colleges and universities for men and women, in which 5,734 teachers are employed and 74,849 students are enrolled.

A number of seminaries are maintained by the dioceses and religious orders for training candidates for the priesthood. Institutions in this division fall into two classes—major and preparatory seminaries. The difference between them lies in the fact that one class offers courses in theology while the other offers training in collegiate subjects and in some cases in those of high school grade. Preparatory seminaries are primarily intended to act as "feeders" for the major seminaries. The 162 seminaries now in operation in this country employ 1,828 priests as teachers and care for 15,836 students.

A summary of the data on record shows that there are in the United States 10,087 Catholic schools, which employ 77,344 teachers and enroll 2,423,055 students.

The charitable and welfare work of the Roman Catholic Church is very widely extended and is carried on by many different organizations, religious and otherwise. There are many religious orders of men and women devoting practically all of their time to the care of the aged, the orphans, the infirm, the blind, the deaf, and the incurable cancer patients. They maintain hospitals and also nurse the indigent sick in their homes. In fact, there is no phase of human need or human betterment to which they do not extend their charitable care and service.

It would be impossible to give even a brief summary of the far-reaching work for the poor and the unfortunate carried on by the Catholic Church throughout the United States. The communities engaged in different fields of Christian charitable work number into the hundreds. For example, the Little Sisters of the Poor, to take one religious community, conduct homes for the aged in 42 important cities in the United States. The Daughters of Charity of St. Vincent de Paul conduct 22 great hospitals, with 19 other large institutions for the care of orphans and the insane. The Sisters of Charity of St. Vincent de Paul conduct 8 hospitals and many other institutions; the Sisters of the Third Order of St. Francis conduct 32 hospitals; the Sisters of Mercy, independently established in many dioceses of the United States, conduct 64 hospitals.

The latest statistics available indicating the magnitude of the work throughout the United States show that the religious orders are maintaining a total of 128 homes for the aged with 14,634 inmates. Fifty of these homes are operated by the Little Sisters of the Poor, who are caring for 9,140 old people without regard to color or creed. The records show that religious orders are also maintaining 500 orphanages caring for 80,000 children. The total number of hospitals is given as 606 with patients numbering 334,814.

Nor does this cover all of the charitable activities, as the work has been extended to the establishment of settlements, visitations to penal and corrective institutions, work in rural communities and isolated districts, and work for immigrants. Many lay organizations have also been most active. Perhaps the best known among the lay groups is the Society of St. Vincent de Paul, an association of Catholic laymen engaged systematically in the service of the poor. The number of active members is 15,700; honorary, 3,200; subscribing, 4,794. Their total expenditures amounted in 1926 to $1,136,504.

Worthy of mention is the establishment, within the last few years, by aid of the Knights of Columbus, of the Boy Life Bureau, with special training for leaders in boy work, at the University of Notre Dame; the establishment of homes for girls, particularly in recreational centers, by local Catholic organizations throughout the United States; and the development, under the St. Vincent de Paul Society, of the Big Brother and Big Sister movements.

Modern Catholic charity is organized and endeavors to coordinate the activities of all the individual, religious, and lay groups, not only in the interest of economy and efficiency, but with the purpose of having them extend their influence and by united effort promote sound principles in social work. Steps have been taken toward the standardization of all of the important lines of charitable service. This is being accomplished through the establishment of Bureaus of Catholic Charities, of which there are already 58 in operation in as many dioceses. They have been organized for two great tasks—the relief and the prevention of human distress. These bureaus see to it that all organizations engaged in any form of charitable work have a definite program and assist them in carrying it out. Wherever possible, priests are in charge who are trained for this particular work and are acquainted with the best social work methods and technique. In many cases they have a staff of trained lay workers which makes possible the rendering of effective service to the community.

The various surveys undertaken by the Department of Social Action, National Catholic Welfare Conference, have greatly aided in the standardization and coordination of the various diocesan agencies of social work.

SALVATION ARMY

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Salvation Army for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The local "corps" or "post" is the statistical unit in the report of the Salvation Army, and the membership figures shown in the census of religious bodies cover only the officers and soldiers on the corps registers who are engaged in religious work.

TABLE 1.—SUMMARY OF STATISTICS FOR CORPS IN URBAN AND RURAL TERRITORY, 1926: SALVATION ARMY

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Corps (local organizations)	1,052	1,030	22	97.9	2.1
Members (officers and soldiers)	74,768	73,744	1,024	98.6	1.4
Average per corps	71	72	47		
Membership by sex:					
Male	32,534	32,071	463	98.6	1.4
Female	42,234	41,673	561	98.7	1.3
Males per 100 females	77.0	77.0	82.5		
Membership by age:					
Under 13 years	21,006	20,669	337	98.4	1.6
13 years and over	53,745	53,058	687	98.7	1.3
Age not reported	17	17			
Per cent under 13 years [3]	28.1	28.0	32.9		
Buildings:					
Number	668	656	12	98.2	1.8
Value—Corps reporting	652	640	12	98.2	1.8
Amount reported	$17,738,506	$17,619,071	$119,435	99.3	0.7
Average per corps	$27,206	$27,530	$9,953		
Debt—Corps reporting	424	418	6	98.6	1.4
Amount reported	$5,083,565	$5,046,615	$36,950	99.3	0.7
Corps reporting "no debt" on building	162	158	4	97.5	2.5
Expenditures during year:					
Corps reporting	1,044	1,022	22	97.9	2.1
Amount reported	$6,001,317	$5,924,523	$76,794	98.7	1.3
Current expenses and improvements	$4,147,429	$4,097,274	$50,155	98.8	1.2
Benevolences, missions, etc	$1,843,781	$1,817,142	$26,639	98.6	1.4
Not classified	$10,107	$10,107		100.0	
Average expenditure per corps	$5,748	$5,797	$3,491		
Sunday schools:					
Corps reporting	1,015	994	21	97.9	2.1
Officers and teachers	10,210	10,029	181	98.2	1.8
Scholars	91,586	90,032	1,554	98.3	1.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 1,052 active Salvation Army corps, or posts, with 74,768 officers and soldiers. The classification of these persons by sex was reported by all of the 1,052 corps and the classification by age was reported by 1,048 corps, including 981 which reported members under 13 years of age. No buildings used exclusively as parsonages were reported in 1926.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Salvation Army for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SALVATION ARMY

ITEM	1926	1916	1906	1890
Corps (local organizations)	1,052	742	662	329
Increase over preceding census:				
Number	310	80	333	----
Per cent	41.8	12.1	101.2	----
Members	74,768	35,954	22,908	8,742
Increase over preceding census:				
Number	38,814	13,046	14,166	----
Per cent	108.0	56.9	162.0	----
Average membership per corps	71	48	35	27
Buildings:				
Number	668	167	159	27
Value—Corps reporting	652	164	[1] 681	----
Amount reported	$17,738,506	$2,230,158	[1] $3,175,154	$38,150
Average per corps	$27,206	$13,599	----	----
Debt—Corps reporting	424	127	311	----
Amount reported	$5,083,565	$939,586	$1,154,901	----
Expenditures during year:				
Corps reporting	1,044	742	----	----
Amount reported	$6,001,317	$1,722,120	----	----
Current expenses and improvements	$4,147,429	$1,082,645	----	----
Benevolences, missions, etc	$1,843,781	$631,643	----	----
Not classified	$10,107	$7,832	----	----
Average expenditure per corps	$5,748	$2,321	----	----
Sunday schools:				
Corps reporting	1,015	705	574	----
Officers and teachers	10,210	4,680	2,437	----
Scholars	91,586	41,295	17,346	----

[1] In 1906 the number of corps reporting value of property, as well as the amount reported, included in many cases figures for rescue homes and other property not used exclusively for worship; the figures are not comparable, therefore, with those of later censuses, and no average has been computed.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Salvation Army by States. Table 3 gives for each State the number and membership of the corps classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the corps for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the corps expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more corps reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual corps. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CORPS IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SALVATION ARMY

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CORPS			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**1,052**	**1,030**	**22**	**74,768**	**73,744**	**1,024**	**32,534**	**42,234**	**77.0**
New England:									
Maine	13	8	5	999	871	128	444	555	80.0
New Hampshire	11	11	------	650	650	------	292	358	81.6
Vermont	4	4	------	173	173	------	75	98	--------
Massachusetts	48	48	------	3,656	3,656	------	1,538	2,118	72.6
Rhode Island	5	5	------	376	376	------	148	228	64.9
Connecticut	20	19	1	1,189	918	271	549	640	85.8
Middle Atlantic:									
New York	95	94	1	8,258	8,251	7	3,552	4,706	75.5
New Jersey	29	28	1	2,377	2,332	45	1,075	1,302	82.6
Pennsylvania	91	91	------	6,852	6,852	------	3,038	3,814	79.7
East North Central:									
Ohio	58	58	------	4,805	4,805	------	2,129	2,676	79.6
Indiana	41	41	------	2,901	2,901	------	1,247	1,654	75.4
Illinois	57	57	------	4,346	4,346	------	1,968	2,378	82.8
Michigan	47	46	1	4,840	4,736	104	2,115	2,725	77.6
Wisconsin	18	18	------	1,105	1,105	------	463	642	72.1
West North Central:									
Minnesota	33	33	------	2,410	2,410	------	1,079	1,331	81.1
Iowa	22	22	------	1,499	1,499	------	621	878	70.7
Missouri	14	14	------	1,103	1,103	------	423	680	62.2
North Dakota	11	10	1	988	910	78	518	470	110.2
South Dakota	9	9	------	685	685	------	312	373	83.6
Nebraska	14	14	------	543	543	------	237	306	77.5
Kansas	24	24	------	1,667	1,667	------	700	967	72.4
South Atlantic:									
Delaware	1	1	------	118	118	------	45	73	--------
Maryland	13	13	------	777	777	------	320	457	70.0
District of Columbia	3	3	------	387	387	------	171	216	79.2
Virginia	21	21	------	918	918	------	375	543	69.1
West Virginia	18	18	------	984	984	------	375	609	61.6
North Carolina	18	18	------	964	964	------	364	600	60.7
South Carolina	9	9	------	405	405	------	143	262	54.6
Georgia	13	13	------	691	691	------	304	387	78.6
Florida	14	11	3	940	842	98	431	509	84.7
East South Central:									
Kentucky	8	8	------	394	394	------	161	233	69.1
Tennessee	6	6	------	181	181	------	59	122	48.4
Alabama	8	8	------	248	248	------	90	158	57.0
Mississippi	4	4	------	92	92	------	40	52	--------
West South Central:									
Arkansas	7	7	------	711	711	------	289	422	68.5
Louisiana	5	5	------	180	180	------	85	95	--------
Oklahoma	22	21	1	1,595	1,564	31	599	996	60.1
Texas	29	27	2	1,191	1,132	59	471	720	65.4
Mountain:									
Montana	12	12	------	1,007	1,007	------	410	597	68.7
Idaho	10	10	------	432	432	------	204	228	89.5
Wyoming	4	4	------	343	343	------	140	203	69.0
Colorado	17	17	------	1,197	1,197	------	513	684	75.0
New Mexico	6	6	------	190	190	------	83	107	77.6
Arizona	7	7	------	286	286	------	113	173	65.3
Utah	1	1	------	291	291	------	141	150	94.0
Nevada	2	1	1	68	66	2	26	42	--------
Pacific:									
Washington	33	32	1	1,978	1,903	75	884	1,094	80.8
Oregon	20	20	------	1,156	1,156	------	551	605	91.1
California	77	73	4	5,622	5,496	126	2,624	2,998	87.5

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CORPS, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SALVATION ARMY

[Separate presentation is limited to States having 3 or more corps in either 1926, 1916, or 1906]

STATE	NUMBER OF CORPS			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**1,052**	**742**	**662**	**74,768**	**35,954**	**22,908**	**21,006**	**53,745**	**17**	**28.1**
Maine	13	10	12	999	550	384	343	656	-------	34.3
New Hampshire	11	12	6	650	334	144	146	504	-------	22.5
Vermont	4	6	7	173	120	138	63	110	-------	36.4
Massachusetts	48	45	48	3,656	3,002	1,597	830	2,826	-------	22.7
Rhode Island	5	4	5	376	252	160	45	331	-------	12.0
Connecticut	20	19	15	1,189	797	476	237	952	-------	19.9
New York	95	74	80	8,258	4,361	3,093	1,848	6,410	-------	22.4
New Jersey	29	23	19	2,377	915	620	612	1,765	-------	25.7
Pennsylvania	91	73	49	6,852	3,457	1,932	1,522	5,330	-------	22.2
Ohio	58	42	46	4,805	2,206	2,059	1,330	3,475	-------	27.7
Indiana	41	28	14	2,901	963	344	781	2,120	-------	26.9
Illinois	57	49	50	4,346	2,725	1,928	1,048	3,281	17	24.2
Michigan	47	35	37	4,840	2,575	1,368	1,277	3,563	-------	26.4
Wisconsin	18	13	14	1,105	552	390	249	856	-------	22.5
Minnesota	33	21	15	2,410	1,161	581	836	1,574	-------	34.7
Iowa	22	19	16	1,499	904	472	431	1,068	-------	28.8
Missouri	14	13	17	1,103	629	970	344	759	-------	31.2
North Dakota	11	8	8	988	454	237	277	711	-------	28.0
South Dakota	9	7	7	685	336	109	244	441	-------	35.6
Nebraska	14	5	6	543	136	154	204	339	-------	37.6
Kansas	24	15	16	1,667	597	555	683	984	-------	41.0
Maryland	13	8	5	777	274	94	228	549	-------	29.3
District of Columbia	3	2	1	387	84	18	171	216	-------	44.2
Virginia	21	11	5	918	350	136	325	593	-------	35.4
West Virginia	18	11	6	984	287	179	355	629	-------	36.1
North Carolina	18	13	4	964	530	172	305	659	-------	31.6
South Carolina	9	6	4	405	193	61	160	245	-------	39.5
Georgia	13	8	3	691	367	57	293	398	-------	42.4
Florida	14	7	2	940	261	28	213	727	-------	22.7
Kentucky	8	7	4	394	227	123	142	252	-------	36.0
Tennessee	6	6	4	181	109	102	72	109	-------	39.8
Alabama	8	8	7	248	370	79	96	152	-------	38.7
Mississippi	4	7	3	92	189	15	29	63	-------	-------
Arkansas	7	4	5	711	224	159	288	423	-------	40.5
Louisiana	5	3	4	180	62	72	43	137	-------	23.9
Oklahoma	22	6	8	1,595	196	130	500	1,095	-------	31.3
Texas	29	16	15	1,191	415	361	412	779	-------	34.6
Montana	12	11	8	1,007	645	172	221	786	-------	21.9
Idaho	10	4	5	432	180	186	216	216	-------	50.0
Wyoming	4	3	1	343	81	22	101	242	-------	29.4
Colorado	17	12	13	1,197	533	454	299	898	-------	25.0
New Mexico	6	2	2	190	63	30	88	102	-------	46.3
Arizona	7	3	3	286	144	42	133	153	-------	46.5
Nevada	2	1	3	68	38	25	28	40	-------	-------
Washington	33	19	17	1,978	1,000	820	578	1,400	-------	29.2
Oregon	20	8	10	1,156	480	303	366	790	-------	31.7
California	77	32	31	5,622	1,439	1,272	1,805	3,817	-------	32.1
Other States	2	3	2	409	187	85	189	220	-------	46.2

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF PROPERTY, AND DEBT, BY STATES, 1926: SALVATION ARMY

[Separate presentation is limited to States having 3 or more corps reporting value of buildings]

STATE	Total number of corps	Number of corps buildings	VALUE OF BUILDINGS		DEBT ON BUILDINGS	
			Corps reporting	Amount	Corps reporting	Amount
United States	**1,052**	**668**	**652**	**$17,738,506**	**424**	**$5,083,565**
Maine	13	10	10	242,444	10	95,150
New Hampshire	11	9	9	189,697	8	92,901
Vermont	4	4	4	95,409	4	40,122
Massachusetts	48	42	42	1,502,643	34	631,011
Rhode Island	5	4	4	115,482	4	21,798
Connecticut	20	18	18	713,103	15	243,873
New York	95	76	75	2,557,611	50	611,663
New Jersey	29	24	24	868,333	16	202,653
Pennsylvania	91	64	60	2,443,402	34	561,391
Ohio	58	38	37	977,971	20	324,492
Indiana	41	23	23	389,351	17	117,180
Illinois	57	41	40	1,135,364	35	394,405
Michigan	47	36	34	725,329	20	188,875
Wisconsin	18	10	10	141,998	2	22,500
Minnesota	33	21	20	322,930	14	101,000
Iowa	22	11	11	94,630	4	17,482
North Dakota	11	11	11	164,573	5	50,483
South Dakota	9	5	5	73,462	1	22,000
Nebraska	14	3	3	57,700	2	15,850
Kansas	24	15	14	198,486	6	39,649
Maryland	13	4	4	116,900	2	47,700
Virginia	21	9	9	308,021	9	104,176
West Virginia	18	11	10	305,511	4	54,155
North Carolina	18	8	8	171,900	5	29,917
South Carolina	9	3	3	119,791	2	13,500
Georgia	13	7	7	140,340	5	49,500
Florida	14	10	10	321,572	5	94,700
Kentucky	8	5	5	123,982	2	27,000
Tennessee	6	5	5	246,500	4	87,000
Arkansas	7	4	4	40,250	1	1,380
Louisiana	5	3	3	66,500		
Oklahoma	22	13	13	357,360	5	50,424
Texas	29	10	10	256,550	7	72,100
Montana	12	6	6	90,480	2	21,250
Idaho	10	5	5	53,300	3	9,225
Wyoming	4	3	3	73,640	2	7,000
Colorado	17	9	9	108,700	7	30,700
New Mexico	6	3	3	27,482	2	3,600
Arizona	7	3	3	42,200	1	409
Washington	33	20	20	386,217	14	87,453
Oregon	20	8	8	57,100	5	22,460
California	77	44	40	1,129,357	33	452,188
Other States	33	10	10	184,875	3	23,250

TABLE 6.—CORPS EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SALVATION ARMY

[Separate presentation is limited to States having 3 or more corps reporting expenditures]

STATE	Total number of corps	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Corps reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Corps reporting	Officers and teachers	Scholars
United States	1,052	1,044	$6,001,317	$4,147,429	$1,843,781	$10,107	1,015	10,210	91,586
Maine	13	13	53,558	32,579	20,979		13	116	990
New Hampshire	11	11	47,862	27,787	20,075		11	103	723
Vermont	4	4	18,870	10,528	8,342		4	26	209
Massachusetts	48	48	327,755	229,487	98,268		48	532	3,437
Rhode Island	5	5	39,891	25,997	13,894		5	51	315
Connecticut	20	20	108,869	72,803	36,066		20	172	1,273
New York	95	95	608,467	420,756	187,711		95	1,075	8,737
New Jersey	29	29	182,045	111,569	70,476		29	378	2,371
Pennsylvania	91	91	486,741	330,512	156,229		91	1,061	8,825
Ohio	58	58	346,531	226,173	120,358		58	871	6,967
Indiana	41	41	214,519	139,563	74,956		41	330	3,716
Illinois	57	56	380,629	293,367	87,262		56	507	5,124
Michigan	47	47	332,818	259,208	73,610		45	533	5,087
Wisconsin	18	18	83,336	46,662	36,674		18	169	2,336
Minnesota	33	33	122,282	107,125	15,157		33	215	2,204
Iowa	22	22	112,457	80,243	32,214		22	196	1,708
Missouri	14	14	81,658	47,919	33,739		13	249	1,496
North Dakota	11	11	48,632	45,051	3,581		11	96	1,165
South Dakota	9	9	39,908	36,853	3,055		9	62	830
Nebraska	14	14	55,512	37,907	17,605		13	89	1,097
Kansas	24	24	127,332	97,077	30,255		23	451	2,363
Maryland	13	13	58,058	40,624	17,434		13	100	2,773
District of Columbia	3	3	16,747	14,147	2,600		3	31	189
Virginia	21	20	123,625	88,766	31,254	3,605	21	209	2,096
West Virginia	18	18	136,648	82,871	53,777		15	155	1,692
North Carolina	18	18	111,253	63,630	47,623		17	129	1,214
South Carolina	9	9	41,396	23,691	17,705		9	60	615
Georgia	13	12	64,905	47,212	17,693		12	101	1,045
Florida	14	14	200,007	151,518	48,489		14	127	1,555
Kentucky	8	8	43,929	26,349	17,580		8	97	847
Tennessee	6	6	65,233	26,062	39,171		6	45	646
Alabama	8	6	19,243	14,783	4,460		8	56	556
Mississippi	4	4	12,948	7,293	5,655		4	24	247
Arkansas	7	7	55,717	42,813	12,904		7	55	613
Louisiana	5	5	35,933	22,093	13,840		5	37	472
Oklahoma	22	22	107,690	63,791	43,899		17	145	1,648
Texas	29	29	145,621	85,090	59,250	1,281	25	173	1,969
Montana	12	12	55,198	39,387	15,811		12	97	919
Idaho	10	9	18,861	12,301	6,560		9	48	446
Wyoming	4	4	23,662	14,628	9,034		3	24	409
Colorado	17	17	66,641	55,965	10,676		15	130	1,100
New Mexico	6	6	19,116	13,857	5,259		5	27	394
Arizona	7	7	27,604	22,948	4,656		7	54	457
Washington	33	33	134,672	95,208	39,464		32	224	2,035
Oregon	20	19	61,623	45,300	16,323		18	97	1,386
California	77	76	503,302	344,539	153,542	5,221	68	635	5,020
Other States	4	4	32,013	23,397	8,616		4	48	270

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the towns and cities of England lay outside the influence of the Christian churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater, and the movement became known as the East End Mission, and later as the Christian Mission. For 13 years little attention was drawn to it, but then a great revival took place among the workers, and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "General," and the secretary in preparing the program wrote, "The Christian Mission is a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special work which they were undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work General Booth, with whom his wife, Mrs. Catherine Booth, was always most intimately associated, looked upon the Army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way Out," which outlined a plan of social redemption for what came to be known as the "submerged tenth," under three divisions—city colonies, land colonies, and oversea colonies. In the carrying out of its schemes, however, the Army has always been elastic, expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement was English in origin, it has extended rapidly into other countries, not so much through the plans of its founders as through circumstances. Converts from England, finding homes in the United States, Canada, Australia, and other distant lands, have begun work according to the methods of the Army and have followed their efforts by urging the general to send them trained leaders from the international headquarters in London. The first country thus entered was the United States, in 1880, followed by France, in 1881. Notwithstanding considerable opposition, the movement has spread rapidly all over this country, until it has become one of the most prominent forces in work of this character.

DOCTRINE

The Salvation Army has no formal creed and gives little attention to the discussion of doctrinal differences, yet it is in general strongly Arminian rather than Calvinistic. The special features emphasized are a belief in the ruinous

[1] This statement, though it includes a part of the statement published in Part II of the Report on Religious Bodies, 1916, has been revised by Col. G. S. Reinhardsen, national auditor and financial secretary of the Salvation Army, and approved by him in its present form.

effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. These pledges are known as the "Articles of War," and must be signed by every soldier.

ORGANIZATION

The government of the Salvation Army is military in its character, but it is sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed that the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was based upon the parental and patriarchal model, namely, that the officer of higher rank should regard those beneath him as a father regards his children, to protect and guide their lives. While this spirit controls in general, the actual government of the Army is practically autocratic, though the commanding officer is assisted in his decisions by officers of every grade and rank.

The soldiers of the Salvation Army are recruited from all grades of society. While the object of the organization was primarily to attract the degraded and outcast of society, its self-sacrifice and devotion have in the course of the years drawn into its ranks many cultured persons, of high educational attainments and of all social grades. There are now second and third generation Salvationists, also, who have enjoyed in their upbringing the benefits that have accrued from the fact that their parents or grandparents had become Salvationists, so that the composition of the soldiery seems to be undergoing somewhat of a social change.

The officers are chosen from soldier applicants. No strict educational standard is demanded; such qualifications are taken into account but are not unduly stressed. Officer aspirants are urged to fit themselves in every possible way—both mentally and religiously—for their contemplated work. There is no guarantee of any financial remuneration beyond bare support, so that no one enters in the hope of monetary gain. There are about 12 different ranks, ranging from general to lieutenant. The officers are assisted in their religious work by unpaid local officers, who fill such positions as treasurer, secretary, or sergeant major of a post or corps. Soldiers receive no remuneration whatever for their services and are expected to contribute liberally toward the upkeep of the corps or post to which they belong.

There is no prescribed form of service, and the utmost freedom is given to officers in the conduct of meetings. The desire is that, so far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon and, if regarded as dangerous, are suppressed.

The unit of religious work is the "corps," consisting of a body of soldiers who worship together. From this center there radiate all the associated activities—street meetings, selling of the official organ, The War Cry, visitation of the sick, indoor meetings for saint and sinner, young people's gatherings, and Sunday schools for the children. There are usually two officers in charge of a corps.

The international headquarters of the Army are in London, but each country has its own organization, under the direction of a commander, who is assisted by responsible officers for provinces. These provinces are again divided into divisions, and so on down until the local corps is reached, and this is usually commanded by a captain and a lieutenant, assisted by local officers, as sergeant major, treasurer, secretary, etc.

WORK

While all Salvation Army work has as its sole object the spiritual regeneration of mankind, its activities flow through many channels.

The "evangelical" phase finds expression in the work of the local corps or posts which cover the country. Each of these corps, commanded by officers who give their whole time, is a center of spiritual activity. Indoor meetings are held in the auditoriums on most nights of the week, while on Sunday three such gatherings are held. Street meetings are also conducted, each soldier being expected to take his full share of the duty involved.

The children are not overlooked. Sunday school is held in the morning and afternoon. In addition, there are separate organizations for children and young people—the Sunbeams for small girls, the Chums for small boys, the Life Saving Scouts of the World and the Girl Guards for the older boys and girls, respectively. Bands of music are also encouraged. The Young People's Legion is a body comprised of boys and girls over 11 years of age who desire to qualify for an active part in the evangelistic work, while the Corps Cadets are young men and women who are studying with the view of one day becoming officers.

In addition to the oversight of these branches, the officer in command of a corps is frequently called upon by civic authorities and benevolent organizations to help solve the human problems that come to his notice. He is the parole officer for prisoners released to the Army's care; he acts as relief officer both for transients and for the poor of the city; and he is generally regarded as a proper person to deal with the erring, the wayward, and the needy. Altogether, the Salvation Army officer fills a very important place in the community life of the Nation.

The other main branch of Salvation Army activity is given the generic title of "Social Service," and under this heading are grouped the varied endeavors to benefit the less fortunate.

There are 79 hotels for men and women and 12 boarding houses for young women. Altogether, these institutions provided in one year over 2,000,000 beds at reasonable rates. Industrial homes for men, with accommodations for over 3,000, engage in the important work of restoring to decent citizenship those who have lost out in the struggle for life. This is made possible by the generosity of the public, who give to the Salvation Army the furniture or clothing surplus in their homes. The men are set to work remaking the articles. These are then sold very cheaply, or given away, to the needy. Thus the articles donated serve a double purpose—men are maintained during the process of reclamation by working at them, and the poor are able to obtain durable articles.

There are nine children's homes with accommodation for 805, where small victims of misfortune are taken in and cared for. Chief among these is the famous Lytton Springs Orphanage and Industrial Farm, in California, where over 200 children, all given over to the care of the Army by process of law, are taught to become worthy, self-supporting citizens.

There are 33 homes and maternity hospitals dealing with the important problems of erring womanhood, with accommodation for over 2,000. At the end of the last year of record there were in these institutions 874 women and 897 babies, the mothers being shown how to regain their social footing, while the babies were the objects of scientific and skillful attention. Fifteen general hospitals and dispensaries, in addition to those devoted solely to maternity work, treat an average of more than 50,000 patients a year, performing over 4,000 major and minor operations.

Settlements in the poorer quarters of the great cities number 14. The officers attached to these centers visit families, relieving the needy, helping mothers with health problems, and caring for the children whose parents are forced by economic pressure to leave them untended during the day.

The prisons and workhouses are not forgotten. A special department deals with those who have fallen under the displeasure of the law. The innocent dependents of prisoners are cared for and advised. During one year 80,000 prisoners were visited and over 20,000, on discharge, were assisted and found situations. The Salvation Army has resident chaplains at two of the Federal prisons—Atlanta, Ga., and McNeill Island, Wash. Men and women are being paroled to the Salvation Army in increasing numbers by the parole agencies.

The family relief work is conducted on a scientific basis of investigation and discrimination, and in this realm the Salvation Army works in complete harmony with other agencies similarly operating. Over 2,000,000 persons were afforded temporary relief in the last recorded year, while 150,000 men and women were found work through the 97 free employment bureaus. Fresh-air camps are dotted all over the Union, where tired mothers and underprivileged children are given summer outings. In the year under review nearly 60,000 women and children enjoyed the pleasure of a real vacation of from 10 days to 3 weeks.

Christmas and Thanksgiving are always seasons of joy to the Salvation Army, for the Nation has come to regard the organization as its almoner on these festive occasions and feels happy in the thought that through the Army it can insure that no person is without the necessaries to enjoy a good Thanksgiving and Christmas dinner. Nearly half a million dinners are provided on these holidays, and 250,000 children's hearts are gladdened with toys.

Through its international affiliation the Salvation Army is peculiarly adapted to deal with immigrants. A department is maintained which takes care of diverse problems of the newcomers to the country, seeing them safely through their initial difficulties, eventually assisting them when qualified to become good American citizens.

The Salvation Army everywhere entered most heartily into the various phases of war work during the Great War, sending its representatives to the front and providing such relief work at home as seemed most needed.

In the strict sense, no foreign missionary work is conducted by the Salvation Army in the United States, although the corps in the United States encourages the work of the Army in missionary countries by contributing men and money annually. Included in the 82 countries and colonies occupied by the Salvation Army are many missionary fields, such as India, Chosen, Japan, Java, South Africa, etc. The work in these lands is chiefly maintained by the annual financial effort known as "Self-denial Week," which is observed throughout the entire Army. One-half of the money thus raised is allocated by the international headquarters as decided by the general; the other half is retained for home mission fields. The missionary officers are drawn from the nonmissionary countries and are aided by a number of native officers.

The income of the Salvation Army is derived solely from voluntary contributions and the profits on the sale of its publications. With the exception of one-half of the "Self-denial" funds, mentioned above, the money raised by each country is retained for the support of the work in that country. All items of expenditure are keenly watched by competent officers, who require a strict adherence to the carefully prepared budgets.

The figures given in the statistical tables of the census report cover only the field activities of the Salvation Army. They have, in addition, real estate valued at $16,492,312, with a mortgage amounting to $4,269,664, represented by 239 social-service centers, 3 training schools, 30 fresh-air camps, 3 territorial executive centers, and other miscellaneous properties used as parsonages, etc. The property in the United States is held in the name of the Salvation Army, incorporated under the laws of the State of New York.

SCANDINAVIAN EVANGELICAL BODIES

GENERAL STATEMENT

The movement away from the state churches in Sweden, Norway, and Denmark has found expression in the United States in the formation of three bodies, as follows: The Swedish Evangelical Mission Covenant of America, the Swedish Evangelical Free Church of the United States of America, and the Norwegian and Danish Evangelical Free Church Association of North America.

The bodies included in the group in 1926, 1916, and 1906 are listed below, with the principal statistics as reported for the two periods. The Swedish Evangelical Free Church of the United States of America was organized as the Swedish Evangelical Free Mission; and other slight changes in names will be noted between the last two censuses.

SUMMARY OF STATISTICS FOR THE SCANDINAVIAN EVANGELICAL BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	505	48,785	481	$7,490,579	486	$1,954,860	443	56,177
Swedish Evangelical Mission Covenant of America	357	36,838	340	5,301,379	344	1,402,398	312	41,050
Swedish Evangelical Free Church of the United States of America	107	8,166	101	1,228,700	102	329,644	95	11,250
Norwegian and Danish Evangelical Free Church Association of North America	41	3,781	40	960,500	40	222,818	36	3,877
1916								
Total for the group	458	37,816	439	3,053,838	441	722,535	431	41,701
Swedish Evangelical Mission Covenant of America	324	29,164	310	2,295,172	311	522,352	305	30,937
Swedish Evangelical Free Church	102	6,208	98	480,966	98	144,303	95	8,672
Norwegian—Danish Free Church	32	2,444	31	277,700	32	55,880	31	2,092
1906								
Total for the group	407	27,712	379	1,638,675	------	------	373	32,504
Swedish Evangelical Mission Covenant of America	281	20,760	261	1,225,220	------	------	258	24,888
Swedish Evangelical Free Mission	126	6,952	118	413,455	------	------	115	7,616

SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Swedish Evangelical Mission Covenant of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	357	166	191	46.5	53.5
Members	36,838	27,003	9,835	73.3	26.7
Average per church	103	163	51		
Membership by sex:					
Male	15,312	10,909	4,403	71.2	28.8
Female	19,895	14,773	5,122	74.3	25.7
Sex not reported	1,631	1,321	310	81.0	19.0
Males per 100 females	77.0	73.8	86.0		
Membership by age:					
Under 13 years	221	113	108	51.1	48.9
13 years and over	31,681	23,915	7,766	75.5	24.5
Age not reported	4,936	2,975	1,961	60.3	39.7
Per cent under 13 years [3]	0.7	0.5	1.4		
Church edifices:					
Number	357	171	186	47.9	52.1
Value—Churches reporting	340	162	178	47.6	52.4
Amount reported	$5,301,379	$4,188,496	$1,112,883	79.0	21.0
Average per church	$15,592	$25,855	$6,252		
Debt—Churches reporting	55	36	19		
Amount reported	$282,845	$256,590	$26,255	90.7	9.3
Churches reporting "no debt" on church edifice	252	116	136	46.0	54.0
Parsonages:					
Value—Churches reporting	213	111	102	52.1	47.9
Amount reported	$1,253,670	$856,995	$396,675	68.4	31.6
Debt—Churches reporting	46	34	12		
Amount reported	$156,009	$141,994	$14,015	91.0	9.0
Churches reporting "no debt" on parsonage	151	72	79	47.7	52.3
Expenditures during year:					
Churches reporting	344	163	181	47.4	52.6
Amount reported	$1,402,398	$1,079,207	$323,191	77.0	23.0
Current expenses and improvements	$1,020,249	$768,489	$251,760	75.3	24.7
Benevolences, missions, etc	$291,191	$224,160	$67,031	77.0	23.0
Not classified	$90,958	$86,558	$4,400	95.2	4.8
Average expenditure per church	$4,077	$6,621	$1,786		
Sunday schools:					
Churches reporting	312	157	155	50.3	49.7
Officers and teachers	4,091	2,772	1,319	67.8	32.2
Scholars	41,050	29,177	11,873	71.1	28.9

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

In the Swedish Evangelical Mission Covenant of America only those who have confessed faith and have voluntarily applied for membership can become members, and only such persons are counted in the membership list. Children and other young people who have not confessed faith are not included.

The data given herewith for the year 1926 represent 357 active churches of the Swedish Evangelical Mission Covenant, with 36,838 members. The classification of membership by sex was reported by 342 churches, and the classification by age was reported by 291 churches, including, however, only 17 which reported any members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

ITEM	1926	1916	1906
Churches (local organizations)	357	324	281
Increase over preceding census:			
Number	33	43	----
Per cent	10.2	15.3	----
Members	36,838	29,164	20,760
Increase over preceding census:			
Number	7,674	8,404	----
Per cent	26.3	40.5	----
Average membership per church	103	90	74
Church edifices:			
Number	357	310	268
Value—Churches reporting	340	310	261
Amount reported	$5,301,379	$2,295,172	$1,225,220
Average per church	$15,592	$7,404	$4,694
Debt—Churches reporting	55	83	83
Amount reported	$282,845	$205,132	$121,694
Parsonages:			
Value—Churches reporting	213	134	91
Amount reported	$1,253,670	$375,200	$184,500
Debt—Churches reporting	46	----	----
Amount reported	$156,009	----	----
Expenditures during year:			
Churches reporting	344	311	----
Amount reported	$1,402,398	$522,352	----
Current expenses and improvements	$1,020,249	$408,064	----
Benevolences, missions, etc	$291,191	$75,801	----
Not classified	$90,958	$38,487	----
Average expenditure per church	$4,077	$1,680	----
Sunday schools:			
Churches reporting	312	305	258
Officers and teachers	4,091	3,464	2,862
Scholars	41,050	30,937	24,888

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Swedish Evangelical Mission Covenant by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents for 1926 the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which 3 or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial

statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Swedish Evangelical Mission Covenant, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**357**	**166**	**191**	**36,838**	**27,003**	**9,835**	**15,312**	**19,895**	**1,631**	**77.0**
New England:										
New Hampshire	1	1	-----	120	120	-------	42	78	-------	-------
Massachusetts	5	5	-----	1,370	1,370	-------	557	813	-------	68.5
Rhode Island	6	5	1	666	562	104	246	420	-------	58.6
Connecticut	6	4	2	859	750	109	364	495	-------	73.5
Middle Atlantic:										
New York	9	8	1	2,235	2,170	65	1,178	1,057	-------	111.4
New Jersey	1	1	-----	128	128	-------	43	85	-------	-------
Pennsylvania	13	5	8	619	446	173	264	355	-------	74.4
East North Central:										
Ohio	2	2	-----	586	586	-------	177	409	-------	43.3
Indiana	4	3	1	173	137	36	70	103	-------	68.0
Illinois	42	39	3	7,587	7,475	112	2,772	4,145	670	66.9
Michigan	31	15	16	2,064	1,599	465	759	1,077	228	70.5
Wisconsin	21	5	16	1,181	316	865	493	638	50	77.3
West North Central:										
Minnesota	94	25	69	7,722	5,103	2,619	3,492	4,019	211	86.9
Iowa	24	8	16	2,060	1,024	1,036	916	1,144	-------	80.1
Missouri	1	1	-----	134	134	-------	56	78	-------	-------
South Dakota	7	-----	7	295	-------	295	142	153	-------	92.8
Nebraska	20	5	15	2,152	651	1,501	881	1,159	112	76.0
Kansas	24	4	20	1,890	600	1,220	744	971	175	76.6
East South Central:										
Alabama	1	-----	1	30	-------	30	16	14	-------	-------
Mountain:										
Montana	3	3	-----	117	117	-------	48	69	-------	-------
Idaho	2	2	-----	45	45	-------	25	20	-------	-------
Wyoming	1	1	-----	23	23	-------	8	15	-------	-------
Colorado	4	3	1	284	219	65	121	163	-------	74.2
Pacific:										
Washington	14	9	5	1,653	1,434	219	732	921	-------	79.5
Oregon	2	1	1	274	250	24	133	141	-------	94.3
California	19	11	8	2,571	1,744	827	1,033	1,353	185	76.3

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**357**	**324**	**281**	**36,838**	**29,164**	**20,760**	**221**	**31,681**	**4,936**	**0.7**
Massachusetts	5	1	------	1,370	294	------	------	1,370	------	------
Rhode Island	6	------	------	666	------	------	------	666	------	------
Connecticut	6	------	------	859	------	------	------	695	164	------
New York	9	6	4	2,235	1,679	894	4	2,231	------	0.2
Pennsylvania	13	10	4	619	474	161	------	552	67	------
Indiana	4	5	5	173	216	179	------	155	18	------
Illinois	42	43	41	7,587	7,798	5,762	------	6,399	1,188	------
Michigan	31	29	33	2,064	2,040	1,974	------	1,949	115	------
Wisconsin	21	16	12	1,181	689	580	------	746	435	------
Minnesota	94	102	80	7,722	6,506	5,017	147	6,613	962	2.2
Iowa	24	25	25	2,060	2,235	1,492	6	1,696	358	0.4
South Dakota	7	10	13	295	368	473	------	295	------	------
Nebraska	20	24	20	2,152	2,284	1,625	6	1,769	377	0.3
Kansas	24	18	18	1,890	1,328	1,073	55	1,555	280	3.4
Montana	3	5	4	117	193	116	------	67	50	------
Idaho	2	2	3	45	98	108	------	45	------	------
Colorado	4	2	4	284	172	208	3	281	------	1.1
Washington	14	6	3	1,653	774	269	------	1,579	74	------
California	19	13	6	2,571	1,594	339	------	1,857	714	------
Other States	9	7	6	1,295	422	490	------	1,161	134	------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**357**	**357**	**340**	**$5,301,379**	**55**	**$282,845**	**213**	**$1,253,670**	**46**	**$156,009**
Massachusetts	5	5	5	188,838	2	23,500	4	37,700	2	7,000
Rhode Island	6	6	6	79,500	1	4,500	3	24,000	1	3,000
Connecticut	6	5	5	187,000	2	62,000	3	63,000	1	14,000
New York	9	7	7	311,947	3	36,000	5	60,000	2	18,500
Pennsylvania	13	13	13	129,500	1	8,000	6	29,500	1	1,500
Indiana	4	4	4	55,500	------	------	------	[1]	------	------
Illinois	42	44	42	1,356,316	6	69,400	23	244,500	9	43,600
Michigan	31	32	31	323,330	4	6,575	20	80,200	4	11,000
Wisconsin	21	21	21	155,600	3	2,500	12	42,000	------	------
Minnesota	94	88	83	754,672	14	23,880	40	195,033	6	8,535
Iowa	24	25	23	328,100	4	13,250	19	101,000	2	1,800
South Dakota	7	7	7	37,500	------	------	4	19,000	2	1,900
Nebraska	20	22	20	230,500	2	2,450	19	82,500	1	265
Kansas	24	25	24	195,500	3	2,800	19	72,000	2	1,950
Montana	3	4	3	17,500	------	------	3	4,500	------	------
Colorado	4	4	4	31,210	1	2,500	3	19,810	2	4,459
Washington	14	13	12	274,983	3	2,690	7	42,000	3	6,300
California	19	20	19	411,033	5	18,800	13	74,327	4	12,000
Other States	11	12	11	232,850	1	4,000	10	[1] 62,600	4	20,200

[1] Amount for Indiana included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATES	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**357**	**344**	**$1,402,398**	**$1,020,249**	**$291,191**	**$90,958**	**312**	**4,091**	**41,050**
Massachusetts	5	5	54,222	46,311	7,911		5	122	1,184
Rhode Island	6	6	34,445	30,616	3,829		5	51	263
Connecticut	6	6	32,114	26,953	5,161		6	79	634
New York	9	9	75,076	23,441	3,046	48,589	9	176	1,804
Pennsylvania	13	13	24,672	21,017	3,364	291	10	85	501
Indiana	4	4	5,952	3,721	2,231		3	28	192
Illinois	42	42	343,162	241,893	91,269	10,000	42	854	9,322
Michigan	31	30	137,631	119,004	18,113	514	27	307	2,506
Wisconsin	21	19	34,995	28,882	5,652	461	15	128	1,263
Minnesota	94	89	227,301	166,306	53,487	7,508	75	834	9,315
Iowa	24	24	75,167	55,421	14,478	5,268	19	224	2,326
South Dakota	7	7	10,566	7,885	2,681		7	56	507
Nebraska	20	20	68,843	46,732	15,634	6,477	19	246	2,382
Kansas	24	22	50,218	36,043	13,125	1,050	22	238	2,015
Montana	3	3	4,602	4,340	262		3	21	145
Colorado	4	3	15,792	15,063	729		3	27	267
Washington	14	14	63,172	45,454	17,718		14	197	2,298
California	19	17	92,317	67,035	25,282		18	276	2,788
Other States	11	11	52,151	34,132	7,219	10,800	10	142	1,338

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**357**	**36,838**	**340**	**$5,301,379**	**55**	**$282,845**	**344**	**$1,402,398**	**312**	**41,050**
California	19	2,571	19	411,033	5	18,800	17	92,317	18	2,788
Eastern Missionary	24	3,720	21	631,338	7	109,000	24	149,098	23	2,577
Illinois	49	7,869	49	1,433,016	7	70,900	49	353,875	48	9,695
Iowa	23	1,991	22	322,100	4	13,250	23	73,513	18	2,235
Kansas and Missouri	25	2,024	25	225,500	3	2,800	23	56,218	23	2,185
Lower Michigan	15	1,117	15	209,200	2	5,075	15	97,628	12	1,123
Middle East	20	2,893	20	412,947	3	29,000	20	100,798	17	2,515
Nebraska and Colorado	24	2,429	24	263,210	3	4,950	23	86,135	22	2,708
North Pacific Missionary	21	2,089	19	344,333	3	2,690	21	81,358	20	2,778
North Red River Valley	12	356	11	39,750	3	1,695	11	10,899	9	451
Northwest	97	8,318	87	826,822	12	22,885	91	241,336	77	9,875
Northwest Michigan	20	1,097	20	138,630	3	1,800	19	47,003	17	1,522
South Dakota	8	364	8	43,500			8	12,220	8	598

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The great number of immigrants from Sweden, who during the latter half of the nineteenth century arrived in the United States of America, had in their homeland been connected with the Lutheran State Church of Sweden. On arriving in this country they, as a rule, organized Swedish Lutheran churches in their respective communities. Later on these churches organized the Augustana Synod, which affiliated itself with the Lutheran General Council.

A considerable number of the immigrants, however, had in their homeland experienced a spiritual awakening during the great revivals that stirred the Swedish nation during the nineteenth century. As a direct result of these revivals, laymen began to preach the gospel, and a free church movement developed within the State Church of Sweden, a movement that was bitterly opposed by some of the clergy of the State Church; but, nevertheless, the free church movement gained strength, and mission societies and congregations were organized in various parts of Sweden. The Christians, who had thus been influenced by said revival movements, upon their arrival in America did not fully enjoy the spiritual atmosphere of the Swedish Lutheran churches in this country. For that reason they soon organized other churches that were more in harmony with the ideas prevalent in the free church movement in Sweden. In 1873 some of these churches organized the Swedish Lutheran Mission Synod, and in 1884 other churches of the same character organized the Swedish Lutheran Ansgerius Synod. These two organizations labored side by side for about 10 years. Efforts were made, however, to unite these groups, and in February, 1885, the Swedish Evangelical Mission Covenant of America was organized in Chicago for the purpose of uniting the churches of the last-named synods as well as some other independent churches that had sprung up in the meantime.

DOCTRINE

In doctrine, the Swedish Evangelical Mission Covenant of America is strictly evangelical. The Bible is accepted as the word of God and the only infallible guide in matters of faith, doctrine, and practice. The Lutheran conception of the teachings of the Bible is generally accepted, but full freedom is given to those holding other views in doctrinal matters. The Mission Covenant has not accepted any articles of faith as binding for the churches of the organization.

ORGANIZATION

In church government, the Mission Covenant is essentially congregational, the local church having full freedom to arrange its own affairs. However, departing from the congregational idea, the Covenant ordains its own ministers. The churches affiliated with the Covenant send delegates to the annual conference, at which matters of common interest are considered and decided upon. The churches are also united in district associations for the purpose of better taking care of the local interests in the respective districts. There are 13 such district associations, not including the district of Canada.

WORK

The purpose of the Mission Covenant of America is to promote the preaching of the gospel in the United States and in foreign countries, to build and support churches, to govern and support schools and seminaries, to educate and ordain ministers of the gospel, to license ministers and missionaries and assign them to

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. C. V. Bowman, Secretary of the Executive Board, Swedish Evangelical Mission Covenant of America, Chicago, Ill., and approved by him in its present form.

duty, and to build and maintain hospitals and institutions for charitable and benevolent purposes.

Home mission work is carried out principally by the district associations of the Mission Covenant. Home missionaries and evangelists are sent out in the fields, and an immigrant pastor is supported who labors in New York City, principally among the immigrants arriving from the Scandinavian countries. A Sunday-school secretary is engaged to promote the interests of the Sunday school and the junior young people.

The educational work of the Mission Covenant is carried out by the North Park College and Theological Seminary located in Chicago, Ill., and the Minnehaha Academy located in Minneapolis, Minn. Each of these institutions has an annual enrollment of about 400 pupils.

The Mission Covenant owns and operates in Chicago a modern hospital having a capacity of 90 beds and also conducts a modern Old People's Home caring for 110 persons. Some district associations connected with the Covenant also own and operate charitable institutions. The total number of institutions owned and operated by the Covenant, or by the various district associations, is as follows:

Two schools, 2 homes for destitute children, 2 homes for sailors, 2 hospitals, and 6 homes for the aged.

The Mission Covenant is also engaged in missionary work among the Indians in southeastern Alaska and among the Eskimos in northwestern Alaska. Five missionaries are engaged in this work, with a few native coworkers. Foreign mission work is carried on in the Province of Hupeh in central China. According to the latest available statistics, those of 1925, the Mission Covenant had 7 main mission stations, and 45 out-stations in this field. Fifty American missionaries were engaged in the evangelical, medical, and educational work, and 184 native coworkers labored under the direction of the missionaries. Approximately $100,000 per year is appropriated for the foreign work of the Mission Covenant.

The Mission Covenant of America is also engaged in the publishing of religious literature. Thus, the Covenant Weekly is published once a week in the Swedish language. The Covenant Companion, a young people's magazine, is published monthly in the English language. The Sunday School Friend is published weekly in the English language. Sunday-school books, and other books of a religious nature, are also published. The publishing and distributing of religious literature is carried on through the Covenant Book Concern, which is owned and operated by the Mission Covenant, its headquarters being in Chicago, Ill.

SWEDISH EVANGELICAL FREE CHURCH OF THE UNITED STATES OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Swedish Evangelical Free Church of the United States of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The requirements for membership in the Swedish Evangelical Free Church are that the applicant be a true believer and follower of the Lord Jesus Christ.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SWEDISH EVANGELICAL FREE CHURCH OF THE UNITED STATES OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	107	37	70	34.6	65.4
Members	8,166	4,994	3,172	61.2	38.8
Average per church	76	135	45		
Membership by sex:					
Male	3,293	1,876	1,417	57.0	43.0
Female	4,195	2,636	1,559	62.8	37.2
Sex not reported	678	482	196	71.1	28.9
Males per 100 females	78.5	71.2	90.9		
Membership by age:					
Under 13 years	16	2	14		
13 years and over	7,168	4,618	2,550	64.4	35.6
Age not reported	982	374	608	38.1	61.9
Per cent under 13 years [3]	0.2	(4)	0.5		
Church edifices:					
Number	103	36	67	35.0	65.0
Value—Churches reporting	101	35	66	34.7	65.3
Amount reported	$1,228,700	$859,200	$369,500	69.9	30.1
Average per church	$12,165	$24,549	$5,598		
Debt—Churches reporting	22	14	8		
Amount reported	$114,812	$108,442	$6,370	94.5	5.5
Churches reporting "no debt" on church edifice	73	20	53		
Parsonages:					
Value—Churches reporting	56	18	38		
Amount reported	$223,350	$92,300	$131,050	41.3	58.7
Debt—Churches reporting	9	3	6		
Amount reported	$14,801	$8,351	$6,450	56.4	43.6
Churches reporting "no debt" on parsonage	44	14	30		
Expenditures during year:					
Churches reporting	102	36	66	35.3	64.7
Amount reported	$329,644	$212,437	$117,207	64.4	35.6
Current expenses and improvements	$264,054	$174,924	$89,130	66.2	33.8
Benevolences, missions, etc.	$65,590	$37,513	$28,077	57.2	42.8
Average expenditure per church	$3,232	$5,901	$1,776		
Sunday schools:					
Churches reporting	95	34	61		
Officers and teachers	1,082	595	487	55.0	45.0
Scholars	11,250	6,146	5,104	54.6	45.4

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.
[4] Less than one-tenth of 1 per cent.

The data given for 1926 represent 107 active Swedish Evangelical Free churches, with 8,166 members. The classification of membership by sex was reported by 99 churches, and the classification by age was reported by 80 churches, including, however, only 3 which reported any members under 13 years of age.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: SWEDISH EVANGELICAL FREE CHURCH OF THE UNITED STATES OF AMERICA

ITEM	1926	1916	1906
Churches (local organizations)	107	102	126
Increase [1] over preceding census:			
Number	5	−24	
Per cent	4.9	−19.0	
Members	8,166	6,208	6,952
Increase [1] over preceding census:			
Number	1,958	−744	
Per cent	31.5	−10.7	
Average membership per church	76	61	55
Church edifices:			
Number	103	98	121
Value—Churches reporting	101	98	118
Amount reported	$1,228,700	$480,966	$413,455
Average per church	$12,165	$4,908	$3,504
Debt—Churches reporting	22	35	42
Amount reported	$114,812	$49,405	$73,298
Parsonages:			
Value—Churches reporting	56	43	31
Amount reported	$223,350	$74,840	$54,026
Debt—Churches reporting	9		
Amount reported	$14,801		
Expenditures during year:			
Churches reporting	102	98	
Amount reported	$329,644	$144,303	
Current expenses and improvements	$264,054	$110,097	
Benevolences, missions, etc	$65,590	$27,582	
Not classified		$6,624	
Average expenditure per church	$3,232	$1,472	
Sunday schools:			
Churches reporting	95	95	115
Officers and teachers	1,082	910	932
Scholars	11,250	8,672	7,616

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Swedish Evangelical Free Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SWEDISH EVANGELICAL FREE CHURCH OF THE UNITED STATES OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**107**	**37**	**70**	**8,166**	**4,994**	**3,172**	**3,293**	**4,195**	**678**	**78.5**
Middle Atlantic:										
Pennsylvania	1	1	------	129	129	--------	51	78	-------	--------
East North Central:										
Illinois	10	9	1	1,782	1,749	33	632	765	385	82.6
Michigan	2	2	------	154	154	--------	69	85	-------	--------
Wisconsin	12	2	10	431	208	223	186	245	-------	75.9
West North Central:										
Minnesota	31	6	25	2,023	1,092	931	835	1,122	66	74.4
Iowa	9	2	7	614	278	336	240	319	55	75.2
Missouri	1	1	------	27	27	--------	12	15	-------	--------
South Dakota	6	1	5	331	31	300	157	174	-------	90.2
Nebraska	17	2	15	1,167	205	962	503	589	75	85.4
West South Central:										
Texas	5	2	3	308	216	92	135	173	-------	78.0
Mountain:										
Colorado	4	3	1	453	370	83	190	263	-------	72.2
Utah	1	1	------	17	17	--------	5	12	-------	--------
Pacific:										
Washington	2	1	1	119	97	22	7	15	97	--------
Oregon	1	1	------	27	27	--------	10	17	-------	--------
California	5	3	2	584	394	190	261	323	-------	80.8

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: SWEDISH EVANGELICAL FREE CHURCH OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**107**	**102**	**126**	**8,166**	**6,208**	**6,952**	**16**	**7,168**	**982**	**0.2**
Illinois	10	9	17	1,782	1,294	1,542	------	1,752	30	-------
Michigan	2	2	3	154	154	150	------	154	-------	--------
Wisconsin	12	8	9	431	177	192	------	386	45	-------
Minnesota	31	22	19	2,023	1,271	1,220	2	1,791	230	0.1
Iowa	9	10	17	614	530	756	14	415	185	3.3
South Dakota	6	10	9	331	381	569	------	331	-------	--------
Nebraska	17	17	25	1,167	1,003	1,239	------	1,038	129	-------
Kansas	------	------	3	--------	--------	41	--------	--------	-------	--------
Texas	5	4	4	308	158	201	------	217	91	-------
Colorado	4	7	7	453	419	518	------	370	83	-------
Washington	2	2	3	119	123	92	------	22	97	-------
California	5	5	5	584	378	97	------	492	92	-------
Other States	4	6	5	200	320	335	------	200	-------	-------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: SWEDISH EVANGELICAL FREE CHURCH OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**107**	**103**	**101**	**$1,228,700**	**22**	**$114,812**	**56**	**$223,350**	**9**	**$14,801**
Illinois	10	10	10	395,000	6	55,300	-----	(1)	----	----------
Wisconsin	12	10	9	32,700	1	500	3	11,000	1	1,000
Minnesota	31	29	29	240,500	7	19,370	12	52,300	4	7,901
Iowa	9	9	9	109,000	1	400	7	27,000	----	----------
South Dakota	6	6	6	65,500	-----	----------	5	16,500	----	----------
Nebraska	17	17	17	124,100	1	500	14	55,750	1	1,800
Texas	5	5	5	36,500	1	5,500	3	10,500	1	500
Colorado	4	5	4	63,000	1	11,000	3	12,800	----	----------
California	5	5	5	98,400	2	21,000	4	15,000	----	----------
Other States [2]	8	7	7	64,000	2	1,242	5	22,500	2	3,600

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for value of parsonages include data for 1 church in Illinois.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: SWEDISH EVANGELICAL FREE CHURCH OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	**107**	**102**	**$329,644**	**$264,054**	**$65,590**	**95**	**1,082**	**11,250**
Illinois	10	10	98,525	83,122	15,403	9	217	2,624
Wisconsin	12	11	10,117	7,674	2,443	10	66	531
Minnesota	31	29	68,092	53,802	14,290	29	278	2,996
Iowa	9	9	36,364	30,673	5,691	7	67	725
South Dakota	6	5	12,863	7,735	5,128	5	42	615
Nebraska	17	17	33,787	23,551	10,236	15	176	1,873
Texas	5	5	8,522	6,738	1,784	4	26	301
Colorado	4	4	17,315	14,183	3,132	4	68	564
California	5	4	28,066	23,117	4,949	5	90	672
Other States	8	8	15,993	13,459	2,534	7	52	349

HISTORY, DOCTRINE, AND ORGANIZATION[1]

At the time of the union of the Swedish Ansgarii Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission, more recently known as the Swedish Evangelical Free Church of the United States of America. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Church has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism, and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates, and at which regulations are made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doctrine and conduct, the reception of worthy candidates, and the rejection of those who are unworthy.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Andrew Modig, general secretary of the Swedish Evangelical Free Church, and approved by him in its present form.

NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Norwegian and Danish Evangelical Free Church Association of North America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

In the Norwegian and Danish Free Church all persons on the rolls as communicants in good standing are counted as members.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	41	28	13		
Members	3,781	3,212	569	85.0	15.0
Average per church	92	115	44		
Membership by sex:					
Male	1,495	1,251	244	83.7	16.3
Female	2,186	1,861	325	85.1	14.9
Sex not reported	100	100		100.0	
Males per 100 females	68.4	67.2	75.1		
Membership by age:					
Under 13 years	33	1	32		
13 years and over	3,618	3,081	537	85.2	14.8
Age not reported	130	130		100.0	
Per cent under 13 years [3]	0.9	(4)	5.6		
Church edifices:					
Number	42	29	13		
Value—Churches reporting	40	27	13		
Amount reported	$960,500	$914,000	$46,500	95.2	4.8
Average per church	$24,013	$33,852	$3,577		
Debt—Churches reporting	25	21	4		
Amount reported	$118,073	$115,123	$2,950	97.5	2.5
Churches reporting "no debt" on church edifice	13	5	8		
Parsonages:					
Value—Churches reporting	10	6	4		
Amount reported	$53,900	$41,900	$12,000	77.7	22.3
Debt—Churches reporting	5	2	3		
Amount reported	$13,450	$9,000	$4,450	66.9	33.1
Churches reporting "no debt" on parsonage	5	4	1		
Expenditures during year:					
Churches reporting	40	27	13		
Amount reported	$222,818	$204,813	$18,005	91.9	8.1
Current expenses and improvements	$167,506	$156,092	$11,414	93.2	6.8
Benevolences, missions, etc	$52,587	$48,721	$3,866	92.6	7.4
Not classified	$2,725		$2,725		100.0
Average expenditure per church	$5,570	$7,586	$1,385		
Sunday schools:					
Churches reporting	36	26	10		
Officers and teachers	460	398	62	86.5	13.5
Scholars	3,877	3,443	434	88.8	11.2

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.
[4] Less than one-tenth of 1 per cent.

The data given for 1926 represent 41 active Norwegian and Danish Free churches, with 3,781 members. The classification of membership by sex was reported by 40 churches and the classification by age was reported by 39 churches, including, however, only 3 which reported any members under 13 years of age.

Comparative data, 1926 and 1916.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

ITEM	1926	1916
Churches (local organizations)	41	32
Increase over preceding census:		
Number	9	
Per cent [1]		
Members	3,781	2,444
Increase over preceding census:		
Number	1,337	
Per cent	54.7	
Average membership per church	92	76
Church edifices:		
Number	42	31
Value—Churches reporting	40	31
Amount reported	$960,500	$277,700
Average per church	$24,013	$8,958
Debt—Churches reporting	25	23
Amount reported	$118,073	$85,138
Parsonages:		
Value—Churches reporting	10	5
Amount reported	$53,900	$13,300
Debt—Churches reporting	5	
Amount reported	$13,450	
Expenditures during year:		
Churches reporting	40	32
Amount reported	$222,818	$55,880
Current expenses and improvements	$167,506	$39,941
Benevolences, missions, etc	$52,587	$13,987
Not classified	$2,725	$1,952
Average expenditure per church	$5,570	$1,746
Sunday schools:		
Churches reporting	36	31
Officers and teachers	460	274
Scholars	3,877	2,092

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Norwegian and Danish Free Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females [1]
United States	**41**	**28**	**13**	**3,781**	**3,212**	**569**	**1,495**	**2,186**	**100**	**68.4**
New England:										
Massachusetts	2	2	------	152	152	---	57	95	-------	--------
Connecticut	3	3	------	197	197	------	77	120	-------	64.2
Middle Atlantic:										
New York	5	5	------	823	823	-------	346	477	-------	72.5
New Jersey	1	1	------	104	104	-------	46	58	-------	--------
East North Central:										
Illinois	4	4	------	973	973	-------	371	602	-------	61.6
Michigan	1	1	------	48	48	-------	17	31	-------	--------
Wisconsin	6	5	1	499	409	90	181	218	100	83.0
West North Central:										
Minnesota	9	3	6	495	263	232	187	308	-------	60.7
Iowa	1	-------	1	52	-------	52	20	32	-------	--------
North Dakota	5	2	3	287	145	142	127	160	-------	79.4
Nebraska	1	-------	1	38	-------	38	18	20	-------	--------
Pacific:										
Washington	2	2	------	98	98	-------	39	59	-------	--------
Oregon	1	-------	1	15	-------	15	9	6	-------	--------

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**41**	**32**	**3,781**	**2,444**	**33**	**3,618**	**130**	**0.9**
Connecticut	3	1	197	130	------	197	-------	------
New York	5	5	823	631	------	823	-------	------
Illinois	4	4	973	665	------	973	-------	------
Wisconsin	6	7	499	264	32	367	100	8.0
Minnesota	9	2	495	70	1	494	-------	0.2
Iowa	1	3	52	112	------	52	-------	------
North Dakota	5	3	287	113	------	257	30	------
Nebraska	1	3	38	80	------	38	-------	------
Other States	7	4	417	379	------	417	-------	------

[1] Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	41	42	40	$960,500	25	$118,073	10	$53,900	5	$13,450
New York	5	6	5	184,000	5	44,950	-----	-----	-----	-----
Illinois	4	5	4	244,000	3	30,000	-----	(1)	-----	-----
Wisconsin	6	6	6	92,500	4	5,200	4	24,400	2	5,300
Minnesota	9	9	9	113,200	4	11,350	-----	(1)	-----	(1)
North Dakota	5	5	5	51,000	3	9,700	-----	(1)	-----	-----
Other States [2]	12	11	11	275,800	6	16,873	6	29,500	3	8,150

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 3 churches in Illinois, Minnesota, and North Dakota.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NORWEGIAN AND DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	41	40	$222,818	$167,506	$52,587	$2,725	36	460	3,877
Connecticut	3	3	16,248	7,174	9,074	-----	3	33	187
New York	5	5	49,942	40,541	9,401	-----	5	100	1,101
Illinois	4	4	86,721	69,957	16,764	-----	4	90	949
Wisconsin	6	5	14,763	11,657	3,106	-----	5	79	505
Minnesota	9	9	15,719	8,714	4,280	2,725	7	58	416
North Dakota	5	5	14,254	13,024	1,230	-----	4	21	183
Other States	9	9	25,171	16,439	8,732	-----	8	79	536

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The Norwegian and Danish Free Church movement traces its origin to the spiritual awakening that swept over Norway in the early part of the nineteenth century, and to the conditions which made it necessary for those who were brought under the influence of the movement later to separate from the State Church and organize what were called Free Churches.[2] Similar movements were spreading in other countries, with which the movement from Norway and Denmark has found bonds of fellowship, especially that earlier movement in England, which resulted in the founding of the Congregational denomination.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. E. S. Eielsen, secretary of the Norwegian and Danish Evangelical Free Church Association, and approved by him in its present form.

[2] See Scandinavian Evangelical bodies, p. 1289.

In the latter part of the nineteenth century there was a sufficient number of Norwegian and Danish Free churches in the United States to organize into two associations, one in the Eastern States and one in the Middle West. Recently there have been organized district associations in North Dakota and on the Pacific coast. These associations, as well as each church, held bonds of fellowship with the Congregational denomination.

In the year 1910 representatives of the two associations met in Chicago and organized the Norwegian and Danish Evangelical Free Church Association of North America, still maintaining the Eastern and Western associations as district organizations to look after local work. In the national organization all the churches, represented by delegates, and with their pastors and teachers, meet annually for conference and business.

DOCTRINE AND ORGANIZATION

In doctrine, the association is strictly evangelical, believing the Bible to be the inspired Word of God, and accepting without question its authority in all things. The local churches have the congregational form of government.

WORK

Home missionary work is now being carried on through four district associations, working in harmony with the national organization, and partly, also, through the Congregational Home Missionary Society. Foreign missionary work is carried on in South Africa, South America, India, and China, conducted through the Scandinavian Missionary Alliance.

Two orphanages are conducted, one in Jersey City and one in Chicago. A school is located in Minneapolis, Minn. In connection with a full theological course, this school also furnishes business and academic courses.

SCHWENKFELDERS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Schwenkfelders for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory. All of the organizations reported in 1926, as in the earlier censuses, were in the State of Pennsylvania.

The membership of the Schwenkfelder Church comprises those persons who have subscribed to its doctrines and have been enrolled in the local churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SCHWENKFELDERS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	6	3	3		
Members	1,596	825	771	51.7	48.3
Average per church	266	275	257		
Membership by sex:					
Male	677	324	353	47.9	52.1
Female	919	501	418	54.5	45.5
Males per 100 females	73.7	64.7	84.4		
Membership by age:					
Under 13 years					
13 years and over	964	672	292	69.7	30.3
Age not reported	632	153	479	24.2	75.8
Church edifices:					
Number	6	3	3		
Value—Churches reporting	6	3	3		
Amount reported	$183,000	$85,000	$98,000	46.4	53.6
Average per church	$30,500	$28,333	$32,667		
Parsonages:					
Value—Churches reporting	2	2			
Amount reported	$18,500	$18,500		100.0	
Debt—Churches reporting	1	1			
Amount reported	$5,700	$5,700		100.0	
Churches reporting "no debt" on parsonage	1	1			
Expenditures during year:					
Churches reporting	6	3	3		
Amount reported	$48,311	$19,644	$28,667	40.7	59.3
Current expenses and improvements	$28,709	$17,301	$11,408	60.3	39.7
Benevolences, missions, etc	$19,602	$2,343	$17,259	12.0	88.0
Average expenditure per church	$8,052	$6,548	$9,556		
Sunday schools:					
Churches reporting	6	3	3		
Officers and teachers	151	95	56	62.9	37.1
Scholars	2,042	1,291	751	63.2	36.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.

The data given for 1926 represent 6 active Schwenkfelder churches, with 1,596 members. The classification of membership by sex was reported by all of the 6 churches and the classification by age was reported by 3 churches, none of which reported any members under 13 years of age. None of the local organizations, in 1926, reported debt on church edifices.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SCHWENKFELDERS

ITEM	1926	1916	1906	1890
Churches (local organizations)	6	6	8	4
Increase [1] over preceding census:				
Number		−2	4	
Per cent [2]				
Members	1,596	1,127	725	306
Increase [1] over preceding census:				
Number	469	402	419	
Per cent	41.6	55.4	136.9	
Average membership per church	266	188	91	77
Church edifices:				
Number	6	6	8	6
Value—Churches reporting	6	6	8	
Amount reported	$183,000	$76,000	$38,700	$12,200
Average per church	$30,500	$12,667	$4,838	
Parsonages:				
Value—Churches reporting	2			
Amount reported	$18,500			
Debt—Churches reporting	1			
Amount reported	$5,700			
Expenditures during year:				
Churches reporting	6	6		
Amount reported	$48,311	$6,552		
Current expenses and improvements	$28,709	$5,081		
Benevolences, missions, etc	$19,602	$1,471		
Average expenditure per church	$8,052	$1,092		
Sunday schools:				
Churches reporting	6	6	5	
Officers and teachers	151	131	101	
Scholars	2,042	1,511	991	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's manifesto he was a young man, 25 years of age, and he threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking and developed certain lines of belief which were not acceptable to other reformers.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Mr. S. K. Brecht, secretary, General Conference of the Schwenkfelder Church, and approved by him in its present form.

Strongly opposed to the formation of a church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his death, under the conditions of the times, any ecclesiastical organization of his followers was impracticable, although meetings, and occasional conferences, were held in Silesia, Switzerland, and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land, as they desired, for a distinct community, they obtained homes in Montgomery, Bucks, Berks, and Lehigh Counties, Pa., where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary War it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. In common with the Quakers, Mennonites, and other kindred bodies, they gave their testimony against war, secret societies, and the taking of oaths. More recently a responsiveness to modern influences has changed their former attitude on these matters; all rules and regulations against secret societies have been dropped; the participation in war has been left to the individual conscience; and, in the war with Germany, not only was no exemption asked on the ground of religious belief, but a considerable number of the young men entered the national service.

The establishment of the Perkiomen School has had a marked effect in increasing the number of college graduates in the churches and the general interest in higher education. As a result, they have gained in strength and in numbers.

DOCTRINE

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic and the mode of baptism as of no consequence.

The Christian Church is held to be a unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration, and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the State to force the conscience of the citizen is denied.

ORGANIZATION

The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches, the ministers for an unlimited period, the deacons for a term of three years, or until their successors are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

Until the close of the nineteenth century ministers served without compensation, but since then most of them have received financial support, and at present the younger clergy are all college-bred men, graduates of the best institutions in the country. There has been, also, a notable change in the type of church edifice, the plain, small buildings in use in earlier days having been replaced frequently by large and well-equipped churches, with Sunday school rooms and rooms for social purposes.

The members of the local churches meet in a district conference at least once a year. The district conferences are members of the General Conference, in which all church members have equal rights and privileges without distinction of sex. The General Conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Perkiomen School, and the members of the board of publication.

WORK

During the year 1926 about $4,000 was contributed toward the support of mission work, carried on through the boards of other churches, in China, India, and the Philippines. The church contributes largely to the support of two of its own members who labor in China under the jurisdiction of the American Board of Foreign Missions. Special emphasis is placed upon Sunday schools, which have been maintained since the migration in 1734, and upon catechetical instruction of the young in the doctrines of the church. It maintains a fund to help the poor and suffering and has a board of publications and a board of missions. The Perkiomen School for Boys, at Pennsburg, Pa., has 200 students, property valued at more than $200,000, and an endowment of approximately $100,000. The amount contributed toward the support of educational work in 1926 was approximately $25,000. There are 11 Christian Endeavor societies, with 400 members.

Since 1907 the Schwenkfelder Church, in conjunction with Hartford Theological Seminary, has published 9 volumes of the Corpus Schwenkfeldianorum, a critical edition of the works of Kaspar von Schwenkfeld, which is to be contained in 17 volumes of more than 1,000 pages each. This enterprise was begun in 1884; more than $40,000 was spent in collecting and editing the material before the first volume appeared, and since that time more than $100 000 has been spent in editorial investigation and publication expenses.

SOCIAL BRETHREN

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Social Brethren for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory. All of the organizations reported in 1926, 1916, and 1906 were in the State of Illinois.

The membership of this denomination includes persons admitted to the local churches, upon their profession of faith and baptism. The mode of baptism is not prescribed.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: SOCIAL BRETHREN

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	22	1	21		
Members	1,214	164	1,050	13.5	86.5
Average per church	55		50		
Membership by sex:					
Male	431	56	375	13.0	87.0
Female	700	108	592	15.4	84.6
Sex not reported	83		83		
Males per 100 females	61.6	51.9	63.3		
Membership by age:					
Under 13 years	17		17		
13 years and over	1,109	164	945	14.8	85.2
Age not reported	88		88		
Per cent under 13 years [3]	1.5		1.8		
Church edifices:					
Number	19	1	18		
Value—Churches reporting	19	1	18		
Amount reported	$24,500	$2,000	$22,500	8.2	91.8
Average per church	$1,289		$1,250		
Debt—Churches reporting	1		1		
Amount reported	$50		$50		
Churches reporting "no debt" on church edifice	15	1	14		
Expenditures during year:					
Churches reporting	16	1	15		
Amount reported	$4,019	$490	$3,529	12.2	87.8
Current expenses and improvements	$3,519	$490	$3,029	13.9	86.1
Benevolences, missions, etc	$300		$300		100.0
Not classified	$200		$200		100.0
Average expenditure per church	$251		$235		
Sunday schools:					
Churches reporting	7	1	6		
Officers and teachers	42	12	30		
Scholars	425	150	275	35.3	64.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 22 active Social Brethren churches, with 1,214 members. The classification of membership by sex and by age was reported by 20 churches, including, however, only 3 which reported any members under 13 years of age. There were no parsonages reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: SOCIAL BRETHREN

ITEM	1926	1916	1906	1890
Churches (local organizations)	22	19	17	20
Increase [1] over preceding census:				
Number	3	2	−3	
Per cent [2]				
Members	1,214	950	1,262	913
Increase [1] over preceding census:				
Number	264	−312	349	
Per cent	27.8	−24.7	38.2	
Average membership per church	55	50	74	46
Church edifices:				
Number	19	18	15	11
Value—Churches reporting	19	18	15	
Amount reported	$24,500	$15,000	$13,800	$8,700
Average per church	$1,289	$833	$920	
Debt—Churches reporting	1			
Amount reported	$50			
Expenditures during year:				
Churches reporting	16	10		
Amount reported	$4,019	$817		
Current expenses and improvements	$3,519	$782		
Benevolences, missions, etc	$300	$35		
Not classified	$200			
Average expenditure per church	$251	$82		
Sunday schools:				
Churches reporting	7	8	6	
Officers and teachers	42	57	23	
Scholars	425	421	180	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

This body was organized in a meeting called for the 29th day of August, 1867, by a number of persons in Illinois, as a result of disagreements over interpretation of Scripture and points of decorum, in the various denominations to which they belonged. They mutually agreed by the aid and assistance of God to unite themselves into a separate body and to formulate rules for its conduct which they believed to be in accordance with His word. A new confession of faith was adopted, consisting of 10 articles, largely in conformity with those of other evangelical churches, but stressing the following points:

The infinite power, wisdom, and goodness of God, in whom are united three persons of one substance, power, and eternity, the Father, Son, and Holy Ghost.

The authority and consistency of the Scriptures, comprising the Old and New Testaments.

Regeneration and sanctification through Jesus Christ;

Eternal salvation of the redeemed and eternal punishment for apostasy;

The ordinances of baptism and the Lord's Supper are only for true believers;

Baptism may be by sprinkling, pouring, or immersion;

Lay members of the church should have the right of suffrage and full speech, but ministers are called to preach the gospel and not for political speeches.

No mission work or other denominational activities were reported.

[1] This statement was furnished by Mr. J. M. Rose, Delwood, Ill.

SPIRITUALISTS

GENERAL STATEMENT

In 1906 the only organized Spiritualist body was the National Spiritualist Association. It was claimed by this association and by others that there were numbers of individuals, and even of small communities, that were not included in its enrollment, and later a new body was formed under the name "Progressive Spiritual Church." In 1913 another group was formed, the National Spiritual Alliance, holding doctrines so similar to the two older bodies that it has seemed appropriate to combine them all under one head. A general review of the history and doctrine of the Spiritualists as a religious body is given in connection with the older body.

The principal statistics as reported for 1926, 1916, and 1906, so far as available, are given below:

SUMMARY OF STATISTICS FOR THE SPIRITUALIST BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	611	50,631	94	$1,384,156	509	$531,508	92	5,552
National Spiritualist Association	543	41,233	86	1,307,356	463	475,842	86	5,412
Progressive Spiritual Church	9	7,383	3	32,800	9	28,469	1	46
National Spiritual Alliance of the United States of America	59	2,015	5	44,000	37	27,197	5	94
1916								
Total for the group	354	29,028	78	492,455	289	195,682	76	3,230
National Spiritualist Association	343	23,197	75	440,955	278	173,048	75	3,180
Progressive Spiritual Church	11	5,831	3	51,500	11	22,634	1	50
1906								
Total for the group	454	35,056	100	958,048	------	------	75	2,699
National Spiritualist Association	454	35,056	100	958,048	------	------	75	2,699

NATIONAL SPIRITUALIST ASSOCIATION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the National Spiritualist Association for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All persons who continue to keep inviolate their vows made during a fellowship service and who contribute to the financial support of the local churches are considered members in good standing.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NATIONAL SPIRITUALIST ASSOCIATION

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	543	517	26	95.2	4.8
Members	41,233	37,703	3,530	91.4	8.6
Average per church	76	73	136		
Membership by sex:					
Male	10,207	9,570	637	93.8	6.2
Female	16,531	15,638	893	94.6	5.4
Sex not reported	14,495	12,495	2,000	86.2	13.8
Males per 100 females	61.7	61.2	71.3		
Membership by age:					
Under 13 years	470	452	18	96.2	3.8
13 years and over	30,042	26,718	3,324	88.9	11.1
Age not reported	10,721	10,533	188	98.2	1.8
Per cent under 13 years [3]	1.5	1.7	0.5		
Church edifices:					
Number	87	75	12		
Value—Churches reporting	86	74	12		
Amount reported	$1,307,356	$1,118,656	$188,700	85.6	14.4
Average per church	$15,202	$15,117	$15,725		
Debt—Churches reporting	36	35	1		
Amount reported	$146,180	$145,700	$480	99.7	0.3
Churches reporting "no debt" on church edifice	38	29	9		
Parsonages:					
Value—Churches reporting	5	4	1		
Amount reported	$47,550	$27,550	$20,000	57.9	42.1
Expenditures during year:					
Churches reporting	463	444	19	95.9	4.1
Amount reported	$475,842	$443,025	$32,817	93.1	6.9
Current expenses and improvements	$344,668	$330,376	$14,292	95.9	4.1
Benevolences, missions, etc	$74,003	$70,901	$3,102	95.8	4.2
Not classified	$57,171	$41,748	$15,423	73.0	27.0
Average expenditure per church	$1,028	$998	$1,727		
Sunday schools:					
Churches reporting	86	82	4		
Officers and teachers	430	409	21	95.1	4.9
Scholars	5,412	4,756	656	87.9	12.1

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 543 active organizations of the National Spiritualist Association, with 41,233 members. The classification of membership by sex was reported by 469 churches and the classification by age was reported by 376 churches, including, however, only 54 which reported any members under 13 years of age. There was no debt on the five parsonages reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: NATIONAL SPIRITUALIST ASSOCIATION

ITEM	1926	1916	1906	1890
Churches (local organizations)	543	343	454	334
Increase[1] over preceding census:				
Number	200	−111	120	----------
Per cent	58.3	−24.4	35.9	----------
Members	41,233	23,197	35,056	45,030
Increase[1] over preceding census:				
Number	18,036	−11,859	−9,974	----------
Per cent	77.8	−33.8	−22.1	----------
Average membership per church	76	68	77	135
Church edifices:				
Number	87	75	100	30
Value—Churches reporting	86	75	100	----------
Amount reported	$1,307,356	$440,955	$958,048	$573,650
Average per church	$15,202	$5,879	$9,580	----------
Debt—Churches reporting	36	34	38	----------
Amount reported	$146,180	$79,469	$79,570	----------
Parsonages:				
Value—Churches reporting	5	3	4	----------
Amount reported	$47,550	$10,000	$3,700	----------
Expenditures during year:				
Churches reporting	463	278	----------	----------
Amount reported	$475,842	$173,048	----------	----------
Current expenses and improvements	$344,668	$139,965	----------	----------
Benevolences, missions, etc	$74,003	$16,579	----------	----------
Not classified	$57,171	$16,504	----------	----------
Average expenditure per church	$1,028	$622	----------	----------
Sunday schools:				
Churches reporting	86	75	75	----------
Officers and teachers	430	450	436	----------
Scholars	5,412	3,180	2,699	----------

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the National Spiritualist Association by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NATIONAL SPIRITUALIST ASSOCIATION

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**543**	**517**	**26**	**41,233**	**37,703**	**3,530**	**10,207**	**16,531**	**14,495**	**61.7**
New England:										
New Hampshire	1	1		30	30		10	20		
Vermont	4	3	1	93	71	22	32	61		
Massachusetts	31	30	1	11,805	9,805	2,000	35	57	11,713	
Rhode Island	2	2		51	51		19	32		
Connecticut	6	6		332	332		126	206		61.2
Middle Atlantic:										
New York	83	82	1	6,244	6,114	130	1,846	3,852	546	47.9
New Jersey	13	13		420	420		115	240	65	47.9
Pennsylvania	46	44	2	2,791	2,705	86	924	1,392	475	66.4
East North Central:										
Ohio	45	40	5	2,554	2,256	298	1,053	1,439	62	73.2
Indiana	24	23	1	1,187	1,164	23	520	667		78.0
Illinois	57	56	1	4,040	4,033	7	1,358	2,617	65	51.9
Michigan	34	32	2	2,152	2,092	60	832	1,152	168	72.2
Wisconsin	15	13	2	881	602	279	367	514		71.4
West North Central:										
Minnesota	8	7	1	602	567	35	249	353		70.5
Iowa	8	7	1	602	179	423	245	357		68.6
Missouri	12	12		711	711		274	437		62.7
Nebraska	4	4		130	130		46	84		
Kansas	8	8		474	474		192	282		68.1
South Atlantic:										
Delaware	1	1		35	35		8	27		
Maryland	1	1		55	55				55	
District of Columbia	2	2		133	133		50	68	15	
West Virginia	1	1		140	140		57	83		
Florida	1	1		33	33		15	18		
East South Central:										
Kentucky	3	3		85	85		30	55		
Alabama	1	1		72	72				72	
West South Central:										
Arkansas	1	1		18	18		10	8		
Louisiana	1	1		96	96		30	66		
Oklahoma	10	10		786	786		298	356	132	83.7
Texas	18	18		1,123	1,123		384	439	300	87.5
Mountain:										
Wyoming	1	1		35	35		14	21		
Colorado	8	7	1	418	397	21	174	244		71.3
Arizona	2	2		45	45		14	31		
Pacific:										
Washington	26	26		719	719		29	36	654	
Oregon	4	4		230	230		53	67	110	
California	61	54	7	2,111	1,965	146	798	1,250	63	63.8

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Spiritualism is popularly supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. The present organization, however, traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, The Principles of Nature; Her Divine Revelation; A Voice to Mankind, was published in 1845. Phenomena of an extraordinary character were observed all through the earlier years of the nineteenth century, but they did not hold the attention of the people. If there

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Harry P. Strack, secretary, National Spiritualist Association, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: NATIONAL SPIRITUALIST ASSOCIATION

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**543**	**343**	**454**	**41,233**	**23,197**	**35,056**	**470**	**30,042**	**10,721**	**1.5**
Maine	------	13	13	---------	1,084	1,343	------	----------	----------	------
New Hampshire	1	3	3	30	84	283	------	30	----------	------
Vermont	4	4	6	93	421	740	------	93	----------	------
Massachusetts	31	23	42	11,805	1,510	3,885	1	10,509	1,295	(2)
Rhode Island	2	5	2	51	160	70	------	51	----------	------
Connecticut	6	2	6	332	84	976	------	191	141	------
New York	83	18	32	6,244	1,116	4,489	51	5,286	907	1.0
New Jersey	13	6	5	420	360	209	1	254	165	0.4
Pennsylvania	46	32	23	2,791	1,802	1,450	45	2,621	125	1.7
Ohio	45	35	44	2,554	2,320	2,633	27	1,494	1,033	1.8
Indiana	24	21	29	1,187	1,161	1,608	36	1,151	----------	3.0
Illinois	57	23	32	4,040	2,031	4,547	------	75	3,965	------
Michigan	34	16	35	2,152	1,450	1,667	74	1,910	168	3.7
Wisconsin	15	8	19	881	579	784	90	744	47	10.8
Minnesota	8	10	13	602	806	715	32	535	35	5.6
Iowa	8	8	11	602	467	505	------	585	17	------
Missouri	12	13	16	711	732	874	3	708	----------	0.4
Nebraska	4	1	2	130	1,200	387	------	130	----------	------
Kansas	8	3	14	474	232	1,496	28	396	50	6.6
West Virginia	1	4	2	140	261	145	------	140	----------	------
Florida	1	3	4	33	139	422	------	33	----------	------
Kentucky	3	5	6	85	316	419	------	85	----------	------
Oklahoma	10	7	6	786	382	202	61	574	151	9.6
Texas	18	2	16	1,123	57	957	16	772	335	2.0
Montana	------	3	3	---------	82	237	------	----------	----------	------
Colorado	8	5	5	418	210	406	------	418	----------	------
Washington	26	11	15	719	1,180	823	------	719	----------	------
Oregon	4	4	10	230	289	334	1	119	110	0.8
California	61	46	25	2,111	2,214	1,808	------	76	2,035	------
Other States	10	9	15	489	468	642	4	343	142	1.2

[1] Based on membership with age classification reported.
[2] Less than one-tenth of 1 per cent.

had been nothing more than the "Hydesville raps" or "Rochester knockings" upon which to rest, Spiritualism as now known, it is claimed, would scarcely have come into being.

The writings of Davis aroused the attention of thinking men in all countries. Scholarly men, prominent among whom were the Rev. S. B. Brittan, Hon. John W. Edmonds, Dr. George Dexter, Prof. James J. Mapes, and others in the United States, took them up and, prompted by the phenomena that appeared in many places, began the propagandism of a cult which they named "Spiritualism," but which was held to be really little more than the presentation of old ideas in a new form.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: NATIONAL SPIRITUALIST ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	543	87	86	$1,307,356	26	$146,180	5	$47,550
Massachusetts	31	8	8	86,800				
New York	83	5	5	121,800	2	29,000		(1)
Pennsylvania	46	12	11	143,718	4	7,989		
Ohio	45	14	14	253,570	7	26,120		
Illinois	57	5	5	216,796				(1)
Michigan	34	3	3	23,000	2	13,817		
Wisconsin	15	6	6	58,500	4	17,575		(1)
Minnesota	8	3	3	40,000	2	4,800		
Oklahoma	10	3	3	4,700	1	34		
Washington	26	4	4	12,000	3	6,400		
California	61	8	8	130,590				
Other States [2]	127	16	16	215,882	11	40,445	5	47,550

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.
[2] The figures for value of parsonages include data for 3 churches in New York, Illinois, and Wisconsin.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed and continued in existence for a period of only nine years. In 1893 the National Spiritualists' Association of the United States of America was organized and has since held yearly conventions.

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denominations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men.

DOCTRINE

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches; and they seldom consider ecclesiastical topics, holding that these issues belong to past ages and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.

We affirm that a correct understanding of such expressions and living in accordance with them constitute the true religion; that the existence and personal

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NATIONAL SPIRITUALIST ASSOCIATION

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**543**	**463**	**$475,842**	**$344,668**	**$74,003**	**$57,171**	**86**	**430**	**5,412**
Vermont	4	3	543	543					
Massachusetts	31	30	64,145	21,472	42,673		11	97	2,858
Connecticut	6	6	6,598	6,500	98		2	5	58
New York	83	65	73,326	61,176	10,284	1,866	9	31	267
New Jersey	13	12	11,875	11,145	730		2	12	58
Pennsylvania	46	42	41,877	30,648	5,318	5,911	5	40	267
Ohio	45	41	36,685	27,629	2,848	6,208	8	58	361
Indiana	24	24	13,407	12,758	649		4	4	116
Illinois	57	56	44,554	43,667	887		11	30	316
Michigan	34	31	25,641	23,143	1,620	878	6	34	195
Wisconsin	15	14	13,694	11,231	1,481	982	3	8	56
Minnesota	8	8	12,249	11,587	366	296	3	15	135
Iowa	8	8	17,896	1,536	165	16,195	1	2	50
Missouri	12	11	7,681	5,427	1,254	1,000	3	20	158
Nebraska	4	4	2,508	2,330	178				
Kansas	8	8	2,440	1,879	90	471			
Oklahoma	10	8	5,735	5,378	357		3	14	92
Texas	18	15	13,622	8,426	1,396	3,800	5	19	148
Colorado	8	7	5,785	4,406	1,379		1	5	15
Washington	26	26	11,787	2,797	887	8,103	1	6	32
Oregon	4	3	933	900	33		1	3	22
California	61	27	41,183	28,711	1,020	11,452	4	14	73
Other States	18	14	21,678	21,379	290	9	3	13	135

identity of the individual continue after the change called death; and that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have public services for acceptance of members and require all candidates to give public assent to belief in Spiritualism and to the principles upon which it rests.

ORGANIZATION

The organization of the Spiritualists is congregational. Local societies are associated in State organizations and these again in the national organization. It is true, however, that many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in States which have neither local nor State organizations. It therefore follows that the State and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

The National Association is incorporated under the laws of the District of Columbia, and has headquarters in the city of Washington; all of the State associations and a large majority of the local societies are affiliated with it. A board of nine trustees, elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the entire movement in America.

The Spiritualists have their manual of services providing for the ordination of ministers, and a regular ritual for use at public meetings, marriages, baptisms, and funerals. The ministry includes three classes—ordained clergymen, who hold papers as such from the National Association; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination; and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination.

Candidates for ordination are recommended by the local societies over which they are to preside as pastors; they are ordained by a State Spiritualist association, when authorized by the president of the National Association, or, where no State association exists, by an ordination commission of the National Spiritualist Association, and they receive certificates from the board of trustees of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the State association or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of two years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted into fellowship.

The local organizations have in great numbers adopted the name of "church," and incorporate as such. They have erected edifices they call "temples," of which there are 600 or more in the United States. The system of itinerant speakers serving a month or two in a place is passing away, and local ministers or mediums serving permanently are taking their place. Many local churches have called regular pastors, on yearly contracts.

The conventions of the National Association are held annually, these conclaves being movable and composed of delegates from subsidiary organizations.

The unification of Spiritualists in the one national body is rapidly being consummated; and with this its mental, moral, and spiritual influence is strengthened.[2]

WORK

The first Sunday school or "lyceum" was organized by Andrew Jackson Davis in 1863, and for a number of years it was a very popular feature, but of late interest in it has declined. The exercises were of a unique character, typifying some principle in everyday life, or some element in nature, and including calisthenic exercises and marching with music and flags. Bands of mercy, in behalf of dumb animals, and sunflower clubs, both largely of a social character, are organizations designed for children of different ages.

Many local societies received substantial aid from what are known as "women's unions" and "ladies' aid societies." Home circles are held for the purpose of investigating the phenomena that may be developed at such gatherings, with the hope that some intelligent message may be received from the spirit world. A few scientific organizations have been formed, for a number of years, for the purpose of sifting all reported psychical manifestations with the hope of ultimately being able to separate the genuine from the spurious.

During the last few years the missionary work has been carried on through the agency of a small number of missionaries at large, who are authorized to organize societies, solicit funds, etc. These are mostly itinerant ministers, who have charges of their own and spend only a part of their time in this work and receive no compensation for it. A fund, now amounting to about $50,000, is being developed for the purpose of carrying on general propaganda work.

The camp meetings, or summer assemblies, lasting from 10 days to 10 weeks, employ from 4 to 20 speakers each season, each being a separate organization on its own financial basis. The association maintains a relief fund for the benefit of aged and indigent ministers and mediums, amounting in 1926 to about $12,000.

The National Association has 1 school, the Morris Pratt Institute, established in Wisconsin in 1902, which in 1926 reported 3 teachers, 18 students, property valued at $25,000, and an endowment of $65,000. It also has a large circulating library at its headquarters, and sends out thousands of tracts annually to all quarters of the globe. A few of the churches of the denomination conduct during a part of each year a term of scholastic work, mainly for the education of workers. The literature of spiritualism, aside from the works of Andrew Jackson Davis, has been developed since 1852, and it is estimated that not less than 2,000 volumes bearing upon this subject have been published in the last half century. Five weekly journals and 3 monthly magazines are published in its interest in the United States.

Many of the societies which formerly met in halls are now erecting church edifices; 100 or more already own their places of meeting. The National Association has property in Washington, D. C., valued at $65,000, and it is proposed to erect there a national temple with suitable lecture halls, class rooms, seance rooms, and laboratory for research work, to promote the scientific as well as the philosophical and religious aspects of Spiritualism.

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[2] It is to be noted that this statement relates simply to the National Spiritualist Association as a religious body and has no reference to the work of the Society for Psychical Research, that being a purely scientific body, though its members, as Professor Hyslop, Sir Oliver Lodge, Sir Conan Doyle, and others, affirm very strongly its intimate relation to religious belief and life.

PROGRESSIVE SPIRITUAL CHURCH

STATISTICS

The data given for the Progressive Spiritual Church for 1926 represent 9 active organizations, all reported as being in urban territory. The total membership was 7,383, comprising 2,996 males and 4,387 females, all of whom were over 13 years of age. There was no debt reported on the church edifices, and there were no parsonages.

The membership in the Progressive Spiritual Church includes those persons who have fully subscribed to all the beliefs of the church.

Comparative data, 1926 and 1916.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926 and 1916.

TABLE 1.—COMPARATIVE SUMMARY, 1926 AND 1916: PROGRESSIVE SPIRITUAL CHURCH

ITEM	1926	1916
Churches (local organizations)	9	11
Increase [1] over preceding census:		
Number	−2	
Per cent [2]		
Members	7,383	5,831
Increase over preceding census:		
Number	1,552	
Per cent	26.6	
Average membership per church	820	530
Church edifices:		
Number	7	3
Value—Churches reporting	3	3
Amount reported	$32,800	$51,500
Average per church	$10,933	$17,167
Expenditures during year:		
Churches reporting	9	11
Amount reported	$28,469	$22,634
Current expenses and improvements	$25,834	$14,124
Benevolences, missions, etc.	$2,635	$8,510
Average expenditure per church	$3,163	$2,058
Sunday schools:		
Churches reporting	1	1
Officers and teachers	10	14
Scholars	46	50

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for the Progressive Spiritual Church by States. Table 2 gives for each State the number and membership of the churches and the total membership classified by sex. Table 3 gives for the State of Illinois, and for all other States in combination, the number and membership of the churches for the censuses of 1926 and 1916. Table 4 shows, for 1926 alone, the value of church property and the church expenditures, giving separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 4 is limited to the State of Illinois, the only one in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: PROGRESSIVE SPIRITUAL CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females [1]
United States	9	7,383	2,996	4,387	68.3
East North Central:					
Ohio	1	334	141	193	73.1
Indiana	1	148	65	83	----
Illinois	5	6,050	2,390	3,660	65.3
West South Central:					
Texas	1	500	200	300	66.7
Pacific:					
Washington	1	351	200	151	132.5

[1] Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, BY STATES, 1926 and 1916: PROGRESSIVE SPIRITUAL CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926 or 1916]

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS	
	1926	1916	1926	1916
United States	9	11	7,383	5,831
Illinois	5	4	6,050	5,448
Other States	4	7	1,333	383

TABLE 4.—VALUE OF CHURCH PROPERTY, CHURCH EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES, 1926: PROGRESSIVE SPIRITUAL CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices and expenditures]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
			Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States	9	7	3	$32,800	9	$28,469	$25,834	$2,635	1	10	46
Illinois	5	7	3	32,800	5	17,259	15,384	1,875	1	10	46
Other States	4	----	----	----	4	11,210	10,450	760	----	----	----

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The Progressive Spiritual Church was established to embrace the rapidly increasing number of individuals who had come to regard spirit communication not only as a scientifically demonstrated fact, but as a revelation no less divine in its origin than those recorded in the Holy Scriptures; and who believed that God did not cease His revelations 2,000 years ago, but that the increased facility of spirit communication of the present day is but a logical development in the spiritual evolution of the human race.

It was founded by Rev. G. V. Cordingley, who was one of the organizers of the Illinois State Spiritualist Association. He withdrew from that association because of their insistence upon adopting a "Declaration of Principles," rather than a "Confession of Faith," based upon the authority of the Holy Bible. He thereupon organized the Progressive Spiritual Church, at Chicago, with 200 members, and was granted a charter by the State of Illinois, March 5, 1907. This church now has branches established in various parts of the United States, and in Shanghai, China. Missionary activity at present is not devoted to individuals, but rather to the absorption of independent bodies of Spiritualists already organized. This policy has enabled the church to extend its organization in spite of its very limited financial resources.

The church was founded primarily to lift spiritualism above mere psychic research, to establish it upon a sound, religious basis, and to secure its recognition among other Christian denominations. It is therefore especially interested in preserving the worship and guarding against any encroachment thereon by legislative enactment; but it is just as anxious to promote legislation for the purpose of suppressing fraud, deception, fortune telling, and other nefarious activities practiced under the guise of spiritualism. It aspires to the redemption of spiritualism from the degradation of its false phases and is devoted to the organization of the multitudes who may find in these later revelations a broader creed than those of the older denominations.

DOCTRINE AND ORGANIZATION

The doctrine of this church is, in general, that of conventional Christianity, modified by later divine revelations received in spirit communications. These revelations have confirmed many of the vital dogmas of the older creeds, such as immortality, the existence of superior beings or angels, and an ever-ascending hierarchy, in which the Christ spirit abides, culminating in that infinite exaltation with which is associated the idea of God. They have likewise illuminated many obscure and controversial matters of doctrine, more than any exegesis of speculative theologians has done, and have furnished a basis for the reconciliation of faith and reason. The product of these revelations has been incorporated in the Confession of Faith, which is in part, as follows:

We believe in the communion of Spirits; man's restoration to an everlasting life; the resurrection of the soul, not flesh; acknowledging God as Absolute Divine Spirit, whose voice and presence is always with us, and that of the Angels who are departed spirits who communicate and materialize with the living by means of mediums; manifesting by demonstration in origin and in phenomena all Biblical phases or reading, and the relation between God and Soul and between the soul and the body, and bridging the hitherto "impassable gulf" between the dead and the living.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. G. V. Cordingley, pastor and founder, Progressive Spiritual Church and approved by him in its present form.

We believe that Jesus Christ was a medium, controlled by the Spirit of Elias and the Spirit of Moses and the Spirit of John the Baptist * * *, who after His death and resurrection materialized before His disciples * * *. That Moses communicated with the Divine Spirit, God. That the celebrated Nun of Kent received communications direct from God.

We believe that all these Spirits have desires; that the Spiritual body and the material body can commune together through the mouthpiece of another in harmony with the Spiritual; that through this channel we can receive the desires of the Spirit forces, concerning all human affairs; that we are obligated to these desires, and their fulfillment is pleasing to God.

We believe that the fingers of the hand of a medium under control can write and deliver divine messages and visions * * *. That a divine understanding of dreams can be had * * *. That God revealeth secrets that should be made known * * *. That the stars divine the pathway of life of every character * * *. That the rewards of divinations are in the hand of every character * * *. That the length of our days, riches, and honor are shown in the hands * * *.

We believe that Divine Metaphysics are designed by God, guiding the mind of the medium from the visible to the invisible, and that it is only through this channel that the cause of disease can be detected and overpowered. That God has a fixed law for the preservation of the Spiritual body until death itself shall die, and that a departed spirit can be relieved from this death through prayer to a higher state or sphere of Spirituality.

We acknowledge the Holy Bible to be the inspired word of God, a guide to Spirit life, and all phases of Spiritualism such as prophecies, spiritual palmistry, spiritual automatic writing, spiritual suggestions and radiations, spiritual materialization, spiritual trumpet speaking, spiritual healing by magnetized articles, spiritual levitation and spiritual tests * * *, and as so practiced was and is a real science. That it is present with us now and does not belong to a dispensation now ended. That when a person does not possess the necessary understanding of either of the above, a Teacher or Reader may be employed for compensation to explain and teach the Truth relating to these mental and spiritual thought forms as revealed to him or her through the Divine Spirit.

We believe that heaven and hell are conditions, not locations. That it is necessary that we hold personal communication with the spirits of the departed and their forces, to confess to them the renunciation of our material wills and intelligence that we may be properly guided in our daily life by messages received from the Spiritual realm according to the strength of our harmony with the spirits of the departed and their Spiritual love and desires. That it is necessary for us in consulting Spiritual mediums to place ourselves in harmony with such belief.

We believe that the change called death should be met without fear; that our sins stay with us forever; provided, that we have not lived in obedience to the law of spiritual harmony. That man is perfection, the image and likeness of God. That he exists independent of human will, controlled by the Spirit forces free from malicious magnetic elements.

The sacraments of baptism, marriage, spiritual communion, and funeral are observed and extended to all who become members of the church by subscribing to the "Confession of Faith."

Candidates for ordination to the ministry of this church may be of either sex, but must be of good moral character, well qualified in some phase of mediumship, and shall have successfully pursued a course of instruction in the spiritual interpretation of the Scriptures in a seminary maintained by the church for that purpose.

The officers of this church consist of a supreme pastor, a board of trustees, a secretary, and a treasurer, elected by the congregation of the Mother Church. Branch churches elect their own officers, but are subject to the constitution and by-laws of the Mother Church.

The Progressive Spiritual Church is arranging by correspondence with other churches which follow the same line of thought for a "Convention of the Churches of Spiritualism," to be held at Chicago in 1933 in connection with the World's Fair. Churches in England, France, Germany, Canada, and Cuba have already signified their intention of taking part, and others in South America and the Orient are expected to join in the movement.

NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the National Spiritual Alliance of the United States of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the National Spiritual Alliance comprises those who have subscribed to the creed and have paid their yearly membership fees.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	59	55	4		
Members	2,015	1,772	243	87.9	12.1
Average per church	34	32	61		
Membership by sex:					
Male	719	617	102	85.8	14.2
Female	1,206	1,075	131	89.1	10.9
Sex not reported	90	80	10		
Males per 100 females	59.6	57.4	77.9		
Membership by age:					
Under 13 years	36	36			
13 years and over	1,779	1,546	233	86.9	13.1
Age not reported	200	190	10	95.0	5.0
Per cent under 13 years [3]	2.0	2.3			
Church edifices:					
Number	5	4	1		
Value—Churches reporting	5	4	1		
Amount reported	$44,000	$34,000	$10,000	77.3	22.7
Average per church	$8,800	$8,500			
Debt—Churches reporting	4	4			
Amount reported	$23,550	$23,550		100.0	
Churches reporting "no debt" on church edifice	1		1		
Expenditures during year:					
Churches reporting	37	35	2		
Amount reported	$27,197	$25,485	$1,712	93.7	6.3
Current expenses and improvements	$24,529	$23,059	$1,470	94.0	6.0
Benevolences, missions, etc	$2,126	$2,126		100.0	
Not classified	$542	$300	$242	55.4	44.6
Average expenditure per church	$735	$728	$856		
Sunday schools:					
Churches reporting	5	5			
Officers and teachers	10	10			
Scholars	94	94			

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 59 active organizations of the National Spiritual Alliance, with 2,015 members. The classification of membership by sex was reported by 56 churches and the classification by age was reported by 49 churches, including, however, only 9 which reported any members under 13 years of age. As this body has no regular ministers no parsonages were reported.

This denomination was not reported in 1916 and no comparative data are available.

State tables.—Tables 2, 3, and 4 present the statistics for the National Spiritual Alliance by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 3 gives for selected States the number and membership of the churches for the census of 1926, together with the membership classified as under 13 years of age and 13 years of age and over. Table 4 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Table 4 is limited to those States in which three or more churches reported expenditures, in order to avoid disclosing the financial statistics of any individual church. The States omitted from this table can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**59**	**55**	**4**	**2,015**	**1,772**	**243**	**719**	**1,206**	**90**	**59.6**
New England:										
Massachusetts	5	4	1	340	139	201	130	210	-------	61.9
Rhode Island	4	4	-----	76	76	-------	26	50	-------	-------
Connecticut	1	1	-----	10	10	-------	3	7	-------	-------
Middle Atlantic:										
New York	7	6	1	257	242	15	65	142	50	45.8
Pennsylvania	17	16	1	520	510	10	163	317	40	51.4
East North Central:										
Ohio	5	5	-----	198	198	-------	83	115	-------	72.1
Indiana	1	1	-----	14	14	-------	5	9	-------	-------
Illinois	3	3	-----	80	80	-------	23	57	-------	-------
Wisconsin	1	1	-----	13	13	-------	5	8	-------	-------
West North Central:										
Iowa	2	2	-----	101	101	-------	51	50	-------	-------
Missouri	4	4	-----	122	122	-------	50	72	-------	-------
Kansas	1	1	-----	14	14	-------	5	9	-------	-------
South Atlantic:										
Maryland	1	1	-----	60	60	-------	20	40	-------	-------
Florida	3	2	1	60	43	17	26	34	-------	-------
West South Central:										
Oklahoma	1	1	-----	94	94	-------	40	54	-------	-------
Mountain:										
Colorado	2	2	-----	33	33	-------	15	18	-------	-------
Pacific:										
California	1	1	-----	23	23	-------	9	14	-------	-------

1 Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1926: NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches]

STATE	Number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Per cent under 13[1]
United States	**59**	**2,015**	**36**	**1,779**	**200**	**2.0**
Massachusetts	5	340	1	329	10	0.3
Rhode Island	4	76	----	31	45	----
New York	7	257	7	200	50	3.4
Pennsylvania	17	520	----	448	72	----
Ohio	5	198	10	188	----	5.1
Illinois	3	80	----	80	----	----
Missouri	4	122	4	118	----	3.3
Florida	3	60	----	60	----	----
Other States	11	362	14	325	23	4.1

[1] Based on membership with age classification reported.

TABLE 4.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: NATIONAL SPIRITUAL ALLIANCE OF THE UNITED STATES OF AMERICA

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**59**	**37**	**$27,197**	**$24,529**	**$2,126**	**$542**	**5**	**10**	**94**
Massachusetts	5	5	5,019	4,947	72	----	----	----	----
Rhode Island	4	4	3,024	2,704	20	300	----	----	----
New York	7	5	2,411	2,256	155	----	3	4	60
Pennsylvania	17	9	6,666	5,063	1,361	242	----	----	----
Ohio	5	4	3,096	3,066	30	----	1	1	9
Other States	21	10	6,981	6,493	488	----	1	5	25

HISTORY, DOCTRINE, AND ORGANIZATION[1]

DENOMINATIONAL HISTORY

The National Spiritual Alliance of the United States of America is a recent development from the teachings of Spiritualism and was founded in 1913 by Dr. G. Tabor Thompson for the purpose of uniting individuals, churches, camp-meeting associations, State alliances, and Sunday-school alliances into one cooperative body. It was incorporated under the laws of the State of Massachusetts, in September, 1913, with headquarters at Lake Pleasant, Mass. The Alliance holds as fundamental a belief in eternal and progressive life, the proof of which has been demonstrated through persons peculiarly sensitive to spirit influence from Bible times up to and including the present day.

[1] This statement was furnished by Mrs. Shirley C. Whicher, secretary, National Spiritual Alliance of the United States of America.

The Alliance also believes in supernormal personal or impersonal manifestations, which portend Deity; in salvation through development of personal character; in an evolving rational morality, which belief requires one to withhold judgment toward those who may be "elementals"; that truth is eternal and should be utilized whether found in individuals, books, or nature; that one reaps as he sows, yet that all things are working together for good and evolution obtains perpetually in all persons; and that intercommunication between the denizens of different worlds is scientifically established.

The membership holds that organized religious union is conducive to the general good of humanity and so affiliates in the Alliance, agreeing to differ, but pledging each other to lovingly cooperate with all who seek for immortality.

The pond lily has been chosen as the emblem of the organization. Though it strikes its roots into the mud, sends its shoots up through the putrid waters, and spreads its leaves over the green scum of the pond, yet it evolves purity, beauty, and fragrance, and but dies to live again.

While subject to the rules and regulations set forth in the constitution and by-laws of the National Spiritual Alliance, the auxiliary churches act independently in the election of their officers and the choice of ministers. Each year a three-day convention is held, in which delegates and members from the various churches meet for the conduct of business affairs and the election of national officers.

The work of the National Spiritual Alliance comprises benevolent, literary, educational, musical, and scientific activities. Particularly does it engage in experimental investigation with a view to multiplying the evidences of spirit communication. The missionary work is conducted under the direction of the Official Board of Directors of the Alliance by ministers and certified mediums who freely devote their time and efforts for the cause of Spiritualism. Though advocating education in all its branches, the Alliance does not require a college education for its ministers.

TEMPLE SOCIETY IN AMERICA

[Formerly Temple Society in the United States (Friends of the Temple)]

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Temple Society in America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Temple Society in America consists of those persons connected with the local societies who are in sympathy with the objects of the organization.

Table 1.—Summary of Statistics for Churches in Urban and Rural Territory, 1926: Temple Society in America

Item	Total	In urban territory [1]	In rural territory [1]	Per cent of total [2]	
				Urban	Rural
Churches (local organizations)	2	1	1		
Members	164	138	26	84.1	15.9
Average per church	82	138	26		
Membership by sex:					
Male	64	50	14		
Female	100	88	12	88.0	12.0
Males per 100 females [3]	64.0				
Membership by age:					
Under 13 years	10		10		
13 years and over	154	138	16	89.6	10.4
Per cent under 13 years [2]	6.1				
Church edifices:					
Number	2	1	1		
Value—Churches reporting	2	1	1		
Amount reported	$13,200	$12,000	$1,200	90.9	9.1
Average per church	$6,600				
Parsonages:					
Value—Churches reporting	1		1		
Amount reported	$600		$600		100.0
Expenditures during year:					
Churches reporting	2	1	1		
Amount reported	$1,940	$1,708	$232	88.0	12.0
Current expenses and improvements	$1,742	$1,640	$102	94.1	5.9
Benevolences, missions, etc	$198	$68	$130	34.3	65.7
Average expenditure per church	$970				
Sunday schools:					
Churches reporting	2	1	1		
Officers and teachers	20	9	11		
Scholars	106	50	56	47.2	52.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown where number of females is less than 100.

The data given for 1926 represent two active organizations of the Temple Society in America, with 164 members. The classification of membership by sex and by age was reported by both of the churches, only one of them reporting any members under 13 years of age. There was no debt on either of the church edifices or the one parsonage reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: TEMPLE SOCIETY IN AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	2	2	3	4
Increase [1] over preceding census:				
Number	----	−1	−1	----
Per cent [2]	----	----	----	----
Members	164	260	376	340
Increase [1] over preceding census:				
Number	−96	−116	36	----
Per cent	−36.9	−30.9	10.6	----
Average membership per church	82	130	125	85
Church edifices:				
Number	2	2	3	5
Value—Churches reporting	2	2	3	----
Amount reported	$13,200	$10,500	$11,000	$15,300
Average per church	$6,600	$5,250	$3,667	----
Parsonages:				
Value—Churches reporting	1	1	1	----
Amount reported	$600	$300	$1,000	----
Expenditures during year:				
Churches reporting	2	2	----	----
Amount reported	$1,940	$1,610	----	----
Current expenses and improvements	$1,742	$1,389	----	----
Benevolences, missions, etc	$198	$221	----	----
Average expenditure per church	$970	$805	----	----
Sunday schools:				
Churches reporting	2	2	3	----
Officers and teachers	20	18	21	----
Scholars	106	140	168	----

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State table.—Table 3 presents the statistics for the Temple Society in America, by States, giving for the States of New York and Kansas the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: TEMPLE SOCIETY IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Tota	Urban	Rural	Male	Female	Males per 100 females [1]
United States	2	1	1	164	138	26	64	100	64.0
Middle Atlantic:									
New York	1	1	----	138	138	----	50	88	----
West North Central:									
Kansas	1	----	1	26	----	26	14	12	----

[1] Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffmann. Adherents of the society emigrated to America a few years later, and within 10 years an organization was effected. At present there are 2 local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The Temple Society has no ecclesiastical forms or doctrines which are binding upon its members. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God, * * * and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land, and the results of its efforts are manifest in eight colonies in Palestine, which have achieved a measure of success.

The Society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and elders, and hold Sunday preaching services and Sunday schools.

As it is numerically a small society, it has no missions apart from the colonization work in Palestine and the establishment of schools in that country. The World War and its aftermath inflicted heavy losses on these colonies, but the settlers have eagerly resumed their activities, encouraged by the friendly attitude of the British authorities. In the United States it has no educational or charitable institutions.

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[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Fred C. Fink, Presiding Elder, General Committee in America, and approved by him in its present form.

THEOSOPHICAL SOCIETIES

GENERAL STATEMENT[1]

History.—Theosophy in modern times and in western civilization belongs peculiarly and particularly to America. It came as a gift to this new civilization, which was destined, in its turn, to spread it from hence throughout the world. It was brought here by a Russian woman of noble birth and astounding mental attainments, Helena Petrovna Blavatsky. This religion-philosophy-science was brought by her as the messenger of the guardians and preservers of the ancient Wisdom-Religion—that brotherhood made up of men designated in different ages and epochs as Initiates, Adepts, Magi, Hierophants, Wise Men of the East, Brothers, Masters, or Mahatmas, whose predecessors, after their training and initiation, sent Buddha to the East Indians, Confucius to the Chinese, Jesus to the Jews, and other world teachers to their various peoples. That she was a messenger and nothing more, Mme. Blavatsky maintained from first to last. She laid claim to no originality and disclaimed all invention.

For many years Mme. Blavatsky had been a traveler in the Far East. Ultimately she came in contact with certain men whose mysterious powers and profound knowledge caused her to regard them as Sages of the Orient. From them she sought and obtained instruction. After years of study, instruction, and trial, she was authorized by these Seers to go to America and there establish a nucleus for a Universal Brotherhood, and to give out to the western world so much of the Wisdom-Religion, or the Ancient Wisdom, as they had vouchsafed to her. As a result, on November 17, 1875, in the city of New York, Mme. Blavatsky, William Quan Judge, Henry Steel Olcott, and 15 other persons organized The Theosophical Society, with Colonel Olcott as its first president. The three chief objects of the Society, as stated by Mme Blavatsky in her Key to Theosophy, page 40, were: (1) "To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, color, sex, caste, or creed. (2) To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, such as that of the Brâmanical, Buddhist, and Zoroastrian philosophies. (3) To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man, especially."

Later, Mme Blavatsky also formed what was called an "Esoteric Section." This was no part of the Theosophical Society as an organization, but was separate and distinct therefrom, and so it has always remained. Its function was that of a school, or class, made up of the more promising and earnest students, for the study of the profounder teachings of Theosophy. By direct authority of her Eastern Teachers, Mme. Blavatsky was its "Outer Head," and during her life retained full control of the Section, wherever it functioned. The Esoteric Section was at the beginning, and always has been, the heart and brains of the Theosophical movement.

In the Esoteric Section, as well as in the Theosophical Society, Mme. Blavatsky always stressed the forming of a nucleus of a universal brotherhood as being the most important of the three chief objects of the Society, and named the true goal as "that of helping suffering humanity." For those who, misunderstanding or ignoring the real purport of the third object, sought solely to indulge intellectual

[1] This statement was furnished by Col. William Oscar Gilbert, U. S. Army, retired.

curiosity, or to make sham occultism a goal, she had first friendly warning and ultimately severe condemnation. In the second object—to reconcile the different sects and religious systems; to bring religion into harmonious agreement with philosophy and science; by these means to banish religious intolerance and make for a spirit of true brotherhood—she ever maintained a keenness of interest second only to that devoted to the first. And in accord with these views the societies have no creed and no dogma, proclaim tolerance a chief virtue, and in every field of endeavor are guided by the hypothesis that "there is no Religion higher than Truth."

In addition to the "Fellows" received into the Theosophical Society locally, there were also received into membership persons resident outside New York—in America, Europe, South America, Asia, Australia—who were called "Corresponding Fellows," a term descriptive not only of their connection with the lodge but of the means and method of their instruction.

Early in 1878 John Storer Cobb, LL. D., the Society's original recording secretary, was sent to London to organize the British Theosophical Society. This was accomplished in June of that year and was the beginning of the Theosophical movement in Europe. Later in the same year, Mme. Blavatsky and Colonel Olcott were appointed a committee to visit foreign lands and report to the Society. On this mission they landed in India on February 16, 1879, accompanied by two English colleagues who had joined them in London. In India they organized a considerable number of lodges. Mme. Blavatsky established and published a magazine called "The Theosophist," and through its columns and by personal correspondence kept up her leadership of the Theosophical movement throughout the world. This committee never returned to New York to report in person. In 1887 Mme. Blavatsky removed to London. Here she gathered about her many enthusiastic and devoted workers, founded the Blavatsky Lodge of the Theosophical Society, established an Esoteric Section for advanced students, and set up the magazine Lucifer, which, until her death in 1891, was her personal forum for Theosophical propaganda.

Mme. Blavatsky's position in the Society was unique. At the organization of the New York lodge in 1875 she was made corresponding secretary. This was the only office she ever held until a year prior to her death, when she was prevailed upon to "accept the duty of exercising the presidential authority for the whole of Europe." But to the members and to the world at large she was the Theosophical Society. Through her it was organized; through her the members were instructed in the new philosophy, educated in the world-old religion, tutored in universal brotherhood, schooled in the fundamentals of the hidden mysteries of nature, and taught not that man *has* but that man *is* a soul, with psychic powers and spiritual capacities as yet unrealized; through her the world was alternately shocked and fascinated by the boldness of her assertions and the profundity of her knowledge and intelligence; by her the Christian Church was astounded and perturbed by her acceptance of Jesus as an Initiate of the Masters, but by her denial of his Godhood in any special sense; by her the Spiritualists were put on the defensive because of her insistence that the phenomena at their seances were possible of accomplishment by natural means, but that spirits of the departed had no part or parcel therein; by her the scientists were aroused to ridicule by her assertions pointing out wherein nineteenth century science had failed to square with the Ancient Wisdom and by her indictment of science for its failure to recognize in the unseen world a field as fertile for scientific endeavor and as amenable to natural laws as is the world that is seen.

Naturally, Mme. Blavatsky's word was law in the Theosophical world; and the lodges in different parts of the world were responsive to her utterances, without always making corresponding changes in their printed or written forms. Thus, the Theosophist for April, 1880, spoke of "The Theosophical Society or

Universal Brotherhood" and, later, of "The Theosophical Society and Universal Brotherhood"; and by the latter designation the organization soon came to be known. Likewise, in her direction of the movement as a whole, Mme. Blavatsky divided the work into sections—as the Indian Section, the European Section, the American Section—and soon the lodges in the different countries were so known and spoken of, and so spoke of themselves.

When Mme. Blavatsky and Colonel Olcott left for India in 1878, Gen. Abner Doubleday was made president pro tempore, while William Quan Judge was left in charge, locally, of the Esoteric Section, and of the other work in America previously performed by Mme. Blavatsky. At Mme. Blavatsky's death, Mr. Judge, through personal appointment previously executed by her, became "Outer Head" of the Esoteric Section throughout the world and continued also in charge of the other work in America as before.

With reference to the Theosophical movement outside of the United States, it is of interest to note that Colonel Olcott, until his death in 1907, gave particular attention to the work in India, and that Mrs. Annie Besant became the most active worker in Europe, and now, with headquarters at Adyar, India, Mrs. Besant is the international head of that branch of the Theosophical movement with which the American Theosophical Society is affiliated.

Until 1895 Mr. Judge continued to be the guiding spirit of the entire organization. In the four preceding years, however, after the death of Mme. Blavatsky, personal ambitions, as is usual in such circumstances, had aroused rivalries and had produced several seekers for the control of the Society. The strength of these proffered leaderships was tested at a general convention of the Society held at Boston in 1895, when, by a vote of 191 to 10, the constitution of the original Theosophical Society of 1875 was amended by various organizational changes designed to further a broader activity and by changing the name to "The Theosophical Society in America." At the same time Mr. Judge was elected president for life. The dissenting members of the convention, reenforced by about 80 other members of the Society, not delegates to the convention, thereupon repudiated the action of the convention and proceeded formally to operate as a Theosophical society as if under the unamended constitution, and under the name Theosophical Society, American Section. Several of the old lodges remained with this organization, or shortly thereafter joined with it, and by 1906 it comprised 69 lodges. Since then it has had a steady growth and in the current census reported 223 lodges, with a membership of 7,448. Three years ago its name was changed to American Theosophical Society. It is incorporated under the laws of the State of Illinois and has its national headquarters at Wheaton, Ill.

In 1896 Mr. Judge died, having previously named Katherine Tingley his successor as "Outer Head" of the Esoteric Section throughout the world. By virtue of this selection she forthwith became, also, the recognized leader of the Theosophical Society in America, although not until two years later was she formally made the head thereof.

In the meantime, believing, as she then stated, that the work of instruction and preparation had progressed to the point where it could profitably make way for an increased attention to the purely practical side of Theosophy, and that to accomplish this end there was need of a broader and more universal vehicle, Katherine Tingley perfected an organization named "Universal Brotherhood," having for its chief objects those of the original Theosophical Society, and providing an organization capable of encompassing all the branches in the world. She then proposed that The Theosophical Society in America should merge with this organization. The issue was discussed at length before the convention of the latter society called to meet in Chicago in February, 1898. At this convention 145 branches out of a total of 152, and having a combined membership of 3,700,

were represented. By a vote of 266 to 10 (14 delegates not voting), The Theosophical Society in America consolidated with the Universal Brotherhood, merging the two constitutions into one under the name Universal Brotherhood and Theosophical Society, and at the same time accepted, as "Leader and Official Head," Katherine Tingley and her duly appointed successors. Since 1900 its international headquarters have been located at Point Loma, Calif. In the same year its 218 lodges were closed and their local members enrolled as members-at-large in correspondence with the international headquarters.

As was the case in 1895, when the name of the Theosophical Society was changed to Theosophical Society in America, there was quite a body of dissenting members who repudiated the action of the convention and continued to operate as a Theosophical society as if under the constitution of 1895 and under the name which had been merged with Universal Brotherhood. This time the dissenters appealed to the courts. By decision of the Supreme Court of New York, sitting in New York County (Werner, Justice), it was held that the action taken by The Theosophical Society in America at its convention in Chicago, whereby it merged itself with, and transferred its records and archives to, Universal Brotherhood, was a perfectly legal act. Nevertheless the minority group continued to function as if it were still under the constitution of 1895 and under the name Theosophical Society in America. This organization did not succeed in attracting a large following, the largest numbers reported being 17 lodges with 199 members at the census of 1916.

It remains only to mention that other former members of the original society established in New York City, in 1899, The Theosophical Society of New York, Independent; and that still another body founded the United Lodge of Theosophists, with headquarters at Los Angeles, Calif. The latter society is not represented in this report; it claims to be rather an association of students than a religious body, and has neither constitution, by-laws, nor officers. Several local lodges in other cities, following the same form of organization and having the same name, maintain nominal affiliation with the Los Angeles unit and with each other.

Doctrine.—The ultimate base of Theosophy is universal brotherhood. As a science, Theosophy declares universal brotherhood to be a fact in nature; as a philosophy, it begins all reasoning with, and relates all conclusions to, universal brotherhood; as a religion, it bases the social fabric upon, and deduces its code of ethics from, universal brotherhood.

But it uses the term "universal brotherhood" not in a sentimental sense, or as expressing a merely human relationship. On the contrary, the term is used to express the broadest possible relationship of everything that is to every other thing that is; as a picturesque assertion of the fact that each and every thing in the universe—in the all that is—is related to each and every other thing; indeed, is not only related, but proceeds from a common source—a common parent, so to speak. And this common source of all things and the things that proceed therefrom are, according to Theosophy, one and the same thing: The one absolute Essence—the God of the Bible Who is All and in All; a Homogeneity during its Universal Night when every atom has been drawn back into itself and the biblical end of the world has arrived; a Heterogeneity during its Universal Day when by process of unfolding, or evolution, the objective world appears and the *creation* of Genesis is accomplished. In this universe which is One, as in our body which is one, no single part is independent of any other part or unaffected by it. Relationship, or brotherhood, thus becomes a fact in nature and is universal.

To the question, Suppose universal brotherhood exists, what of it? Theosophy has a startling answer: Evolution is toward perfection. The soul, the Ego, is incarnated in a human body to gather experience and forward its own evolution

toward perfection. It must incarnate not once but reincarnate many times in order to become perfect. But evolution moves as a whole. Before the next great stage can be entered upon, the full processes upon this globe must be accomplished. Each and every soul must have reached this goal. Thus, those who are forward in the march must await the laggards' arrival. Theosophy leaves no doubt as to the answer to the question, Am I my brother's keeper?

Theosophy proclaims a Deific Absolute Essence, infinite and unconditioned and so without form, which it would not mind calling God were it not for the present anthropomorphic, personalizing concept of that word; and it teaches "that the *root* of all nature, objective and subjective, and everything else in the universe, visible and invisible, *is*, *was*, and *ever will be*" this one Absolute Essence "from which all starts, and into which everything returns," just as all the waters throughout the land started—that is, were lifted by the sun's rays—from the ocean, and in due course will return thereto, each particle thereof still water and still retaining its differentiation from the mass.

Theosophy proclaims that man—not the body, but that which distinguishes the human from the brute—is a soul. It speaks not of the *Nephesh* of Genesis, translated as "living soul," but of the *Nous* of Plato and the *Logos* of St. John, "the word made flesh." This Soul, it teaches, is immortal. Says Mme. Blavatsky, in Isis Unveiled, "They [the sages of the Orient] showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid." In her mammoth work, The Secret Doctrine, this demonstration is to be found.

An important teaching of Theosophy is Reincarnation, the tenet that the Soul, or Ego (the real man), is the tenant of many different bodies in many different lives during its evolutionary course down the ages—a teaching that demonstrates Theosophy's idea of evolution to be fundamentally different from the evolution taught by science and feared by the church, namely, the evolution solely of what we call the physical universe. Theosophy postulates a double evolution—one physical and one spiritual. Soul evolution can only be carried on, and Theosophy says it is carried on, by reincarnation. Through the experiences of its many incarnations, the soul is able to progress to the stature, nature, and dignity of Godhood and thus to emancipate itself from the necessity for further pilgrimage. The soul gets nothing by favor, but everything by merit. Literally it works out its "own salvation with fear and trembling." Reincarnation, too, is the doctrine of "another chance." A mistake means not eternal damnation, but a chance in other incarnations to make up for failure. And as a corollary it may be stated that "original sin" finds no place in Theosophy. Reincarnation must not be confused with transmigration. "Once a man always a man" is the saying in the Great Lodge. This doctrine of reincarnation which produces such a shock to the western world is not claimed by Theosophy as its peculiar property; for it points out that a full half of the world believes in it, that the Bible, particularly the Old Testament, is full of it, and that Jesus, if he did not teach it, as least assented to it.

Closely allied with reincarnation is the law of *Karma*, or cause and effect, whereby is struck a perfect balance for merit and demerit. "Whatsoever a man soweth that shall he also reap;" if not in the life in which the sowing took place, then in some future one; and thus Theosophy explains many seeming injustices and inequalities.

Theosophy combines the fields of science and religion; is a religious science and a scientific religion. It shows how the worlds have evolved, how man has reached his high estate, and what will be the future of the worlds and the future of man. It describes the septenary constitution of man, with its lower quaternary and its higher triad, thus demonstrating the duality of his

make-up and elucidating the eternal struggle between the lower and the higher self. It explains the origin and nature of mind and opens a psychology (including that of the subconscious) whose borders otherwise have barely been touched. It admits the phenomena of the Spiritualists and the "miracles" of Jesus, but denies the interposition of spirits in the one case and of the supernatural in the other, pointing out how each was accomplished by the exercise of natural laws; for psychic forces work according to laws as definite as those attaching in other realms, and neither set of laws can be antagonistic to the other; for throughout the universe the same laws prevail, being duplicated and reduplicated on successive planes; "as in the macrocosm, so in the microcosm;" "as above, so below."

The foregoing is a most incomplete résumé of a few of the teachings of Theosophy. Theosophy deals with manifold subjects new to western thought, has a new (yet old) interpretation for many things that are familiar in science and religion, and, with it all, is hampered by the failure of the English language to have developed, as yet, an ample vocabulary for the expression of the abstract or the description of the metaphysical. There is accessible, however, an extensive literature covering all the branches and aspects of the movement and its teachings.

Organization and work.—The several societies are organized along quite different lines. They maintain a corresponding difference in the lines along which their work is conducted. For information on these subjects reference should be made to the matter appearing under the special headings for each organization.

There are a number of orders and organizations—among them the "Liberal Catholic Church" and the "Order of the Star in the East"—which are associated in the public mind with Theosophy, due to the fact that some Theosophists are members of them, and because they have been founded and sponsored by persons whose names are, in the public mind, associated with Theosophical leadership. These organizations, however, as well as the young Hindu heralded by the "Order of the Star in the East" as a new "World Teacher," or as the Christ returned, are disclaimed by the great mass of Theosophists. Furthermore, they are in no way affiliated with, or sponsored by, any one of the Theosophical societies.

Statistics.—The bodies grouped under the name Theosophical societies, in 1926, 1916, and 1906, are listed in the table opposite with the number of organizations and members as reported for the three periods. The Theosophical Society in America, which reported in 1916 and 1906, sent no data for 1926. Certain changes in name will be noted, as referred to above; also a lack of any general statistics for the "Universal Brotherhood and Theosophical Society," which is not represented by lodges, but by unattached members throughout the world. At the beginning of this century the lodges then existing were closed and the membership enrolled as members-at-large in correspondence with the International Headquarters at Point Loma, Calif. No property was reported for 1916 and 1906 and Sunday schools were given for 1906 only.

SUMMARY OF STATISTICS FOR THE THEOSOPHICAL SOCIETIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of lodges	Number of members	VALUE OF LODGE EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Lodges reporting	Amount	Lodges reporting	Amount	Lodges reporting	Number of scholars
1926								
Total for the group	**224**	**7,503**	**11**	**$121,850**	**206**	**$141,205**		
American Theosophical Society	223	7,448	11	121,850	205	140,205		
Theosophical Society of New York, Independent	1	55			1	1,000		
Universal Brotherhood and Theosophical Society	(1)	(1)		(1)				
1916								
Total for the group	**175**	**5,368**			**1**	**1,176**		
Theosophical Society, American Section	157	5,097						
Theosophical Society, New York	1	72			1	1,176		
Universal Brotherhood and Theosophical Society	(1)							
Theosophical Society in America	17	199						
1906								
Total for the group	**84**	**2,336**					**5**	**78**
Theosophical Society, American Section	69	2,080					4	33
Theosophical Society, New York	1	90					1	45
Universal Brotherhood and Theosophical Society	(1)							
Theosophical Society in America	14	166						

[1] Not represented by lodges, but by unattached members throughout the world, reported as over 50,000. The International Theosophical Headquarters at Point Loma, Calif., comprises an estate of some 300 acres, which, together with the buildings thereon, is estimated at the value of $3,875,000.

AMERICAN THEOSOPHICAL SOCIETY

(Formerly Theosophical Society, American Section)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the American Theosophical Society for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

Membership in the society is open to all who are in sympathy with its three objects and who accept the principle of universal brotherhood.

Table 1.—Summary of Statistics for Lodges in Urban and Rural Territory, 1926: American Theosophical Society

Item	Total	In urban territory [1]	In rural territory [1]	Per cent of total [2]	
				Urban	Rural
Lodges (local organizations)	223	215	8	96.4	3.6
Members	[3] 7,448	6,639	141	97.9	2.1
Average per lodge [4]	30	31	18		
Membership by sex:					
Male	2,366	2,310	56	97.6	2.4
Female	4,414	4,329	85	98.1	1.9
Males per 100 females [5]	53.6	53.4			
Lodge edifices:					
Number	11	11			
Value—Lodges reporting	11	11			
Amount reported	$121,850	$121,850		100.0	
Average per lodge	$11,077	$11,077			
Debt—Lodges reporting	10	10			
Amount reported	$54,901	$54,901		100.0	
Lodges reporting "no debt" on lodge edifice	1	1			
Expenditures during year:					
Lodges reporting	205	198	7	96.6	3.4
Amount reported	$140,205	$139,167	$1,038	99.3	0.7
Current expenses and improvements	$78,514	$78,466	$48	99.9	0.1
Benevolences, missions, etc	$58,091	$57,101	$990	98.3	1.7
Not classified	$3,600	$3,600		100.0	
Average expenditure per lodge	$684	$703	$143		

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Includes 668 national members not affiliated with any local organization and therefore not distributed geographically and not reported by sex.
[4] Based upon the membership of local organizations.
[5] Ratio not shown where number of females is less than 100.

The data given for 1926 represent 223 active lodges of the American Theosophical Society, with 6,780 members. In addition there are 668 national members who are not affiliated with any lodge. The classification by sex was reported by 221 lodges. While the classification of members by age was not reported by all the lodges, the membership is assumed to be 13 years of age or over. No parsonages and no Sunday schools were reported for 1926.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this organization for the censuses of 1926, 1916, and 1906. The figures given for the two earlier censuses are those for the Theosophical Society, American Section, which since 1916 has changed its name to American Theosophical Society.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: AMERICAN THEOSOPHICAL SOCIETY

ITEM	1926	1916	1906
Lodges (local organizations)	223	157	69
Increase over preceding census:			
Number	66	88	
Per cent [1]	42.0		
Members	[2] 7,448	5,097	2,080
Increase over preceding census:			
Number	2,351	3,017	
Per cent	46.1	145.0	
Average membership per lodge	30	32	30
Lodge edifices:			
Number	11		
Value—Lodges reporting	11		
Amount reported	$121,850		
Average per lodge	$11,077		
Debt—Lodges reporting	10		
Amount reported	$54,901		
Expenditures during year:			
Lodges reporting	205		
Amount reported	$140,205		
Current expenses and improvements	$78,514		
Benevolences, missions, etc	$58,091		
Not classified	$3,600		
Average expenditure per lodge	$684		
Sunday schools:			
Lodges reporting			4
Officers and teachers			5
Scholars			33

[1] Per cent not shown where base is less than 100.
[2] Includes 668 national members, not affiliated with any local organization.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the American Theosophical Society by States. Table 3 gives for each State the number and membership of the lodges classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the lodges for the three censuses from 1906 to 1926. Table 5 shows the value of lodge property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the lodge expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc. Separate presentation in Tables 5 and 6 is limited to those States in which three or more lodges reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual lodge. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF LODGES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: AMERICAN THEOSOPHICAL SOCIETY

GEOGRAPHIC DIVISION AND STATE	NUMBER OF LODGES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females[1]
United States	**223**	**215**	**8**	**[2] 7,448**	**6,639**	**141**	**2,366**	**4,414**	**53.6**
New England:									
Massachusetts	4	4		183	183		57	126	45.2
Connecticut	2	2		24	24		6	18	
Middle Atlantic:									
New York	18	18		662	662		239	423	56.5
New Jersey	6	5	1	147	135	12	44	103	42.7
Pennsylvania	5	5		191	191		70	121	57.9
East North Central:									
Ohio	15	15		383	383		129	254	50.8
Indiana	3	3		27	27		6	21	
Illinois	23	23		860	860		320	540	59.3
Michigan	11	11		217	217		102	115	88.7
Wisconsin	6	6		145	145		56	89	
West North Central:									
Minnesota	6	6		334	334		110	224	49.1
Iowa	5	5		92	92		25	67	
Missouri	4	4		253	253		90	163	55.2
North Dakota	2	2		21	21		7	14	
South Dakota	1	1		10	10		5	5	
Nebraska	4	4		127	127		51	76	
South Atlantic:									
Delaware	1	1		7	7		4	3	
Maryland	1	1		50	50		19	31	
District of Columbia	2	2		104	104		36	68	
Virginia	2	2		51	51		20	31	
West Virginia	3	3		33	33		11	22	
North Carolina	1		1	34		34	20	14	
South Carolina	1	1		7	7		2	5	
Georgia	3	3		68	68		23	45	
Florida	6	4	2	162	111	51	53	109	48.6
East South Central:									
Kentucky	2	2		46	46		16	30	
Tennessee	3	3		38	38		17	21	
Alabama	4	3	1	91	78	13	40	51	
Mississippi	2	2		28	28		8	20	
West South Central:									
Louisiana	3	3		105	105		28	77	
Oklahoma	3	3		83	83		25	58	
Texas	6	6		266	266		89	177	50.3
Mountain:									
Montana	5	5		109	109		37	72	
Idaho	1	1		11	11		2	9	
Wyoming	2	2		40	40		20	20	
Colorado	3	3		86	86		29	57	
Utah	1	1		27	27		8	19	
Nevada	1	1		14	14		4	10	
Pacific:									
Washington	9	9		388	388		133	255	52.2
Oregon	5	5		108	108		41	67	
California	38	35	3	1,148	1,117	31	364	784	46.4

[1] Ratio not shown where number of females is less than 100.
[2] Includes 668 national members, not distributed geographically and not reported by sex.

TABLE 4.—NUMBER AND MEMBERSHIP OF LODGES, BY STATES, 1906 TO 1926: AMERICAN THEOSOPHICAL SOCIETY

Separate presentation is limited to States having 3 or more lodges in either 1926, 1916, or 1906]

STATE	NUMBER OF LODGES			NUMBER OF MEMBERS		
	1926	1916	1906	1926	1916	1906
United States	**223**	**157**	**69**	**[1] 7,448**	**5,097**	**2,080**
Massachusetts	4	7	7	183	232	236
New York	18	16	5	662	525	166
New Jersey	6	5	----	147	85	----
Pennsylvania	5	5	1	191	209	107
Ohio	15	8	3	383	277	154
Indiana	3	2	----	27	32	----
Illinois	23	14	4	860	232	320
Michigan	11	9	7	217	175	120
Wisconsin	6	4	1	145	87	24
Minnesota	6	7	5	334	338	144
Iowa	5	4	----	92	46	----
Missouri	4	2	5	253	211	128
Nebraska	4	3	2	127	97	29
West Virginia	3	1	----	33	8	----
Georgia	3	1	----	68	45	----
Florida	6	1	----	162	8	----
Tennessee	3	2	----	38	59	----
Alabama	4	2	----	91	63	----
Louisiana	3	3	1	105	85	23
Oklahoma	3	2	----	83	65	----
Texas	6	9	----	266	250	----
Montana	5	4	5	109	106	70
Colorado	3	4	2	86	116	42
Washington	9	5	3	388	328	126
Oregon	5	1	1	108	79	16
California	38	22	11	1,148	977	271
Other States	22	14	6	474	362	104

[1] Includes 668 national members, not distributed by States.

TABLE 5.—VALUE OF LODGE PROPERTY, AND LODGE DEBT, BY STATES, 1926: AMERICAN THEOSOPHICAL SOCIETY

[Separate presentation is limited to States having 3 or more lodges reporting value of edifices]

STATE	Total number of lodges	Number of lodge edifices	VALUE OF LODGE EDIFICES		DEBT ON LODGE EDIFICES	
			Lodges reporting	Amount	Lodges reporting	Amount
United States	**223**	**11**	**11**	**$121,850**	**10**	**$54,901**
Washington	9	3	3	22,000	2	5,383
Other States	214	8	8	99,850	8	49,518

TABLE 6.—LODGE EXPENDITURES, BY STATES, 1926: AMERICAN THEOSOPHICAL SOCIETY

[Separate presentation is limited to States having 3 or more lodges reporting expenditures

STATE	Total number of lodges	EXPENDITURES DURING YEAR				
		Lodges reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified
United States	**223**	**205**	**$140,205**	**$78,514**	**$58,091**	**$3,600**
Massachusetts	4	4	2,561	1,556	1,005	
New York	18	18	15,880	9,879	6,001	
New Jersey	6	5	3,218	2,092	1,126	
Pennsylvania	5	5	6,711	3,137	3,574	
Ohio	15	14	14,329	11,008	3,221	100
Indiana	3	3	244	104	140	
Illinois	23	20	11,075	7,269	3,806	
Michigan	11	9	5,382	2,629	2,753	
Wisconsin	6	6	2,337	1,387	950	
Minnesota	6	5	7,870	2,703	5,167	
Iowa	5	5	929	183	746	
Missouri	4	3	4,676	1,484	3,192	
Nebraska	4	3	2,472	1,260	1,212	
Georgia	3	3	1,122	523	599	
Florida	6	6	1,494	350	1,144	
Tennessee	3	3	1,150	249	901	
Alabama	4	4	2,994	1,627	1,367	
Oklahoma	3	3	1,774	935	839	
Texas	6	6	5,385	1,550	335	3,500
Montana	5	5	1,822	675	1,147	
Colorado	3	3	1,660	624	1,036	
Washington	9	9	9,030	4,959	4,071	
Oregon	5	4	2,281	1,600	681	
California	38	37	22,980	14,852	8,128	
Other States	28	22	10,829	5,879	4,950	

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

The American Theosophical Society is the American division of the Theosophical Society, a world-wide organization founded in 1875 by Madame Helena P. Blavatsky and Col. Henry S. Olcott. After its organization in New York City, world headquarters were established at Adyar, India, near the city of Madras. There the society owns a tract of 300 acres on the Adyar River, with many beautiful buildings erected to house its extensive library of occult works, its printing plant, business offices, auditorium, and residences. Two magazines are published and many volumes of occult literature are brought out annually. Since 1875 the organization has spread until 42 nations are now organized on the five continents. In North America there are five national divisions of the Theosophical Society, each taking its local designation from the country in which it exists—the Canadian, the Mexican, the Cuban, the Porto Rican, and that of the United States, which was known as the Theosophical Society, American Section, until the change of its name three years ago to the American Theosophical Society. The American Theosophical Society represents that portion of the original Theosophical Society which, in 1895, refused assent to the amended charter and continued its old organization.

[1] This statement was furnished by L. W. Rogers, national president, American Theosophical Society, and approved by him in its present form.

The American Theosophical Society is incorporated under the laws of the State of Illinois. Its national headquarters were in Chicago (removed there from Hollywood, Calif., in 1921) until its new building at Wheaton, Ill., a suburban city near Chicago, was completed in 1927. There the permanent headquarters building is located on a tract of about 18 acres. In the new building are the national offices and the offices of the monthly magazine issued by the society, and of the Theosophical Press, which publishes annually many books on Theosophy and occultism, and a large reference and circulating library of works on philosophy, psychology, and metaphysics. The American Theosophical Society has 254 local lodges throughout the Nation, of which 223 reported for the 1926 census, every city of considerable size in the United States being represented. The objects of the Theosophical Society are:

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;
Second—To encourage the study of comparative religion, philosophy, and science;
Third—To investigate the unexplained laws of nature and the powers latent in man.

The essential nature of the organization and the character of its appeal may be summed up in the following paragraph:

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for truth. They hold that truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as truth is their aim.

The officers of the American Theosophical Society are the president, the secretary-treasurer, and a board of five directors. Annual conventions were formerly held in various cities, but the growth of the society led to the amendment of the by-laws, naming Chicago as the place of annual meeting.

THEOSOPHICAL SOCIETY OF NEW YORK, INDEPENDENT

STATISTICS

The data given for 1926 represent one active organization of the Theosophical Society of New York, Independent, in the city of New York. The total membership was 55, comprising 30 males and 25 females, all reported as over 13 years of age.

The membership of the Theosophical Society of New York consists of those persons regularly admitted to membership, who are enrolled as members and who pay dues.

There were no church edifices, parsonages, nor Sunday schools reported in 1926.

Comparative data, 1906–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1926: THEOSOPHICAL SOCIETY OF NEW YORK, INDEPENDENT

ITEM	1926	1916	1906
Lodges (local organizations)	1	1	1
Members	55	72	90
Increase [1] over preceding census:			
Number	—17	—18	
Per cent [2]			
Expenditures during year:			
Lodges reporting	1	1	
Amount reported	$1,000	$1,176	
Current expenses and improvements	$840	$1,176	
Benevolences, missions, etc.	$160		

[1] A minus sign (—) denotes decrease. [2] Per cent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

After the separation of the Theosophical Society in America from the original undivided Theosophical Society, a number of individuals in New York who "cared for neither organization or leaders, as such, nor for factional disputes," formed, in 1899, an independent society. Its objects were stated as follows: "To form a nucleus of the Universal Brotherhood without distinction of race, creed, caste, or sex; to study and make known the ancient religions, philosophies, and sciences; to investigate the laws of nature; and to develop the divine powers latent in man."

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by William C. Beller, president, Theosophical Society of New York, Independent, and approved by him in its present form.

Requiring the acceptance of no other authority or dogma than that of one's own judgment, the society expects that opinions will be the result of "investigation and not of blind credulity." It believes that purity of purpose is the way, and individual effort the means, by which one can attain wisdom. The universe is divided into nature and mind. The duty of man, which means a soul, is to raise the parts of nature in his charge, so that they shall be conscious in ever higher degrees, until nature-matter becomes conscious as mind-matter. His duty to himself is to become conscious in ever higher degree, until he is consciously immortal and sees himself in others, and others in himself, and to bring his own mind into alignment with the Supreme Intelligence of the universe. Accepting in general the doctrine of Theosophy, as already stated, the society adheres to its religious purpose and considers that the basis of the Theosophical system of ethics is the performance of the duty of the moment. It conducts free public lectures, holds classes, and seeks especially to promote the dissemination of Theosophical teachings. It has no branches or foreign missions of any kind. It has nothing to do with politics, economic questions, religious rites, dogmas, or institutions.

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UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

HISTORY, DOCTRINE, AND ORGANIZATION [1]

The Universal Brotherhood and Theosophical Society, of which Katherine Tingley is leader and official head, is a world-wide organization having national centers in many countries and a membership of over 50,000. With name changed and constitution broadened, it is the Theosophical Society founded in New York in 1875 by Helena Petrovna Blavatsky. Mme. Blavatsky died in 1891 and was succeeded as leader and teacher in the Theosophical movement by her pupil and colleague, Wm. Quan Judge, who, on his death in 1896, left Katherine Tingley as his successor. The Society's international headquarters are at Point Loma, Calif. Of the nature and purposes of the Society the constitution states:

Ordained and established for the benefit of the people of the earth and all creatures:
(1) This organization declares that Brotherhood is a fact in nature;
(2) The principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature, and make it a living power in the life of humanity;
(3) The subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy, and art, and to investigate the laws of nature and the divine powers in man;
This brotherhood is a part of a great and universal movement which has been active in all ages.

The original ideals and work of the Theosophical movement, as first enunciated by Helena Petrovna Blavatsky, have remained both in general and particular the sphere of activity of the Universal Brotherhood and Theosophical Society under Katherine Tingley's leadership. While the main object of the movement is the formation of a brotherhood of humanity, the study and elucidation and harmonizing of ancient and modern religions, philosophies, and sciences forms a large part in Theosophical activities; for it is a truism that the most fruitful sources of unbrotherliness and discord between the peoples are religious intolerance and a lack of sympathetic understanding of each other. Theosophical philosophy, based on the spiritual and natural universe, is the chief study of the majority of the members. The only prerequisite to membership in the Society is an honest acceptance of the principle of universal brotherhood; and the organization, therefore, counts among its members adherents of every religious, philosophical, and scientific system in the world.

From the purposes of the Society as above set out it is observable that the Universal Brotherhood and Theosophical Society is a religious-philosophic-scientific organization, and at the same time is essentially philanthropic, in the literal meaning of the Greek original of the word—love of humanity. As one of Mme. Blavatsky's own teachers declared: "The noblest title of the Theosophical Society is the Brotherhood of Man. The true Theosophist is the philanthropist." And, as Mme. Blavatsky wrote in 1888: "The society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism, and the worship of the dead. It had to guide the spiritual awakening that has now begun, and not to pander to

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Joseph H. Fussell, secretary, Universal Brotherhood and Theosophical Society, and approved by him in its present form.

psychic cravings, which are but another form of materialism." Mme. Blavatsky further wrote, in one of her principal works for students, The Key to Theosophy, "Theosophist is who Theosophy does."

Among the most important departments and activities at the International Theosophical Headquarters are: School of Antiquity (Inc.); Raja-Yoga College, Academy, and School; Theosophical University (Inc.); Isis League of Art, Drama, and Music; International Brotherhood League; Literary Department; Propaganda Department; Aryan Theosophical Press; and Theosophical Publishing Company.

The School of Antiquity was incorporated for the principal purpose of establishing colleges, academies, etc., for the study of Raja-Yoga—that is, an understanding of the laws of nature, and particularly those laws governing the individual being; and to promote the physical, mental, and moral education and spiritual welfare of people in all lands. In carrying out this purpose, the school has power to acquire property and conduct commercial enterprises. The Raja-Yoga College, Academy, and School, situated at Point Loma, Calif., is a department of the School of Antiquity. Founded by Katherine Tingley in 1900, and beginning with five pupils, it now has several hundred. The Raja-Yoga system of education includes in its curriculum the studies taught in primary and high schools, and in colleges and universities, placing special emphasis upon the building and development of character and self-reliance, as based upon the essential divinity of man. In 1919, as an extension of the Raja-Yoga system of education, Katherine Tingley established The Theosophical University (Inc.).

The Isis League of Art, Music, and Drama, in connection with the Raja-Yoga system of education, emphasizes the importance of these features as true educational factors, and as being most potent in the formation of character, in accordance with the true philosophy of life.

The International Brotherhood League carries on the humanitarian work of the organization along two lines—one of temporary application, the other of far-reaching and permanent results. The specific objects are: To help men and women to realize the nobility of their calling and their true position in life; to educate children of all nations on the broadest lines of universal brotherhood; to ameliorate the condition of unfortunate women and those who are, or have been, in prison; to abolish capital punishment; to bring about a better understanding between so-called savage and civilized races; to relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

The Literary and Publishing Departments are, as their names signify, for the purpose of disseminating Theosophical teachings throughout the world. The Aryan Theosophical Press has a complete and modern equipment. It publishes all the standard Theosophical works in different languages, and three periodicals: The Theosophical Path (the official publication of the Universal Brotherhood and Theosophical Society), The Raja-Yoga Messenger (conducted by pupils of the Raja-Yoga College and Academy), and The New Way, originally established for free distribution among prisoners, several thousand copies being so distributed monthly.

None of the officers or members of the Universal Brotherhood and Theosophical Society receives any salary or financial recompense; nor do any of the departments and activities of Theosophical or educational work conducted at or associated with the International Headquarters at Point Loma—all are volunteer, unsalaried workers.

UNITARIANS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Unitarians for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Unitarian denomination comprises those persons who are enrolled as members on the records of the local churches, there being some variation in the requirements and practice of the different local organizations. In general, the membership is limited to adults, as indicated by the very small number of persons under 13 years of age included in the total.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITARIANS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	353	296	57	83.9	16.1
Members	60,152	55,445	4,707	92.2	7.8
Average per church	170	187	83		
Membership by sex:					
Male	22,748	20,908	1,840	91.9	8.1
Female	32,453	29,819	2,634	91.9	8.1
Sex not reported	4,951	4,718	233	95.3	4.7
Males per 100 females	70.1	70.1	69.9		
Membership by age:					
Under 13 years	595	424	171	71.3	28.7
13 years and over	57,373	52,869	4,504	92.1	7.9
Age not reported	2,184	2,152	32	98.5	1.5
Per cent under 13 years [3]	1.0	0.8	3.7		
Church edifices:					
Number	388	326	62	84.0	16.0
Value—Churches reporting	337	281	56	83.4	16.6
Amount reported	$27,713,554	$26,473,654	$1,239,900	95.5	4.5
Average per church	$82,236	$94,212	$22,141		
Debt—Churches reporting	72	64	8		
Amount reported	$1,172,920	$1,163,420	$9,500	99.2	0.8
Churches reporting "no debt" on church edifice	235	193	42	82.1	17.9
Parsonages:					
Value—Churches reporting	143	110	33	76.9	23.1
Amount reported	$1,485,953	$1,301,253	$184,700	87.6	12.4
Debt—Churches reporting	23	21	2		
Amount reported	$97,990	$94,800	$3,190	96.7	3.3
Churches reporting "no debt" on parsonage	107	80	27	74.8	25.2
Expenditures during year:					
Churches reporting	344	290	54	84.3	15.7
Amount reported	$3,418,975	$3,276,692	$142,283	95.8	4.2
Current expenses and improvements	$3,120,816	$2,991,411	$129,405	95.9	4.1
Benevolences, missions, etc	$255,759	$242,881	$12,878	95.0	5.0
Not classified	$42,400	$42,400		100.0	
Average expenditure per church	$9,939	$11,299	$2,635		
Sunday schools:					
Churches reporting	317	271	46	85.5	14.5
Officers and teachers	3,025	2,716	309	89.8	10.2
Scholars	19,722	17,829	1,893	90.4	9.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given herewith for the year 1926 represent 353 active Unitarian churches, with 60,152 members. These figures are exclusive of 18 federated churches, each consisting of a Unitarian unit combined with a unit of some other denomination. These federated churches, which are more or less closely affiliated with the Unitarian denomination, reported a total membership of 2,838, of whom 644, or about one-fourth, were Unitarians. Reports were also received concerning 45 Unitarian churches that were said to be dormant or discontinued or holding summer services only. The churches holding summer services only were omitted from the tabulation because their members are already included for the most part in the membership of churches at their places of permanent residence.

The classification of membership by sex was reported by 338 churches and the classification by age was reported by 344 churches, including, however, only 34 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. In connection with the 1916 and earlier censuses some of the churches reported constituency in place of membership. As a result, the membership figures for the earlier censuses are somewhat too large for fair comparison with the 1926 data, which include actual membership only.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNITARIANS

ITEM	1926	1916	1906	1890
Churches (local organizations)	353	411	435	421
Increase [1] over preceding census:				
Number	−58	−24	14	
Per cent	−14.1	−5.5	3.3	
Members	60,152	82,515	70,542	67,749
Increase over preceding census:				
Number	(2)	11,973	2,793	
Per cent		17.0	4.1	
Average membership per church	170	201	162	161
Church edifices:				
Number	388	399	463	424
Value—Churches reporting	337	393	406	
Amount reported	$27,713,554	$15,247,349	$14,263,277	$10,335,100
Average per church	$82,236	$38,797	$35,131	
Debt—Churches reporting	72	93	85	
Amount reported	$1,172,920	$447,174	$332,330	
Parsonages:				
Value—Churches reporting	143	129	115	
Amount reported	$1,485,953	$819,912	$584,750	
Debt—Churches reporting	23			
Amount reported	$97,990			
Expenditures during year:				
Churches reporting	344	369		
Amount reported	$3,418,975	$1,485,556		
Current expenses and improvements	$3,120,816	$1,184,242		
Benevolences, missions, etc	$255,759	$181,033		
Not classified	$42,400	$120,281		
Average expenditure per church	$9,939	$4,026		
Sunday schools:				
Churches reporting	317	331	358	
Officers and teachers	3,025	3,064	3,592	
Scholars	19,722	19,675	24,005	

[1] A minus sign (−) denotes decrease.
[2] Since the 1916 figures include the constituency of some churches, reported in place of membership, and are therefore not strictly comparable with the 1926 membership, no increase or decrease is shown.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Unitarians by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the

total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNITARIANS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**353**	**296**	**57**	**60,152**	**55,445**	**4,707**	**22,748**	**32,453**	**4,951**	**70.1**
New England:										
Maine	14	9	5	1,731	1,303	428	678	1,053	-------	64.4
New Hampshire	21	15	6	2,222	1,844	378	833	1,274	115	65.4
Vermont	3	3	----	495	495	-------	176	319	-------	55.2
Massachusetts	159	122	37	28,203	24,877	3,326	10,753	16,449	1,001	65.4
Rhode Island	3	3	----	750	750	-------	320	430	-------	74.4
Connecticut	2	1	1	128	118	10	53	75	-------	-------
Middle Atlantic:										
New York	26	25	1	5,144	5,096	48	1,180	1,594	2,370	74.0
New Jersey	10	10	----	1,053	1,053	-------	372	531	150	70.1
Pennsylvania	7	7	----	1,593	1,593	-------	647	849	97	76.2
East North Central:										
Ohio	7	7	----	2,704	2,704	-------	773	713	1,218	108.4
Indiana	2	2	----	538	538	-------	260	278	-------	93.5
Illinois	15	15	----	2,489	2,489	-------	1,245	1,244	-------	100.1
Michigan	4	4	----	634	634	-------	249	385	-------	64.7
Wisconsin	2	2	----	377	377	-------	154	223	-------	69.1
West North Central:										
Minnesota	9	5	4	1,760	1,347	413	845	915	-------	92.3
Iowa	6	5	1	1,162	1,082	80	488	674	-------	72.4
Missouri	3	3	----	1,058	1,058	-------	434	624	-------	69.6
Nebraska	2	2	----	427	427	-------	176	251	-------	70.1
Kansas	3	3	----	374	374	-------	162	212	-------	76.4
South Atlantic:										
Delaware	1	1	----	125	125	-------	50	75	-------	-------
Maryland	1	1	----	244	244	-------	95	149	-------	63.8
District of Columbia	1	1	----	480	480	-------	160	320	-------	50.0
Virginia	3	3	----	250	250	-------	121	129	-------	93.8
West Virginia	1	1	----	41	41	-------	15	26	-------	-------
North Carolina	2	-----	2	24	-------	24	12	12	-------	-------
South Carolina	1	1	----	75	75	-------	29	46	-------	-------
Florida	2	2	----	147	147	-------	59	88	-------	-------
East South Central:										
Kentucky	2	2	----	481	481	-------	224	257	-------	87.2
Tennessee	4	4	----	259	259	-------	122	137	-------	89.1
West South Central:										
Louisiana	1	1	----	183	183	-------	69	114	-------	60.5
Oklahoma	3	3	----	271	271	-------	126	145	-------	86.9
Texas	3	3	----	282	282	-------	138	144	-------	95.8
Mountain:										
Montana	1	1	----	18	18	-------	8	10	-------	-------
Colorado	3	3	----	450	450	-------	208	242	-------	86.0
Utah	1	1	----	116	116	-------	43	73	-------	-------
Pacific:										
Washington	3	3	----	510	510	-------	211	299	-------	70.6
Oregon	3	3	----	670	670	-------	238	432	-------	55.1
California	19	19	----	2,684	2,684	-------	1,022	1,662	-------	61.5

[1] Ratio not shown where number of females is less than 100.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNITARIANS

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	353	411	435	60,152	82,515	70,542	595	57,373	2,184	1.0
Maine	14	18	23	1,731	2,488	2,762	34	1,697	-------	2.0
New Hampshire	21	22	25	2,222	3,890	3,629	33	2,189	-------	1.5
Vermont	3	6	7	495	1,833	710	------	495	-------	------
Massachusetts	159	179	180	28,203	41,587	35,440	430	26,662	1,111	1.6
Rhode Island	3	3	6	750	1,412	1,406	------	750	-------	------
Connecticut	2	4	5	128	316	446	------	128	-------	------
New York	26	26	21	5,144	6,288	4,656	------	4,834	310	------
New Jersey	10	12	9	1,053	1,291	934	------	1,053	-------	------
Pennsylvania	7	9	13	1,593	1,828	1,596	------	1,593	-------	------
Ohio	7	6	7	2,704	1,700	1,228	------	2,704	-------	------
Indiana	2	2	4	538	376	253	10	528	-------	1.9
Illinois	15	17	19	2,489	1,593	2,339	41	2,448	-------	1.6
Michigan	4	7	13	634	1,473	1,452	------	634	-------	------
Wisconsin	2	4	8	377	508	919	------	377	-------	------
Minnesota	9	10	10	1,760	1,898	1,160	20	1,740	-------	1.1
Iowa	6	7	13	1,162	1,004	1,482	------	1,162	-------	------
Missouri	3	3	3	1,058	911	482	2	1,056	-------	0.2
Nebraska	2	2	4	427	549	403	------	427	-------	------
Kansas	3	3	4	374	258	345	------	374	-------	------
Virginia	3	5	2	250	235	76	------	250	-------	------
North Carolina	2	5	4	24	994	122	4	20	-------	------
Florida	2	6	2	147	184	105	------	147	-------	------
Tennessee	4	2	2	259	124	95	------	259	-------	------
Oklahoma	3	1	1	271	100	70	1	270	-------	0.4
Texas	3	3	2	282	414	118	2	280	-------	0.7
Montana	1	4	3	18	375	437	------	18	-------	------
Colorado	3	5	6	450	638	723	------	450	-------	------
Washington	3	5	4	510	2,176	553	------	510	-------	------
Oregon	3	4	3	670	532	667	------	670	-------	------
California	19	21	19	2,684	3,343	3,204	18	1,903	763	0.9
Other States	9	10	13	1,745	2,192	2,730	------	1,745	-------	------

[1] Based on membership with age classification reported; not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Unitarianism may be defined in the most general terms as the religious doctrine of those holding belief in one God in one person (as distinguished from the Trinitarian belief in one God in three persons) and the related belief in the strict humanity of Jesus (as contrasted with the belief in His Deity). While Unitarians assert that these beliefs were held in the first Christian centuries, before ever the Trinitarian dogmas were developed, yet the Unitarianism of to-day originated historically in the first half century of the Protestant Reformation. In one form or another it was espoused in the sixteenth century by a number of Anabaptist leaders and by numerous independent thinkers in Italy or Switzerland.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Elmer S. Forbes, editor of the Unitarian Year Book, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNITARIANS

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**353**	**388**	**337**	**$27,713,554**	**72**	**$1,172,920**	**143**	**$1,485,953**	**23**	**$97,990**
Maine	14	15	14	492,000	2	5,400	9	57,500	1	250
New Hampshire	21	26	21	729,400	3	6,100	9	92,500	-----	-----
Vermont	3	3	3	190,000	-----	-----	-----	(1)	-----	(1)
Massachusetts	159	189	156	13,426,754	28	145,920	79	774,953	10	37,790
Rhode Island	3	4	3	290,000	1	4,600	-----	(1)	-----	-----
New York	26	23	22	3,436,000	9	257,450	7	71,500	3	21,000
New Jersey	10	12	9	347,000	2	2,653	-----	(1)	-----	(1)
Pennsylvania	7	8	7	951,000	2	4,825	6	143,000	1	3,000
Ohio	7	7	7	976,000	4	136,500	-----	(1)	-----	-----
Illinois	15	15	14	1,344,000	6	333,622	3	33,000	1	5,200
Michigan	4	3	3	420,000	-----	-----	-----	(1)	-----	-----
Minnesota	9	10	9	454,500	4	8,000	3	12,000	-----	-----
Iowa	6	6	6	265,000	-----	-----	3	25,000	-----	-----
Missouri	3	3	3	325,000	2	24,000	-----	-----	-----	-----
Kansas	3	3	3	80,000	1	4,000	-----	(1)	-----	-----
Tennessee	4	3	3	87,500	1	5,850	-----	(1)	-----	-----
Texas	3	3	3	102,000	-----	-----	-----	-----	-----	-----
Colorado	3	3	3	185,000	1	1,200	-----	-----	-----	-----
Oregon	3	3	3	246,500	-----	-----	-----	(1)	-----	-----
California	19	20	18	1,023,500	2	34,500	-----	(1)	-----	-----
Other States[2]	31	29	27	2,342,400	4	198,300	24	276,500	7	30,750

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 14 churches in Vermont, Rhode Island, New Jersey, Ohio, Michigan, Kansas, Tennessee, Oregon, and California.

Its most influential leaders on the Continent, where it was variously known as Arianism, Socinianism, or Unitarianism, were Michael Servetus in Switzerland, Faustus Socinus in Poland, and Francis David in Transylvania.

In England Unitarianism gradually developed during the eighteenth century, largely under Socinian influences, and chiefly among the Presbyterian churches, though there were also important accessions from other religious bodies. While such men as Newton, Locke, Milton, and Penn in the seventeenth century are known to have held Unitarian views, no movement toward a distinct denomination began till late in the eighteenth century; and the most distinguished leaders of Unitarianism since its separate organization have been Joseph Priestley, Theophilus Lindsey, and James Martineau.

In America Unitarianism developed out of New England Congregationalism, whose churches had as a rule unwittingly left the way open for doctrinal changes, by requiring members upon joining the church simply to join in a covenant, rather than to subscribe to a creed. Thus many of the Congregational churches of eastern Massachusetts, including nearly all the oldest and most important ones, gradually moved far toward Unitarian beliefs in the second half of the eighteenth century, though the first church distinctly to avow such beliefs was the Episcopal King's Chapel at Boston, in 1785. These churches preferred to call themselves simply Liberal Christians, and the name Unitarian was only slowly and reluctantly accepted.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNITARIANS

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	353	344	$3,418,975	$3,120,816	$255,759	$42,400	317	3,025	19,722
Maine	14	14	66,886	62,361	4,525		13	116	746
New Hampshire	21	20	132,061	120,411	8,950	2,700	17	126	836
Vermont	3	3	17,216	15,452	1,764		3	30	205
Massachusetts	159	154	1,463,612	1,316,702	142,310	4,600	149	1,554	10,209
Rhode Island	3	3	35,930	30,877	5,053		2	32	213
New York	26	25	303,974	286,156	17,818		22	196	1,053
New Jersey	10	10	52,891	50,537	2,354		10	84	418
Pennsylvania	7	7	83,549	69,387	14,162		7	58	477
Ohio	7	7	208,989	173,681	3,308	32,000	7	92	738
Illinois	15	15	470,659	467,529	3,130		13	77	416
Michigan	4	3	25,426	23,793	1,633		3	37	215
Minnesota	9	9	43,123	41,321	1,802		7	61	443
Iowa	6	6	28,218	27,399	819		6	65	337
Missouri	3	3	52,020	41,893	10,127		3	43	286
Kansas	3	3	15,143	12,170	2,973		3	23	131
Virginia	3	3	33,727	33,152	575		2	12	70
Tennessee	4	4	12,390	12,055	335		4	14	123
Texas	3	3	21,128	12,128	9,000		2	6	33
Colorado	3	3	15,557	14,402	1,155		3	23	175
Washington	3	3	13,915	13,255	660		2	12	63
Oregon	3	3	19,485	14,556	1,829	3,100	3	31	234
California	19	19	129,754	121,187	8,567		14	132	960
Other States	25	24	173,322	160,412	12,910		22	201	1,341

The formation of a new denomination out of the liberal wing of the Congregational Church was a gradual process, which went on in one congregation after another. The cleavage was hastened by the election of Henry Ware, a liberal, as professor of theology at Harvard University in 1805, in spite of orthodox protests, and by the fastening of the name Unitarian upon the liberals by the conservatives in 1815, after which the former were more and more refused religious fellowship by the latter, who desired thus to exclude them from the denomination. At length, in 1819, William Ellery Channing, of Boston, acknowledged leader of the liberals, preached at Baltimore an ordination sermon which defined and defended the views held by Unitarians and was thenceforth accepted by them as their platform.

In 1825 the American Unitarian Association was formed to do aggressive missionary work and to promote the interests of the churches concerned, and thus the new denomination became organized separately. The Unitarians of this period were much averse to fostering sectarian spirit. They had been only loosely welded together, and their own fundamental principles were not clearly settled; so that for nearly 40 years the denomination was stagnant and was divided and weakened by internal controversy centering mainly about the question of miracles. But by the end of the Civil War this controversy had been largely outgrown; a national conference was organized in 1865, and a period of rapid extension and of aggressive denominational life ensued, which has continued down to the present time. For a generation past emphasis has been laid much less upon doctrinal points than upon personal religion, moral advancement, and civic and social reform.

DOCTRINE

The Unitarians have never adopted a creed and do not require of members or ministers profession of a particular doctrine.

The constitution of the General Conference stated simply that "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The declared object of the American Unitarian Association is "to diffuse the knowledge and promote the interests of pure Christianity." And the covenant most generally used in local churches reads: "In the love of truth, and in the spirit of Jesus, we unite for the worship of God and the service of man."

The most distinguishing marks of Unitarianism to-day are its insistence upon absolute freedom in belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion. There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls, in distinction from the views traditionally taught on these points.

ORGANIZATION

The Unitarians are congregational in polity, each congregation being entirely independent of all the others. But for purposes of fellowship, mutual counsel, and the promotion of common ends, they unite in local or State conferences, in the American Unitarian Association, into which the General Conference was merged in 1925, and in an international congress formed "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and cooperation among them." Besides the national missionary organization, the American Unitarian Association, with headquarters at Boston, and offices at New York, Chicago, and San Francisco, other national organizations include the General Alliance of Unitarian Women, the Unitarian Sunday School Society, the Young People's Religious Union, the Laymen's League, the Unitarian Temperance Society, etc.

WORK

The missionary work of the churches of the Unitarian fellowship is carried on chiefly by the American Unitarian Association. In 1926 this association acknowledged receipts amounting to $346,390, which amount was expended in the support of new churches; for circuit preachers; for books and tracts; for assistance to theological students; and for educational work in certain selected schools and communities, not necessarily under Unitarian control. The property (endowment) amounts to approximately $5,700,000. In addition to the work done by the association, home missionary work is carried on also by the Women's General Alliance, the Unitarian Laymen's League, the Young People's Religious Union, and the district and State conferences.

The foreign work of the Unitarian churches is conducted chiefly through the International Council of Unitarian and Other Liberal Thinkers and Workers. The international council has correspondents in all countries, and through them and such organizations as the Japanese Unitarian Association, the Hungarian Consistory, the Brahmo-Somaj of India, and the various liberal Christian bodies in Europe, it carries on active propaganda.

Unitarians are profound believers in education, but not in sectarian education. Many leading schools and universities are practically under Unitarian administration, but not one of them is sectarian in purpose or spirit. The Unitarian ministry is educated chiefly in three theological seminaries—the Harvard Divinity School, founded in 1819; the Meadville Theological School, established in Pennsylvania in 1844 and moved to Chicago, Ill., in 1926; and the Pacific School, opened at Berkeley, Calif., in 1904; but in none of these are either teachers or students ever submitted to dogmatic tests. They have been described as "undenominational schools of rational theology." For general educational institutions large sums of money have been given by Unitarians, but no record is kept of such gifts. The same may be said in regard to philanthropic movements, as hospitals, asylums, and the like.

UNITED BRETHREN BODIES

GENERAL STATEMENT

The denominations grouped under the name United Brethren, in 1926, 1916, and 1906 are listed in the table below, with the principal statistics as reported for the three periods. These three bodies had a common origin, in the formation about 1800 of the denomination called the United Brethren in Christ; the small group known as the United Christian Church and reported in 1926 for the first time, separated in 1864; and the Church of the United Brethren in Christ (Old Constitution) separated in 1889. The general history for these three bodies, as well as the general statement of doctrine and organization, is presented in connection with the Church of the United Brethren in Christ, the largest body.

SUMMARY OF STATISTICS FOR UNITED BRETHREN BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	3,375	395,885	3,224	$29,578,679	3,288	$7,321,073	3,088	400,749
Church of the United Brethren in Christ	2,988	377,436	2,877	28,520,619	2,918	6,976,440	2,739	376,982
Church of the United Brethren in Christ (Old Constitution)	372	17,872	338	1,022,660	359	341,687	344	23,214
United Christian Church	15	577	9	35,400	11	2,946	5	553
1916								
Total for the group	3,889	367,934	3,598	14,494,975	3,775	3,501,103	3,618	426,951
Church of the United Brethren in Christ	3,481	348,828	3,220	13,787,579	3,373	3,315,238	3,251	402,838
Church of the United Brethren in Christ (Old Constitution)	408	19,106	378	707,396	402	185,865	367	24,113
1906								
Total for the group	4,268	296,050	3,839	9,073,791	-------	-------	3,777	301,320
Church of the United Brethren in Christ	3,699	274,649	3,356	8,401,539	-------	-------	3,325	278,764
Church of the United Brethren in Christ (Old Constitution)	569	21,401	483	672,252	-------	-------	452	22,556

CHURCH OF THE UNITED BRETHREN IN CHRIST

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the United Brethren in Christ for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of the United Brethren in Christ is composed of those persons received into the local churches on confession of faith or by letter from other evangelical churches.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	2,988	496	2,492	16.6	83.4
Members	377,436	155,860	221,576	41.3	58.7
Average per church	126	314	89		
Membership by sex:					
Male	151,496	62,631	88,865	41.3	58.7
Female	212,761	89,750	123,011	42.2	57.8
Sex not reported	13,179	3,479	9,700	26.4	73.6
Males per 100 females	71.2	69.8	72.2		
Membership by age:					
Under 13 years	31,963	15,359	16,604	48.1	51.9
13 years and over	314,428	135,472	178,956	43.1	56.9
Age not reported	31,045	5,029	26,016	16.2	83.8
Per cent under 13 years [2]	9.2	10.2	8.5		
Church edifices:					
Number	2,902	500	2,402	17.2	82.8
Value—Churches reporting	2,877	490	2,387	17.0	83.0
Amount reported	$28,520,619	$16,430,245	$12,090,374	57.6	42.4
Average per church	$9,913	$33,531	$5,065		
Debt—Churches reporting	469	250	219	53.3	46.7
Amount reported	$4,128,238	$3,304,191	$824,047	80.0	20.0
Churches reporting "no debt" on church edifice	1,669	184	1,485	11.0	89.0
Parsonages:					
Value—Churches reporting	1,319	392	927	29.7	70.3
Amount reported	$4,764,191	$2,355,925	$2,408,266	49.5	50.5
Debt—Churches reporting	216	105	111	48.6	51.4
Amount reported	$440,227	$302,097	$138,130	68.6	31.4
Churches reporting "no debt" on parsonage	797	220	577	27.6	72.4
Expenditures during year:					
Churches reporting	2,918	495	2,423	17.0	83.0
Amount reported	$6,976,440	$3,835,059	$3,141,381	55.0	45.0
Current expenses and improvements	$5,720,499	$3,164,555	$2,555,944	55.3	44.7
Benevolences, missions, etc	$1,228,676	$668,022	$560,654	54.4	45.6
Not classified	$27,265	$2,482	$24,783	9.1	90.9
Average expenditure per church	$2,391	$7,748	$1,296		
Sunday schools:					
Churches reporting	2,739	487	2,252	17.8	82.2
Officers and teachers	38,278	12,434	25,844	32.5	67.5
Scholars	376,982	160,080	216,902	42.5	57.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census: rural territory comprises the remainder of the country.
[2] Based on membership with age classification reported.

The data given for 1926 represent 2,988 active organizations of the United Brethren in Christ, with 377,436 members. The classification of membership by sex was reported by 2,813 churches and the classification by age was reported by 2,558 churches, including 1,944 which reported members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST

ITEM	1926	1916	1906	1890
Churches (local organizations)	2,988	3,481	3,699	3,731
Increase [1] over preceding census:				
Number	−493	−218	−32	
Per cent	−14.2	−5.9	−0.9	
Members	377,436	348,828	274,649	202,474
Increase over preceding census:				
Number	28,608	74,179	72,175	
Per cent	8.2	27.0	35.6	
Average membership per church	126	100	74	54
Church edifices:				
Number	2,902	3,244	3,410	2,837
Value—Churches reporting	2,877	3,220	3,356	
Amount reported	$28,520,619	$13,787,579	$8,401,539	$4,292,643
Average per church	$9,913	$4,282	$2,503	
Debt—Churches reporting	469	456	417	
Amount reported	$4,128,238	$1,489,929	$489,035	
Parsonages:				
Value—Churches reporting	1,319	1,130	1,004	
Amount reported	$4,764,191	$2,296,847	$1,423,282	
Debt—Churches reporting	216			
Amount reported	$440,227			
Expenditures during year:				
Churches reporting	2,918	3,373		
Amount reported	$6,976,440	$3,315,238		
Current expenses and improvements	$5,720,499	$2,264,059		
Benevolences, missions, etc.	$1,228,676	$822,771		
Not classified	$27,265	$228,408		
Average expenditure per church	$2,391	$983		
Sunday schools:				
Churches reporting	2,739	3,251	3,325	
Officers and teachers	38,278	41,223	37,993	
Scholars	376,982	402,838	278,764	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Church of the United Brethren in Christ, by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Church of the United Brethren in Christ, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**2,988**	**496**	**2,492**	**377,436**	**155,860**	**221,576**	**151,496**	**212,761**	**13,179**	**71.2**
Middle Atlantic:										
New York	42	8	34	2,879	930	1,949	1,188	1,691		70.3
Pennsylvania	533	98	435	81,729	40,307	41,422	32,936	46,793	2,000	70.4
East North Central:										
Ohio	564	117	447	86,945	42,124	44,821	34,462	49,272	3,211	69.9
Indiana	459	71	388	65,807	23,868	41,939	26,898	37,916	993	70.9
Illinois	214	32	182	24,402	7,621	16,781	9,550	13,924	928	68.6
Michigan	42	6	36	3,426	1,359	2,067	1,330	1,976	120	67.3
Wisconsin	31	4	27	3,249	1,171	2,078	1,315	1,934		68.0
West North Central:										
Minnesota	18	2	16	1,618	365	1,253	662	956		69.2
Iowa	107	18	89	9,914	3,853	6,061	3,943	5,685	286	69.4
Missouri	46	4	42	3,322	872	2,450	988	1,476	858	66.9
North Dakota	4		4	141		141	59	68	14	
South Dakota	3	1	2	172	59	113	63	109		57.8
Nebraska	76	9	67	7,664	2,030	5,634	3,104	4,454	106	69.7
Kansas	162	25	137	17,818	6,496	11,322	7,527	9,867	424	76.3
South Atlantic:										
Maryland	58	14	44	9,795	5,614	4,181	4,305	5,478	12	78.6
Dist. Columbia	1	1		865	865		415	450		92.2
Virginia	75	4	71	9,731	1,919	7,812	3,913	5,177	641	75.6
West Virginia	355	23	332	30,537	7,738	22,799	11,721	15,495	3,321	75.6
Florida	6	2	4	584	334	250	270	314		86.0
East South Central:										
Kentucky	16	2	14	1,296	396	900	525	699	72	75.1
Tennessee	26	10	16	2,668	1,469	1,199	1,157	1,511		76.6
West South Central:										
Arkansas	5		5	106		106	28	61	17	
Louisiana	2	1	1	276	158	118	116	160		72.5
Oklahoma	43	9	34	3,610	1,656	1,954	1,499	2,101	10	71.3
Mountain:										
Montana	11	2	9	652	257	395	306	346		88.4
Idaho	4		4	86		86	35	51		
Colorado	18	5	13	2,446	1,236	1,210	934	1,512		61.8
New Mexico	6		6	301		301	129	172		75.0
Pacific:										
Washington	16	8	8	940	607	333	367	573		64.0
Oregon	22	6	16	1,467	620	847	591	876		67.5
California	23	14	9	2,990	1,936	1,054	1,160	1,664	166	69.7

(1) Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

Among the serious conditions facing the churches of America in the early part of the eighteenth century were the lack of church buildings, church organization, and especially the dearth of able spiritual ministers.

In general, moral conditions were deplorable. In 1746 the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. S. S. Hough, executive secretary of the Board of Administration, of the Church of the United Brethren in Christ, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF THE UNITED BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**2,988**	**3,481**	**3,699**	**377,436**	**348,828**	**274,649**	**31,963**	**314,428**	**31,045**	**9.2**
New York	42	42	34	2,879	2,684	1,484	143	2,709	27	5.0
Pennsylvania	533	560	585	81,729	73,989	53,397	5,206	70,995	5,528	6.8
Ohio	564	632	696	86,945	75,852	65,191	7,893	75,329	3,723	9.5
Indiana	459	528	556	65,807	59,955	48,059	6,327	54,204	4,776	11.2
Illinois	214	237	284	24,402	23,003	18,705	2,075	18,817	3,510	9.9
Michigan	42	71	66	3,426	3,861	3,446	288	2,892	246	9.1
Wisconsin	31	46	45	3,249	2,997	2,036	255	2,994	-------	7.8
Minnesota	18	23	28	1,618	1,530	1,282	99	1,464	55	6.3
Iowa	107	156	186	9,914	12,672	11,082	960	8,051	903	10.7
Missouri	46	60	83	3,322	4,286	3,321	196	1,963	1,163	9.1
North Dakota	4	4	------	141	101	---------	10	117	14	7.9
South Dakota	3	7	6	172	184	175	4	168	-------	2.3
Nebraska	76	85	125	7,664	7,234	6,045	704	6,456	504	9.8
Kansas	162	253	293	17,818	19,924	15,159	1,940	14,989	889	11.5
Maryland	58	59	63	9,795	8,237	6,445	570	9,156	69	5.9
Virginia	75	87	91	9,731	8,270	6,786	563	7,088	2,080	7.4
West Virginia	355	362	320	30,537	29,426	19,993	2,062	21,283	7,192	8.8
Georgia	------	3	6	---------	168	521	---------	---------	---------	-------
Florida	6	8	1	584	317	41	74	469	41	13.6
Kentucky	16	27	16	1,296	1,256	993	86	1,160	50	6.9
Tennessee	26	29	59	2,668	916	2,875	275	2,393	-------	10.3
Arkansas	5	------	------	106	---------	---------	1	88	17	-------
Louisiana	2	4	11	276	329	361	71	205	-------	25.7
Oklahoma	43	76	67	3,610	3,978	2,819	729	2,852	29	20.4
Montana	11	9	------	652	246	---------	124	528	-------	19.0
Idaho	4	3	4	86	125	113	1	85	---------	-------
Colorado	18	17	12	2,446	1,240	720	208	2,232	6	8.5
New Mexico	6	11	------	301	255	---------	25	243	33	9.3
Washington	16	23	11	940	1,059	582	87	853	-------	9.3
Oregon	22	33	31	1,467	1,945	1,533	119	1,324	24	8.2
California	23	24	18	2,990	2,349	1,195	248	2,576	166	8.8
Other States	1	2	2	865	440	290	120	745	-------	13.9

[1] Based on membership with age classification reported; not shown where base is less than 100.

and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

Early in his pastorate at Lancaster, Otterbein passed through a deep personal religious experience which led him to insist upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About this time Otterbein came into personal relations with Martin Boehm, a preacher of the Mennonite communion, who had passed through a similar religious experience. They conducted evangelistic work among the scattered German settlements of Pennsylvania, Maryland, and Virginia. This was regarded as being irregular by their fellow ministers and resulted in Otterbein's accepting a

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**2,988**	**2,902**	**2,877**	**$28,520,619**	**469**	**$4,128,238**	**1,319**	**$4,764,191**	**216**	**$440,227**
New York	42	40	40	329,384	12	57,277	23	83,250	8	16,605
Pennsylvania	533	522	517	7,926,309	103	1,363,563	248	1,202,781	31	87,566
Ohio	564	566	559	7,019,784	87	899,204	249	1,045,500	46	119,281
Indiana	459	454	449	4,109,270	71	680,175	199	598,750	38	49,114
Illinois	214	211	211	1,850,200	29	255,095	96	302,800	10	10,600
Michigan	42	42	42	388,750	8	73,050	26	56,300	5	7,095
Wisconsin	31	31	31	210,300	8	28,088	14	45,950	1	3,500
Minnesota	18	18	18	143,500	4	22,600	13	38,400	2	14,000
Iowa	107	107	106	726,102	13	52,675	61	188,860	5	5,300
Missouri	46	40	40	209,640	5	25,450	16	33,850	2	3,500
North Dakota	4	3	3	7,500	1	1,500	------	(1)	-----	(1)
South Dakota	3	3	3	16,000	1	800	------	(1)	-----	----------
Nebraska	76	70	70	463,100	6	43,180	47	126,600	6	7,225
Kansas	162	159	155	1,083,900	29	95,857	93	256,750	18	29,320
Maryland	58	55	54	735,100	8	97,250	27	133,800	6	10,280
Virginia	75	72	72	485,105	5	59,648	20	75,700	3	6,952
West Virginia	355	334	332	1,414,275	40	148,741	78	274,950	16	33,099
Florida	6	6	6	92,500	4	11,400	3	17,000	1	2,300
Kentucky	16	16	16	52,200	2	8,124	------	(1)	-----	----------
Tennessee	26	26	26	174,800	7	46,011	7	18,900	1	2,400
Oklahoma	43	35	35	230,050	9	67,034	25	46,900	3	1,125
Montana	11	10	10	94,000	5	17,650	5	16,300	2	8,100
Idaho	4	4	4	4,800	------	----------	------	(1)	-----	(1)
Colorado	18	14	14	142,200	2	30,000	11	30,600	3	2,200
New Mexico	6	5	5	36,500	------	----------	4	10,300	1	250
Washington	16	16	16	105,800	3	12,820	9	15,400	2	3,891
Oregon	22	18	18	101,650	2	17,300	13	23,950	-----	----------
California	23	21	21	276,200	4	12,746	22	94,300	3	5,964
Other States [2]	8	4	4	91,700	1	1,000	10	26,300	3	10,560

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 6 churches in North Dakota, South Dakota, Kentucky, and Idaho.

call in 1774 to an independent congregation in Baltimore. For the next 15 years Otterbein and Boehm conducted their evangelistic labors among the German-speaking communities, holding two days' "great meetings." Other ministers of like spirit associated themselves with these men. Under their preaching converts multiplied rapidly, but church organizations were not yet formed, many of the converts uniting with English-speaking churches.

A meeting was held by these evangelistic preachers in 1789. During the next 10 years similar councils convened at irregular times. These ministers did not then intend to form a separate denomination, but in obeying the call of God to win souls and stand for a spiritual church membership they were inevitably drawn closer and closer together until the year 1800, when a conference was held in Frederick County, Md., and a distinct ecclesiastical body was formed under the name "United Brethren in Christ." Thirteen ministers were in attendance at this important conference. Otterbein and Boehm were elected as bishops, and they were continuously reelected to the bishopric until the death of Boehm in 1812 and of Otterbein in 1813. Thus it will be seen that this new organiza-

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**2,988**	**2,918**	**$6,976,440**	**$5,720,499**	**$1,228,676**	**$27,265**	**2,739**	**38,278**	**376,982**
New York	42	42	80,214	68,132	12,082		37	430	3,026
Pennsylvania	533	526	1,950,510	1,530,764	395,283	24,463	490	8,732	97,517
Ohio	564	555	1,649,773	1,367,642	280,175	1,956	528	8,346	83,454
Indiana	459	452	1,010,358	875,737	134,011	610	425	5,635	54,944
Illinois	214	206	373,298	319,446	53,852		200	2,748	22,496
Michigan	42	39	88,846	76,013	12,833		40	496	4,067
Wisconsin	31	31	57,432	39,954	17,478		26	287	2,226
Minnesota	18	18	30,063	23,721	6,342		15	180	1,537
Iowa	107	103	188,572	165,893	22,679		99	1,130	8,745
Missouri	46	44	37,018	30,221	6,561	236	35	364	2,610
North Dakota	4	3	3,179	2,232	947		3	26	139
South Dakota	3	3	9,304	9,204	100		3	25	250
Nebraska	76	75	147,206	117,998	29,208		73	940	7,696
Kansas	162	157	307,996	246,089	61,907		148	2,159	17,870
Maryland	58	57	186,423	143,824	42,599		56	923	10,979
Virginia	75	74	120,767	100,789	19,978		62	685	7,056
West Virginia	355	340	295,142	243,035	52,107		315	2,931	26,834
Florida	6	6	20,282	17,462	2,820		6	93	863
Kentucky	16	13	10,339	8,821	1,518		13	111	1,064
Tennessee	26	26	32,180	27,723	4,457		22	229	2,566
Arkansas	5	4	602	520	82		4	26	150
Oklahoma	43	43	98,577	86,238	12,339		42	442	3,590
Montana	11	10	36,816	34,718	2,098		10	118	1,011
Idaho	4	4	1,655	1,205	450		3	12	89
Colorado	18	18	41,848	35,503	6,345		18	263	2,477
New Mexico	6	6	8,507	6,798	1,709		5	56	435
Washington	16	16	36,264	30,242	6,022		16	160	1,179
Oregon	22	21	34,838	26,187	8,651		19	213	1,714
California	23	23	92,931	68,888	24,043		23	456	4,311
Other States	3	3	25,500	15,500	10,000		3	62	1,087

tion was in no sense a schism from any other body, but was the natural development on the part of German-speaking congregations desiring a deeper spiritual life and strong emphasis on evangelism.

Bishop Asbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren Church, came into close relationship, but the two bodies they represented remain distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in forming the United Brethren Church represented different forms of church life necessitated concessions on the part of all. The reformed churches practiced infant baptism, and the Mennonites regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism and the age of persons baptized.

During the first decade of the nineteenth century preaching places were established west of the Allegheny Mountains, in Ohio, Indiana, and Illinois.

The first General Conference was held in 1815 near Mount Pleasant, Pa., when a form of discipline was adopted. Up until this time all the churches had used the German language in their services; but the use of English was increasing, and the conference held in 1817 ordered the confession of faith and book of discipline to be printed in both German and English.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**2,988**	**377,436**	**2,877**	**$28,520,619**	**469**	**$4,128,238**	**2,918**	**$6,976,440**	**2,739**	**376,982**
Allegheny	208	29,403	204	2,738,145	38	496,232	205	608,104	184	31,072
Arkansas	5	106	[1] 22	[1] 276,400	[1] 4	[1] 12,746	4	602	4	150
California	23	2,990					23	92,931	23	4,311
Colorado	17	2,385	14	142,200	2	30,000	17	40,975	17	2,363
East Ohio	109	17,556	107	1,651,900	20	345,860	106	418,074	103	19,943
East Penn	151	28,166	146	3,066,634	36	548,191	150	755,108	146	38,317
Erie	111	7,461	102	719,444	23	130,077	109	178,052	97	7,505
Florida	6	584	6	92,500	4	11,400	6	20,282	6	863
Illinois	211	24,054	208	1,781,200	27	225,595	203	362,845	197	22,035
Indiana	149	14,865	147	594,800	19	112,016	145	150,537	134	10,833
Iowa	107	9,914	106	726,102	13	52,675	103	188,572	99	8,745
Kansas	162	17,818	155	1,083,900	29	95,857	157	307,996	148	17,870
Miami	107	24,766	105	2,002,100	26	277,133	107	440,750	102	21,464
Michigan	42	3,426	42	388,750	8	73,050	39	88,846	40	4,067
Minnesota	18	1,618	18	143,500	4	22,600	18	30,063	15	1,537
Missouri	48	3,598	42	226,140	6	26,450	46	42,518	37	2,765
Montana	15	793	13	101,500	6	19,150	13	39,995	13	1,150
Nebraska	80	7,897	73	479,100	7	43,980	79	157,383	77	8,060
New Mexico	6	301	5	36,500			6	8,507	5	435
Ohio German	16	1,900	16	269,500	6	39,500	16	70,351	15	2,370
Oklahoma	43	3,610	35	230,050	9	67,034	43	98,577	42	3,590
Oregon	42	2,493	38	212,250	5	30,120	41	72,757	38	2,982
Pennsylvania	154	29,245	154	2,505,370	25	343,090	153	686,607	147	34,487
St. Joseph	157	23,235	155	1,842,375	20	263,644	154	458,967	143	20,701
Sandusky	173	23,806	172	1,614,384	19	104,351	172	411,347	169	25,829
Southeast Ohio	166	19,720	166	1,583,700	18	161,860	161	328,818	146	19,817
Tennessee	36	3,134	36	190,600	7	46,011	34	33,034	30	3,024
Virginia	154	18,226	142	824,230	10	108,287	147	197,988	131	14,493
West Virginia	286	23,035	268	1,111,350	36	100,602	276	227,197	256	20,470
White River	155	28,082	149	1,675,695	34	312,639	154	401,225	149	23,508
Wisconsin	31	3,249	31	210,300	8	28,088	31	57,432	26	2,226

[1] Amount for Arkansas conference combined with figures for California conference, to avoid disclosing the statistics of individual churches.

The Church of the United Brethren in Christ early took a positive position on questions of moral reform. It placed in its discipline in 1821 a declaration in condemnation of slavery; and in 1841 definite action was taken against the drinking of ardent spirits and the manufacture and sale of alcoholic drinks.

The General Conference of 1889 revised the confession of faith and the constitution of the church. A few of the delegates believed that this revision was unconstitutional. They withdrew and formed a small communion of their own.

The past two decades have been characterized by intensive development of colleges, a theological seminary, homes and orphanages, and missionary agencies.

Much emphasis has been placed on religious education, the promotion of Christian stewardship, and systematic giving through the benevolence budget.

The church is a member of the Federal Council of the Churches of Christ in America and is cooperating with other Protestant bodies in State, national, and international relationships.

DOCTRINE

In doctrine the church is Arminian. Its confession of faith, consisting of 13 brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism and the

manner of celebrating the Lord's Supper are left to the judgment of the individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon a life of prayer and devotion to Christ and His cause.

ORGANIZATION

Local churches are divided into classes, with class leaders, or they are formed into groups arranged geographically or otherwise, with leaders and stewards. Pastoral charges consist of one or more local churches which hold monthly official meetings, and quarterly conferences. Annual conferences are composed of ministers and lay delegates in equal numbers. The General Conference is composed of ministers and lay delegates in equal numbers, elected by the members of the churches in their respective conferences.

The General Conference meets in May once in every four years. It has full authority, under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals.

There is but one order of the ministry, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops and executive heads of departments of the church at large are elected by the General Conference for four years, and are eligible for reelection. Bishops work to promote the general interests of the church, preside at annual conferences, and in conjunction with conference superintendents they fix the appointment of preachers for the ensuing year. Since 1893 pastors may be assigned annually to the same charge for any number of years.

WORK

Emphasis is placed upon personal work and individual members are made to feel their responsibility for the success of the church work.

The missionary work of the denomination is promoted through three agencies, namely, conference missions, the Home Mission and Church Erection Society, and the Foreign Missionary Society. These three agencies employ 475 persons as missionaries, while the annual contributions for their support aggregate $610,000.

The church, through the Foreign Missionary Society, is promoting missionary work in West Africa, Porto Rico, Japan, China, and the Philippine Islands.

The Woman's Missionary Association of the church is an agency for raising funds which are expended through the Foreign Missionary Society and the Home Mission and Church Erection Society. Representatives from the Woman's Missionary Association are members of these societies in the administration of missions. The church has a large printing establishment and office building in Dayton, Ohio.

The educational institutions of the church in the United States include seven colleges—Otterbein at Westerville, Ohio; Lebanon Valley at Annville, Pa.; Indiana Central at Indianapolis, Ind.; Kansas City University at Kansas City, Kans.; York College at York, Nebr.; Philomath College at Philomath, Oreg.; and Shenandoah at Dayton, Va. The church supports but one seminary for the training of ministers, namely, Bonebrake Theological Seminary, at Dayton, Ohio. The church maintains three homes for orphans and aged people, namely, Quincy Orphanage and Home at Quincy, Pa., Otterbein Home, near Lebanon, Ohio, and the Baker Home at Puente, Calif. These are large institutions supported by voluntary gifts and farming lands.

This denomination shows an increase since 1916 in every particular. Contributions for all purposes increased from $3,422,603 in 1916 to $6,831,475 in 1926; value of schools, homes, and printing establishment, from $3,786,932 to $7,498,640; and endowment and loan funds, from $799,029 to $2,796,674.

CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Church of the United Brethren in Christ (Old Constitution) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Church of the United Brethren in Christ (Old Constitution) is composed of persons who are enrolled in the local churches upon public confession of the Christian faith or by transfer from other Protestant denominations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	372	38	334	10.2	89.8
Members	17,872	2,955	14,917	16.5	83.5
Average per church	48	78	45		
Membership by sex:					
Male	6,933	1,150	5,783	16.6	83.4
Female	10,600	1,805	8,795	17.0	83.0
Sex not reported	339		339		100.0
Males per 100 females	65.4	63.7	65.8		
Membership by age:					
Under 13 years	856	394	462	46.0	54.0
13 years and over	15,334	2,267	13,067	14.8	85.2
Age not reported	1,682	294	1,388	17.5	82.5
Per cent under 13 years [3]	5.3	14.8	3.4		
Church edifices:					
Number	339	36	303	10.6	89.4
Value—Churches reporting	338	36	302	10.7	89.3
Amount reported	$1,022,660	$233,400	$789,260	22.8	77.2
Average per church	$3,026	$6,483	$2,613		
Debt—Churches reporting	27	14	13		
Amount reported	$26,335	$16,035	$10,300	60.9	39.1
Churches reporting "no debt" on church edifice	235	18	217	7.7	92.3
Parsonages:					
Value—Churches reporting	132	22	110	16.7	83.3
Amount reported	$284,300	$80,150	$204,150	28.2	71.8
Debt—Churches reporting	26	10	16		
Amount reported	$20,475	$13,100	$7,375	64.0	36.0
Churches reporting "no debt" on parsonage	82	9	73		
Expenditures during year:					
Churches reporting	359	36	323	10.0	90.0
Amount reported	$341,687	$79,208	$262,479	23.2	76.8
Current expenses and improvements	$259,428	$66,769	$192,659	25.7	74.3
Benevolences, missions, etc	$73,211	$11,739	$61,472	16.0	84.0
Not classified	$9,048	$700	$8,348	7.7	92.3
Average expenditure per church	$952	$2,200	$813		
Sunday Schools:					
Churches reporting	344	38	306	11.0	89.0
Officers and teachers	3,725	494	3,231	13.3	86.7
Scholars	23,214	4,242	18,972	18.3	81.7

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less then 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 372 active organizations of the United Brethren in Christ (Old Constitution) churches, with 17,872 members. The classification of membership by sex was reported by 363 churches and the classification by age was reported by 327 churches, including, however, only 149 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

ITEM	1926	1916	1906	1890
Churches (local organizations)	372	408	569	795
Increase [1] over preceding census:				
Number	−36	−161	−226	----
Per cent	−8.8	−28.3	−28.4	----
Members	17,872	19,106	21,401	22,807
Increase [1] over preceding census:				
Number	−1,234	−2,295	−1,406	----
Per cent	−6.5	−10.7	−6.2	----
Average membership per church	48	47	38	29
Church edifices:				
Number	339	380	490	578
Value—Churches reporting	338	378	483	----
Amount reported	$1,022,660	$707,396	$672,252	$644,940
Average per church	$3,026	$1,871	$1,392	----
Debt—Churches reporting	27	36	43	----
Amount reported	$26,335	$11,253	$9,924	----
Parsonages:				
Value—Churches reporting	132	100	102	----
Amount reported	$284,300	$138,000	$84,650	----
Debt—Churches reporting	26	----	----	----
Amount reported	$20,475	----	----	----
Expenditures during year:				
Churches reporting	359	402	----	----
Amount reported	$341,687	$185,865	----	----
Current expenses and improvements	$259,428	$134,282	----	----
Benevolences, missions, etc	$73,211	$51,583	----	----
Not classified	$9,048	----	----	----
Average expenditure per church	$952	$462	----	----
Sunday schools:				
Churches reporting	344	367	452	----
Officers and teachers	3,725	3,740	4,176	----
Scholars	23,214	24,113	22,556	----

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the United Brethren in Christ (Old Constitution), by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Ecclesiastical divisions.—Table 7 presents, for each conference of the United Brethren in Christ (Old Constitution), the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**372**	**38**	**334**	**17,872**	**2,955**	**14,917**	**6,933**	**10,600**	**339**	**65.4**
Middle Atlantic:										
Pennsylvania	35	3	32	2,906	830	2,076	1,138	1,768	-------	64.4
East North Central:										
Ohio	92	9	83	4,542	603	3,939	1,840	2,592	110	71.0
Indiana	57	3	54	2,675	138	2,537	1,079	1,582	14	68.2
Illinois	16	------	16	945	-------	945	340	540	65	63.0
Michigan	82	8	74	3,498	742	2,756	1,291	2,207	-------	58.5
Wisconsin	3	------	3	75	-------	75	32	43	-------	-------
West North Central:										
Iowa	6	------	6	270	-------	270	91	137	42	66.4
Missouri	10	2	8	279	24	255	111	168	-------	66.1
South Dakota	1	------	1	93	-------	93	36	57	-------	-------
Nebraska	3	------	3	123	-------	123	57	66	-------	-------
Kansas	21	4	17	833	201	632	314	519	-------	60.5
South Atlantic:										
Maryland	3	1	2	242	83	159	78	164	-------	47.6
Virginia	12	------	12	398	-------	398	179	219	-------	81.7
West Virginia	5	------	5	46	-------	46	18	28	-------	-------
West South Central:										
Oklahoma	1	------	1	21	-------	21	8	13	-------	-------
Mountain:										
Idaho	4	1	3	177	51	126	69	108	-------	63.9
Pacific:										
Washington	5	1	4	178	56	122	66	112	-------	58.9
Oregon	9	3	6	329	98	231	80	141	108	56.7
California	7	3	4	242	129	113	106	136	-------	77.9

(1) Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

With the growth of the Church of the United Brethren in Christ, as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the General Conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front, and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended consti-

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by W. C. South, executive secretary, Board of Administration, United Brethren in Christ (Old Constitution), and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**372**	**408**	**569**	**17,872**	**19,106**	**21,401**	**856**	**15,334**	**1,682**	**5.3**
New York			3			23				
Pennsylvania	35	29	37	2,906	2,225	2,177	326	2,316	264	12.3
Ohio	92	106	161	4,542	4,863	6,147	159	3,990	393	3.8
Indiana	57	65	98	2,675	3,665	4,641	94	1,956	625	4.6
Illinois	16	19	26	945	941	996	34	846	65	3.9
Michigan	82	98	116	3,498	4,058	3,937	119	3,333	46	3.4
Wisconsin	3	3	9	75	94	144	------	75	------	------
Iowa	6	6	9	270	197	154	10	218	42	4.4
Missouri	10	------	10	279	------	295	17	262	------	6.1
South Dakota	1	2	1	93	76	82	1	92	------	------
Nebraska	3	4	4	123	157	41	------	123	------	------
Kansas	21	18	28	833	689	839	46	770	17	5.6
Maryland	3	3	1	242	191	96	7	235	------	2.9
Virginia	12	8	6	398	433	235	------	398	------	------
West Virginia	5	------	------	46	------	------	------	46	------	------
Oklahoma	1	1	6	21	42	155	------	21	------	------
Idaho	4	12	7	177	291	197	11	166	------	6.2
Washington	5	19	19	178	519	497	6	166	6	3.5
Oregon	9	11	22	329	419	596	1	104	224	1.0
California	7	4	6	242	246	149	25	217	------	10.3

[1] Based on membership with age classification reported; not shown where base is less than 100.

tution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured indorsement by the indifferent and youthful members. Although less than one-half of the whole society voted, the General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and, as such, entitled to the church property. In some cases decisions were given by the courts, in others by vote of the congregations, while occasionally property awarded to one body was purchased by the other. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

DOCTRINE

In doctrine the church holds to the Trinity, the Deity and humanity of Jesus Christ, and an atonement unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—i. e., is born again—the doctrine upon which the early life of the church was based. A scripturally directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	**372**	**339**	**338**	**$1,022,660**	**27**	**$26,335**	**132**	**$284,300**	**26**	**$20,475**
Pennsylvania	35	30	30	144,735	2	1,300	10	32,600	3	1,350
Ohio	92	89	89	247,900	4	4,300	25	60,350	6	6,140
Indiana	57	49	49	166,725	1	500	15	26,950	3	1,728
Illinois	16	16	16	47,800			10	23,300		
Michigan	82	80	80	230,900	10	13,375	36	74,450	8	8,254
Wisconsin	3	3	3	3,100				(1)		(1)
Iowa	6	5	5	12,800				(1)		
Missouri	10	6	6	10,000				(1)		
Nebraska	3	3	3	7,000				(1)		
Kansas	21	19	19	40,450	1	400	13	23,650	3	1,350
Virginia	12	9	9	19,800				(1)		
West Virginia	5	5	5	3,000						
Idaho	4	3	3	6,500	2	1,000		(1)		
Washington	5	5	4	7,850	1	1,000		(1)		
Oregon	9	6	6	17,500	2	1,150	4	6,000		
California	7	7	7	40,600	3	2,510	6	14,800		
Other States[2]	5	4	4	16,000	1	800	13	22,200	3	1,653

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 9 churches in Wisconsin, Iowa, Missouri, Nebraska, Virginia, Idaho, and Washington.

ORGANIZATION

In policy the church is Methodistic, having quarterly, annual, and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The General Conference, which is made up of ministerial delegates elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, with certain educational attainments prescribed by the General Conference, and recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for unlimited successive terms. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited reelection. Bishops are elected by the General Conference for the term of four years, and are eligible to reelection.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	**372**	**359**	**$341,687**	**$259,428**	**$73,211**	**$9,048**	**344**	**3,725**	**23,214**
Pennsylvania	35	35	34,858	24,362	10,496		34	402	3,925
Ohio	92	90	73,710	53,112	18,408	2,190	88	933	5,885
Indiana	57	56	50,558	41,073	7,571	1,914	53	575	2,851
Illinois	16	15	20,300	13,956	6,344		15	218	1,200
Michigan	82	80	84,640	62,848	16,848	4,944	75	838	4,852
Wisconsin	3	3	867	720	147		3	46	124
Iowa	6	6	4,965	2,775	2,190		6	66	328
Missouri	10	9	3,759	3,019	740		10	66	326
Nebraska	3	3	2,860	1,764	1,096		3	26	159
Kansas	21	21	19,380	15,584	3,796		21	215	1,243
Maryland	3	3	3,531	2,771	760		2	35	275
Virginia	12	12	1,726	1,416	310		8	64	453
West Virginia	5	5	201	186	15		5	31	223
Idaho	4	3	1,381	1,036	345		3	30	157
Washington	5	4	2,517	2,248	269		4	36	188
Oregon	9	5	4,200	2,837	1,363		5	45	256
California	7	7	27,707	26,026	1,681		7	76	558
Other States	2	2	4,527	3,695	832		2	23	211

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION)

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	**372**	**17,872**	**338**	**$1,022,660**	**27**	**$26,335**	**359**	**$341,687**	**344**	**23,214**
Auglaize	31	1,977	31	85,425			31	24,802	31	2,223
California	7	242	7	40,600	3	2,510	7	27,707	7	558
Detroit Mission	1	115	1	6,500	1	3,000	1	2,250	1	35
Erie Mission	3	60	3	7,500			3	454	3	70
Idaho	4	162	3	7,000	2	1,500	3	1,018	3	125
Iowa	9	345	8	15,900			9	5,832	9	452
Kansas	15	605	15	32,700	1	400	15	15,152	15	944
Michigan	33	1,319	33	94,000	5	5,875	32	35,321	30	1,731
Missouri	9	272	5	8,000			9	3,759	9	300
Nebraska	4	216	4	9,000			4	6,387	4	325
Neosho	8	256	6	10,750			7	5,228	8	370
North Michigan	22	711	20	46,000	3	3,500	21	16,196	21	1,142
North Ohio	73	3,090	72	265,600	5	5,300	72	73,217	66	4,574
Oregon	9	327	6	15,500	1	900	5	3,565	5	256
Pennsylvania	35	3,088	29	150,235	3	2,100	35	37,935	33	4,130
Rock River	19	1,042	18	54,300	1	500	18	22,265	18	1,366
Sandusky	22	794	21	36,300			22	19,360	22	1,223
Scioto	21	1,260	19	41,700			20	12,366	19	1,205
Utah Mission	1	51	1	1,500	1	500	1	590	1	62
Virginia	17	444	14	22,800			17	1,927	13	676
Walla Walla	4	144	3	7,850	1	250	3	2,925	3	158
White River	25	1,352	19	63,500			24	23,431	23	1,289

WORK

The missionary work of the church is conducted by a general board named the "Domestic, Frontier, and Foreign Missionary Society," of which each annual conference is a branch, and by the Woman's Missionary Association, auxiliary to the society.

In the home mission department of the society's work 29 conferences and churches were aided. The amount contributed for this work was $12,588.

The principal foreign mission work of the society is in the Imperreh district in Sierra Leone, West Africa, and in Canton, China. A recent report shows 6 stations in Africa and 1 in China. In Africa there are 6 American missionaries with 19 native workers; 6 organized churches; 6 schools, with 200 pupils; 3 dispensaries, treating 4,456 patients, with 5,700 prescriptions; 32 towns regularly served by itinerants; property valued at $32,800; and a total income for the foreign work of $13,426. In China there is 1 station, with 6 native preachers and teachers; 1 school, with 112 pupils; and a total income for this field of $2,711.

Owing to the slow transition from the use of German to that of the English language, there was delay in founding an institution for advanced education until 1845, when the General Conference projected a plan for the establishment of a college. After the division of 1889, however, only 1 college, located at Hartsville, Ind., remained in the Old Constitution body, and this was destroyed by fire in 1897. The report for 1926 shows but 1 college now, located at Huntington, Ind., and a Chinese school in Portland, Oreg. These schools, together with the 1 in Canton, China, report about 350 students and property valued at $128,360. The contributions for general educational purposes during the year amounted to $33,912.

The number of Christian Endeavor societies is 229, with a membership of 5,137. These societies support a medical missionary in Africa. The church owns a printing plant at Huntington, Ind., valued at $100,000, from which a denominational organ, a missionary monthly, and Sunday school periodicals are issued

UNITED CHRISTIAN CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the United Christian Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the United Christian Church is composed of those persons who are formally received into the local churches upon subscribing to the confession of faith, discipline, and customs.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNITED CHRISTIAN CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	15	3	12		
Members	577	120	457	20.8	79.2
Average per church	38	40	38		
Membership by sex:					
Male	248	55	193	22.2	77.8
Female	329	65	264	19.8	80.2
Males per 100 females	75.4	[3]	73.1		
Membership by age:					
13 years and over	543	120	423	22.1	77.9
Age not reported	34		34		
Church edifices:					
Number	9	2	7		
Value—Churches reporting	9	2	7		
Amount reported	$35,400	$8,700	$26,700	24.6	75.4
Average per church	$3,933	$4,350	$3,814		
Debt—Churches reporting	1	1			
Amount reported	$1,200	$1,200		100.0	
Churches reporting "no debt" on church edifice	7	1	6		
Expenditures during year:					
Churches reporting	11	2	9		
Amount reported	$2,946	$1,025	$1,921	34.8	65.2
Current expenses and improvements	$2,296	$900	$1,396	39.2	60.8
Benevolences, missions, etc	$250	$125	$125	50.0	50.0
Not classified	$400		$400		100.0
Average expenditure per church	$268	$513	$213		
Sunday schools:					
Churches reporting	5	1	4		
Officers and teachers	70	17	53		
Scholars	553	157	396	28.4	71.6

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Ratio not shown, the number of females being less than 100.

The data given for 1926 represent 15 active United Christian churches, all located in the State of Pennsylvania, with 577 members. The classification of membership by sex was reported by all of the 15 churches and the classification by age was reported by 14 churches, none of which, however, reported any members under 13 years of age.

Although this body has been in existence, under its present name, since 1878, it has not been reported at any census of religious bodies prior to 1926.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

The United Christian Church originated in the breaking away, about the year 1864, of a number of members of the Church of the United Brethren in Christ, both ministerial and lay. They were opposed, "on account of conscientious convictions" to some of the doctrines and practices, as then held and practiced by the church; these principally related to infant baptism, voluntary bearing of arms, and the admission of members of oath-bound secret organizations into the church.

For some years after their withdrawal the dissenting members met for worship from time to time in private houses, barns, groves, and in the few meeting houses that were open to them. Near the end of the year 1868 interest in the meetings increased to such a degree that it was necessary to procure a church in which to hold regular services.

The development of the organization of the church is shown by the adoption of the confession of faith in 1877, of the present name of the denomination in 1878, of a revised confession of faith in 1892, and of the constitution and discipline in 1894. Annual conferences have been held since 1878 and annual camp meetings since 1897.

DOCTRINE AND ORGANIZATION

This denomination holds the beliefs of other orthodox evangelistic churches in regard to the Trinity, the Scriptures, justification, regeneration, and the observance of the Sabbath. It admits man's total depravity, and defines sanctification as being "born again," by which experience men are "separated in their acts, words, and thoughts from sin."

The ordinances of the church are baptism, the Lord's Supper, and foot washing; the mode of baptism is left to individual choice, provided only that it shall be administered in the water if possible.

The early attitude of the church toward secret societies is still held by this body.

The organization follows in the main that of the Methodist Episcopal Church; the conferences are limited, however, to district and annual conferences. They follow the itinerant plan, in the ministry, and local preachers have a vote in the annual conference. The headquarters of the church are at Palmyra, Pa. No report of the denominational activities of the church in 1926 was obtained.

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[1] This statement was prepared from information supplied by Rev. M. D. Landis, presiding elder, United Christian Church.

UNIVERSALIST CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Universalist Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination includes those persons who have been confirmed or accepted by the local churches or parishes, the only general requirement for membership being assent to the general principles of faith and to the laws of the church.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: UNIVERSALIST CHURCH

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Churches (local organizations)	498	244	254	49.0	51.0
Members	54,957	41,475	13,482	75.5	24.5
Average per church	110	170	53		
Membership by sex:					
Male	18,635	13,668	4,967	73.3	26.7
Female	31,745	23,822	7,923	75.0	25.0
Sex not reported	4,577	3,985	592	87.1	12.9
Males per 100 females	58.7	57.4	62.7		
Membership by age:					
Under 13 years	676	501	175	74.1	25.9
13 years and over	49,835	37,208	12,627	74.7	25.3
Age not reported	4,446	3,766	680	84.7	15.3
Per cent under 13 years [3]	1.3	1.3	1.4		
Church edifices:					
Number	498	253	245	50.8	49.2
Value—Churches reporting	470	231	239	49.1	50.9
Amount reported	$15,826,940	$14,265,642	$1,561,298	90.1	9.9
Average per church	$33,674	$61,756	$6,533		
Debt—Churches reporting	68	57	11		
Amount reported	$450,798	$428,896	$21,902	95.1	4.9
Churches reporting "no debt" on church edifice	355	158	197	44.5	55.5
Parsonages:					
Value—Churches reporting	164	99	65	60.4	39.6
Amount reported	$1,082,777	$843,977	$238,800	77.9	22.1
Debt—Churches reporting	26	19	7		
Amount reported	$71,640	$61,740	$9,900	86.2	13.8
Churches reporting "no debt" on parsonage	119	71	48	59.7	40.3
Expenditures during year:					
Churches reporting	470	235	235	50.0	50.0
Amount reported	$1,616,624	$1,368,270	$248,354	84.6	15.4
Current expenses and improvements	$1,435,798	$1,216,958	$218,840	84.8	15.2
Benevolences, missions, etc	$149,362	$124,750	$24,612	83.5	16.5
Not classified	$31,464	$26,562	$4,902	84.4	15.6
Average expenditure per church	$3,440	$5,822	$1,057		
Sunday schools:					
Churches reporting	350	211	139	60.3	39.7
Officers and teachers	4,045	2,861	1,184	70.7	29.3
Scholars	24,738	18,188	6,550	73.5	26.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 498 active Universalist churches, with 54,957 members. These figures are exclusive of 24 federated churches, each consisting of a Universalist unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 3,577, of whom 1,080, or about one-third, were Universalists.

The classification of membership by sex was reported by 463 churches and the classification by age was reported by 476 churches, including, however, only 65 which reported any members under 13 years of age.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: UNIVERSALIST CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	498	643	811	956
Increase [1] over preceding census:				
Number	−145	−168	−145	
Per cent	−22.6	−20.7	−15.2	
Members	54,957	58,566	64,158	49,194
Increase [1] over preceding census:				
Number	−3,609	−5,592	14,964	
Per cent	−6.2	−8.7	30.4	
Average membership per church	110	91	79	51
Church edifices:				
Number	498	620	776	832
Value—Churches reporting	470	609	776	
Amount reported	$15,826,940	$7,876,103	$10,575,656	$8,054,333
Average per church	$33,674	$12,933	$13,628	
Debt—Churches reporting	68	110	132	
Amount reported	$450,798	$408,766	$464,755	
Parsonages:				
Value—Churches reporting	164	147	136	
Amount reported	$1,082,777	$591,925	$491,100	
Debt—Churches reporting	26			
Amount reported	$71,640			
Expenditures during year:				
Churches reporting	470	573		
Amount reported	$1,616,624	$1,069,075		
Current expenses and improvements	$1,435,798	$926,948		
Benevolences, missions, etc.	$149,362	$110,204		
Not classified	$31,464	$31,923		
Average expenditure per church	$3,440	$1,866		
Sunday schools:				
Churches reporting	350	467	596	
Officers and teachers	4,045	5,170	6,585	
Scholars	24,738	33,272	42,201	

[1] A minus sign (−) denotes decrease.

State tables.—Tables 3, 4 5, and 6 present the statistics for the Universalist Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: UNIVERSALIST CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States	**498**	**244**	**254**	**54,957**	**41,475**	**13,482**	**18,635**	**31,745**	**4,577**	**58.7**
New England:										
Maine	56	17	39	5,646	3,318	2,328	1,996	3,518	132	56.7
New Hampshire	21	9	12	1,628	1,064	564	468	929	231	50.4
Vermont	31	6	25	1,999	838	1,161	675	1,121	203	60.2
Massachusetts	90	78	12	14,997	14,681	316	4,573	8,460	1,964	54.1
Rhode Island	8	8		1,381	1,381		450	931		48.3
Connecticut	8	7	1	1,781	1,607	174	543	770	468	70.5
Middle Atlantic:										
New York	68	29	39	8,099	6,337	1,762	2,819	4,727	553	59.6
New Jersey	1	1		350	350		150	200		75.0
Pennsylvania	17	8	9	1,591	1,152	439	627	930	34	67.4
East North Central:										
Ohio	41	11	30	3,467	1,503	1,964	1,091	1,921	455	56.8
Indiana	15	5	10	1,286	615	671	477	715	94	66.7
Illinois	28	17	11	3,957	3,305	652	1,352	2,280	325	59.3
Michigan	8	3	5	1,102	684	418	448	654		68.5
Wisconsin	8	5	3	1,047	836	211	419	628		66.7
West North Central:										
Minnesota	6	6		1,118	1,118		412	706		58.4
Iowa	6	5	1	548	423	125	177	371		47.7
Missouri	3		3	86		86	33	53		
Kansas	3	3		226	226		99	127		78.0
South Atlantic:										
Maryland	1	1		236	236		100	136		73.5
District of Columbia	1	1		169	169		49	120		40.8
Virginia	1	1		48	48		18	30		
West Virginia	2		2	84		84	20	64		
North Carolina	17	4	13	528	125	403	212	316		67.1
South Carolina	4	1	3	164	47	117	72	92		
Georgia	8	1	7	544	29	515	233	311		74.9
Florida	6	3	3	240	124	116	111	129		86.0
East South Central:										
Kentucky	7	1	6	455	64	391	187	268		69.8
Tennessee	2	2		110	110		40	70		
Alabama	11	3	8	577	103	474	228	231	118	98.7
Mississippi	3	1	2	239	55	184	100	139		71.9
West South Central:										
Arkansas	2		2	29		29	16	13		
Texas	9	1	8	316	18	298	145	171		84.8
Mountain:										
Colorado	1	1		89	89		30	59		
Pacific:										
California	5	5		820	820		265	555		47.7

[1] Ratio not shown where number of females is less than 100.

improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: UNIVERSALIST CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	498	643	811	54,957	58,566	64,158	676	49,835	4,446	1.3
Maine	56	70	75	5,646	5,034	4,686	86	5,075	485	1.7
New Hampshire	21	27	26	1,628	1,611	1,993	-------	1,259	369	------
Vermont	31	37	52	1,999	2,270	3,030	24	1,945	30	1.2
Massachusetts	90	99	106	14,997	13,203	12,983	255	13,831	911	1.8
Rhode Island	8	8	9	1,381	1,519	1,175	2	1,079	300	0.2
Connecticut	8	10	12	1,781	1,615	1,478	33	1,280	468	2.5
New York	68	104	127	8,099	9,175	10,761	61	7,075	963	0.9
New Jersey	1	3	4	350	566	910	-------	350	-------	------
Pennsylvania	17	25	30	1,591	2,053	2,301	54	1,537	-------	3.4
Ohio	41	55	74	3,467	4,190	5,003	55	3,283	129	1.6
Indiana	15	24	44	1,286	1,656	2,506	15	1,271	-------	1.2
Illinois	28	39	54	3,957	5,244	5,165	24	3,608	325	0.7
Michigan	8	12	26	1,102	1,003	1,866	1	918	183	0.1
Wisconsin	8	9	14	1,047	843	1,342	16	1,031	-------	1.5
Minnesota	6	7	8	1,118	1,609	1,220	12	1,106	-------	1.1
Iowa	6	8	21	548	1,040	1,388	4	544	-------	0.7
Missouri	3	9	24	86	371	786	1	85	-------	------
Kansas	3	4	12	226	322	937	-------	226	-------	------
North Carolina	17	16	9	528	601	373	3	525	-------	0.6
South Carolina	4	4	4	164	146	121	1	163	-------	0.6
Georgia	8	12	20	544	591	656	7	537	-------	1.3
Florida	6	5	4	240	152	82	-------	240	-------	------
Kentucky	7	7	9	455	392	520	8	447	-------	1.8
Alabama	11	9	11	577	609	533	4	290	283	1.4
Mississippi	3	4	5	239	254	285	-------	239	-------	------
Arkansas	2	4	3	29	164	85	-------	29	-------	------
Texas	9	15	8	316	492	270	4	312	-------	1.3
California	5	5	4	820	686	605	3	817	-------	0.4
Other States	8	12	16	736	1,155	1,098	3	733	-------	0.4

[1] Based on membership with age classification reported; not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

DENOMINATIONAL HISTORY

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine or belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of the Prince of Peace, the definite plan set forth in Him is evident, and the consummation which He embodies and predicts can not be doubted.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Roger F. Etz, secretary, Universalist General Convention, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: UNIVERSALIST CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	498	498	470	$15,826,940	68	$450,798	164	$1,082,777	26	$71,640
Maine	56	56	53	1,092,000	7	39,735	17	75,800	5	11,900
New Hampshire	21	22	21	332,000	4	12,700	8	39,500	----	----
Vermont	31	31	31	378,292	5	6,350	11	47,700	1	3,000
Massachusetts	90	97	90	4,711,000	26	212,223	33	272,950	11	33,100
Rhode Island	8	9	8	650,000	3	26,400	----	(1)	----	----
Connecticut	8	8	8	529,250	----	----	6	92,000	1	5,000
New York	68	68	66	2,668,000	5	17,740	27	176,500	3	5,800
Pennsylvania	17	16	16	736,500	1	20,000	7	43,527	1	3,800
Ohio	41	41	39	654,550	7	48,900	11	43,200	1	200
Indiana	15	16	14	135,798	2	9,000	4	24,000	1	2,600
Illinois	28	29	26	1,283,800	3	25,500	11	67,700	----	----
Michigan	8	10	8	653,500	----	----	----	(1)	----	----
Wisconsin	8	8	8	302,000	----	----	5	40,500	----	----
Minnesota	6	6	5	328,000	1	650	----	(1)	----	----
Iowa	6	6	6	81,000	1	2,000	3	15,000	1	2,000
Missouri	3	3	3	6,500	----	----	----	----	----	----
Kansas	3	4	3	50,500	----	----	----	(1)	----	----
North Carolina	17	16	16	57,900	----	----	4	12,000	----	----
South Carolina	4	4	4	5,600	----	----	----	(1)	----	----
Georgia	8	8	8	9,050	----	----	----	----	----	----
Florida	6	4	4	44,500	----	----	----	(1)	----	----
Kentucky	7	7	6	13,300	----	----	----	----	----	----
Alabama	11	9	9	116,200	----	----	3	11,500	----	----
Mississippi	3	3	3	3,000	----	----	----	----	----	----
California	5	5	4	330,000	2	25,200	3	26,500	----	----
Other States [2]	20	12	11	654,700	1	4,400	11	94,400	1	4,240

[1] Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

[2] The figures for parsonages (value and debt) include data for 9 churches in Rhode Island, Michigan, Minnesota, Kansas, South Carolina, and Florida.

Universalism, it is claimed, is thus as old as Christianity; it was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa, and Antioch; and it was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American Continent, and it embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these States as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: UNIVERSALIST CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	498	470	$1,616,624	$1,435,798	$149,362	$31,464	350	4,045	24,738
Maine	56	50	146,446	125,006	17,440	4,000	40	550	3,718
New Hampshire	21	21	45,194	39,066	2,159	3,969	16	140	808
Vermont	31	29	46,021	43,107	2,914		17	148	920
Massachusetts	90	89	517,029	459,065	48,964	9,000	75	1,119	6,805
Rhode Island	8	8	51,967	42,683	3,505	5,779	8	112	622
Connecticut	8	8	66,754	59,454	4,300	3,000	8	102	614
New York	68	63	174,749	159,226	15,523		46	495	2,818
Pennsylvania	17	17	58,829	51,924	6,905		12	117	735
Ohio	41	40	72,067	64,489	7,478	100	36	374	1,840
Indiana	15	12	20,317	18,923	1,394		8	92	611
Illinois	28	27	122,077	106,300	11,652	4,125	23	303	1,761
Michigan	8	7	35,862	31,099	4,763		5	61	330
Wisconsin	8	8	23,559	21,527	2,032		7	56	352
Minnesota	6	6	51,539	43,011	8,528		4	54	287
Iowa	6	6	11,906	10,915	991		5	40	169
Kansas	3	3	6,163	5,863	300		2	15	100
North Carolina	17	17	22,727	21,390	898	439	7	37	324
South Carolina	4	3	315		40	275	3	10	81
Georgia	8	8	1,462	1,215	235	12	2	12	105
Florida	6	6	13,665	12,320	830	515	4	16	106
Kentucky	7	7	1,668	1,495	173		3	22	100
Alabama	11	10	50,550	49,305	1,245		5	35	282
Mississippi	3	3	1,900	1,700	200		1	6	30
Texas	9	6	1,339	919	170	250			
California	5	5	31,939	29,790	2,149		5	54	497
Other States	14	11	40,580	36,006	4,574		8	75	723

The earliest movement for denominational organization was made at Oxford, Mass., in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called 'Universalists,'" and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, subsequently developed into the Convention of the New England States, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 churches increased to 500, distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine and of the controversies to which that gave rise, and little attention was paid to organization.

The same antagonistic tendencies are noticeable, in the history of the Universalist churches, that appear in others holding to the congregational principle; on the one hand, an impulse toward liberty, opposition to ecclesiastical tyranny, jealousy of freedom, and suspicion of authority; on the other hand, appreciation of the value of centralized authority as against a crude, chaotic condition, and the realization that in order to efficiently carry out important ends in the denomination there must be some definite church organization with powers that are restricted, indeed, but still real.

About 1860 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

DOCTRINE

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the General Convention held in Winchester, N. H., in September, 1803, and is essentially the same as the first profession of faith in the five articles formulated and published by the Philadelphia Convention in 1790. The convention adopting it was simply a yearly gathering of Universalists without ecclesiastical authority, and the articles were merely set forth as expressing the general belief of the churches. They have ever since been acknowledged by the denomination at large, however, as expressing its faith. They are as follows:

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

At the session of the General Convention in Boston, October, 1899, a still briefer Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God." However, to this statement of principles was added the so-called "Liberty Clause," as follows: "The Winchester Profession is commended as containing these principles, but neither this, nor any other precise form of words, is required as a condition of fellowship provided always that the principles above stated be expressed."

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness, and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or king-

dom of heaven; that this life is "the suburb of the life elysian"; and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—can not escape punishment; but this is remedial and is meant both to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children. Throughout the history of the Universalist Church there has been a growing emphasis upon the responsibility of men as free moral agents to cooperate with God in the creation of His world. A favorite Universalist statement of to-day is "If all men are to be saved, then we are to save them."

The Universalist position as to the nature and place of the Christ has been stated as follows:

It is necessary to say, in view of opinions long and generally held among Christians, that Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation, on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, are now practically Unitarians, so far as the person, nature, and work of Christ are concerned.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed, usually four times a year, and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

ORGANIZATION

According to the laws of organization for the Universalist Church there is the General Convention having jurisdiction over all Universalist clergymen and denominational organizations, State conventions, exercising within State or provincial limits a similar jurisdiction subject to the General Convention, and parishes composed of persons organized for religious improvement and the support of public worship. In practice the local parish or society is independent in the management of its affairs, in the choice of officers or of ministers, and in the details of its administration. The State conventions consist of the clergymen in fellowship with such conventions and of lay delegates chosen by the parishes in its fellowship. The General Convention consists of its officers, present officers of each State convention, all ordained ministers actively engaged in the work of the ministry, and two delegates from each local parish, one of whom must be a man and one a woman. The State conventions meet annually, the General Convention biennially.

In order to remain in the fellowship of its own State convention and of the General Convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The State conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the General Convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the General Convention a board of trustees, consisting of 11 members, and including the president of the convention, administers the affairs of the denomination, except those which are reserved to the State conventions and the general membership.

In 1898 a system of supervision was adopted which includes a general superintendent and local superintendents in many of the States, as well as regional superintendents in some sections where churches are comparatively few. Such superintendents act as advisory officers to local churches in securing ministers, solving problems, and as supervisors of new missionary work.

The General Convention, while it has general supervision over all auxiliary organizations, helps to support the work of such organizations as the Women's National Missionary Association, the General Sunday School Association, and the Young People's Christian Union, each one of these functioning in its particular field for the advancement of the general welfare of the church. All of them have their headquarters, together with the Universalist Publishing House, in Boston.

State conventions have committees of fellowship, which grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one State to another; receive clergymen who are transferred from another State; and under the laws of the General Convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order to maintain themselves in the fellowship of the State and General Conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "communicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester Profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

WORK

The home missionary work of the denomination devolves, in the first instance, on the several State conventions, each of which has a board of trustees, and many of which have State superintendents charged with this particular branch of work within its territory. The home missionary work in new fields, and where the organization is weak, is in charge of the board of trustees of the General Convention or of the Women's National Missionary Association, and under the general supervision of the General Superintendent. The Women's National Missionary Association has confined its efforts in home work largely to North Carolina and Tennessee, the Young People's Christian Union has been supporting missionaries in Texas for some years, the contributions of the General Sunday School Association are used for the support of a school for colored children in Suffolk, Va., and for general work under the General Convention. The home missionary work of the General Convention has been carried on largely in the South and Middle West.

The report for the period October 1, 1925, to October 1, 1926, showed 20 agents employed, 14 churches aided, and $48,432 expended. During the same

year the aggregate expenses for home missions by the different State conventions and their auxiliary societies, so far as reported, was $71,983. For practically the same objects the National Young People's Christian Union expended $1,552 and the Women's National Missionary Association, $13,625. Thus the total amount expended for home missions in 1926 was $87,160.

The Universalist denomination has, since 1890, maintained a mission in Japan. At the present time there are 8 centers of work, where 7 American and 5 native missionaries are regularly employed, with teachers and helpers of varying numbers. The report for 1926 showed 6 churches, besides a number of other preaching places, 348 church members, the Blackmer Home and a social service center in Tokyo, teaching and training conducted under the auspices of the mission in general universities and schools, property valued at $96,000, and an endowment of $71,422, with expenses for the last year of $23,034.

The educational activities of the denomination in the United States include 3 colleges, among them Tufts College in Massachusetts, 3 academies, 3 theological schools, with a total of 6,166 students, and property valued at $12,892,008. During the year October 1, 1925, to October 1, 1926, scholarships amounting to $3,775 were distributed to students in the theological schools.

There are 4 homes in different cities, having a total of 166 inmates. The amount contributed toward the support of these homes from outside sources was $64,399 and the value of the property used for this work was estimated at $572,000.

There is a publishing house in Boston, with a branch in Chicago.

The auxiliary societies of the denomination report as follows: General Sunday School Association, 421 societies with 25,119 members; Women's National Missionary Association, 225 societies, with 6,799 members; Young People's Christian Union, 160 societies, with 3,500 members.

VEDANTA SOCIETY

STATISTICS

The data given for 1926 represent three active organizations of the Vedanta Society, all reported as being in urban territory. The total membership was 200, comprising 75 males and 125 females. The classification of members by sex and by age was reported by all of the three churches, in none of which were there any members under 13 years of age. No Sunday schools were reported.

The membership includes persons 18 years of age and over, of good repute in the community, who may desire to associate themselves with the society; there are four classes, active members, annual members, life members, and honorary members.

Comparative data, 1906–1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this body for the censuses of 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1926: VEDANTA SOCIETY

ITEM	1926	1916	1906
Churches (local organizations)	3	3	4
Increase [1] over preceding census:			
Number		−1	
Per cent [2]			
Members	200	190	340
Increase [1] over preceding census:			
Number	10	−150	
Per cent	5.3	−44.1	
Average membership per church	67	63	85
Church edifices:			
Number	2	2	2
Value—Churches reporting	2	2	2
Amount reported	$45,000	$37,500	$52,000
Average per church	$22,500	$18,750	$26,000
Debt—Churches reporting	1	2	
Amount reported	$15,000	$20,000	
Parsonages:			
Value—Churches reporting	2		
Amount reported	$20,000		
Debt—Churches reporting	1		
Amount reported	$7,000		
Expenditures during year:			
Churches reporting	3	1	
Amount reported	$15,686	$3,000	
Current expenses and improvements	$3,000	$1,750	
Benevolences, missions, etc	$500	$1,250	
Not classified	$12,186		
Average expenditure per church	$5,229	$3,000	

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

State table.—Table 2 presents by States the number and membership of the societies for the three censuses from 1906 to 1926, together with the membership for 1926 classified by sex.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY SEX, 1926, BY STATES: VEDANTA SOCIETY

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX, 1926		
	1926	1916	1906	1926	1916	1906	Male	Female	Males per 100 females (1)
United States	**3**	**3**	**4**	**200**	**190**	**340**	**75**	**125**	**60.0**
Massachusetts	1	1	------	(2)	40	------	------	------	------
New York	1	1	1	50	100	200	25	25	------
Pennsylvania	------	------	1	------	------	50	------	------	------
California	1	1	2	150	50	90	50	100	50.0

[1] Ratio not shown where number of females is less than 100. [2] Not reported.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in New York in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city to carry on the work started by Swami Vivekananda, and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough to have a permanent center in New York City, and now has other centers in San Francisco, Los Angeles, Boston, and Portland, Oreg., all under the leadership of Swamis of the order of Sri Ramakrishna in India. Some of these centers have country places where schools are held in the summer.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed; but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has six trustees who, with three other officials, form the executive board. Members residing elsewhere than in New York City are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, most of which were written by Swami Vivekananda, and his successors and followers. Following the custom of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services but freely devote their time and energy to the spiritual growth and unfoldment of all men and women, without regard to caste, creed, or nationality.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Swami Bodhananda, of New York City, and approved by him in its present form.

THE VOLUNTEERS OF AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for The Volunteers of America for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The local station or post is the statistical unit in the report of The Volunteers of America, and the membership includes those who are active in the service as officers and workers, as well as those who, being in accord with the aims, teachings, and doctrines of the society, regularly attend the meetings and observe the sacraments at Volunteer missions and contribute to the support of the work.

TABLE 1.—SUMMARY OF STATISTICS FOR STATIONS IN URBAN AND RURAL TERRITORY, 1926: THE VOLUNTEERS OF AMERICA

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Stations (local organizations)	133	127	6	95.5	4.5
Members	28,756	26,747	2,009	93.0	7.0
Average per station	216	211	335		
Membership by sex:					
Male	21,539	19,530	2,009	90.7	9.3
Female	7,217	7,217		100.0	
Males per 100 females	298.4	270.6			
Membership by age:					
Under 13 years	2,331	2,331		100.0	
13 years and over	26,414	24,405	2,009	92.4	7.6
Age not reported	11	11			
Per cent under 13 years [3]	8.1	8.7			
Station buildings:					
Number	27	27			
Value—Stations reporting	25	25			
Amount reported	$573,809	$573,809		100.0	
Average per station	$22,952	$22,952			
Debt—Stations reporting	16	16			
Amount reported	$154,476	$154,476		100.0	
Stations reporting "no debt" on buildings	8	8			
Expenditures during year:					
Stations reporting	102	102		100.0	
Amount reported	$728,612	$728,612		100.0	
Current expenses and improvements	$321,754	$321,754		100.0	
Benevolences, missions, etc	$215,003	$215,003		100.0	
Not classified	$191,855	$191,855		100.0	
Average expenditure per station	$7,143	$7,143			
Sunday schools:					
Stations reporting	80	77	3		
Officers and teachers	761	724	37	95.1	4.9
Scholars	9,942	9,569	373	96.2	3.8

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
[2] Per cent not shown where base is less than 100.
[3] Based on membership with age classification reported.

The data given for 1926 represent 133 active stations or posts of The Volunteers of America, with 28,756 members. The classification of membership by sex was reported by all of the stations, and the classification by age was reported by 122 stations, including, however, only 68 which reported any members under 13 years of age. No buildings used exclusively as parsonages were reported.

Comparative data, 1906–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—COMPARATIVE SUMMARY, 1906 TO 1926: THE VOLUNTEERS OF AMERICA

ITEM	1926	1916	1906
Stations (local organizations)	133	97	65
Increase over preceding census:			
Number	36	32	----
Per cent [1]	----	----	----
Members	28,756	10,204	2,194
Increase over preceding census:			
Number	18,552	8,010	----
Per cent	181.8	365.1	----
Average membership per station	216	105	34
Station buildings:			
Number	27	16	10
Value—Stations reporting	25	13	10
Amount reported	$573,809	$226,950	$83,521
Average per station	$22,952	$17,458	$8,352
Debt—Stations reporting	16	9	6
Amount reported	$154,476	$93,516	$40,621
Expenditures during year:			
Stations reporting	102	67	----
Amount reported	$728,612	$232,010	----
Current expenses and improvements	$321,754	$134,256	----
Benevolences, missions, etc	$215,003	$97,754	----
Not classified	$191,855	----	----
Average expenditure per station	$7,143	$3,463	----
Sunday schools:			
Stations reporting	80	26	36
Officers and teachers	761	128	223
Scholars	9,942	1,483	1,736

[1] Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for The Volunteers of America by States. Table 3 gives for each State the number and membership of the stations classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the stations for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of property and the debt on such property, for 1926 alone. Table 6 presents the expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more stations reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual station. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

Territorial divisions.—Table 7 presents, for each regiment in The Volunteers of America, the more important statistical data shown by States in the earlier tables, including number of stations, membership, value of station buildings, debt, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF STATIONS IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: THE VOLUNTEERS OF AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF STATIONS			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	**133**	**127**	**6**	**28,756**	**26,747**	**2,009**	**21,539**	**7,217**	**298.4**
New England:									
Massachusetts	4	4	------	297	297	-------	132	165	80.0
Rhode Island	1	1	------	36	36	-------	14	22	---------
Connecticut	1	1	------	18	18	-------	7	11	---------
Middle Atlantic:									
New York	14	14	------	1,900	1,900	-------	1,463	437	334.8
New Jersey	7	7	------	1,243	1,243	-------	1,039	204	509.3
Pennsylvania	9	9	------	1,749	1,749	-------	1,054	695	151.7
East North Central:									
Ohio	9	9	------	3,398	3,398	-------	2,425	973	249.2
Indiana	8	8	------	1,301	1,301	-------	555	746	74.4
Illinois	10	10	------	1,228	1,228	-------	915	313	292.3
Michigan	7	7	------	658	658	-------	386	272	141.9
Wisconsin	1	1	------	110	110	-------	38	72	---------
West North Central:									
Minnesota	4	4	------	350	350	-------	123	227	54.2
Iowa	1	1	------	78	78	-------	34	44	---------
Missouri	1	1	------	400	400	-------	300	100	300.0
South Dakota	1	1	------	210	210	-------	75	135	55.6
Nebraska	1	1	------	160	160	-------	40	120	33.3
Kansas	3	2	1	1,050	950	100	1,050	-------	---------
South Atlantic:									
Delaware	2	2	------	4,821	4,821	-------	3,671	1,150	319.2
Maryland	1	1	------	250	250	-------	250	-------	---------
District of Columbia	1	1	------	11	11	-------	6	5	---------
Virginia	2	1	1	136	36	100	114	22	---------
West Virginia	1	1	------	250	250	-------	250	-------	---------
Georgia	3	3	------	646	646	-------	506	140	361.4
Florida	1	1	------	102	102	-------	57	45	---------
East South Central:									
Kentucky	2	2	------	272	272	-------	142	130	109.2
Tennessee	3	3	------	341	341	-------	145	196	74.0
Alabama	1	1	------	38	38	-------	18	20	---------
West South Central:									
Louisiana	4	4	------	1,090	1,090	-------	1,029	61	---------
Oklahoma	1	1	------	34	34	-------	16	18	---------
Texas	8	7	1	781	687	94	469	312	150.3
Mountain:									
Colorado	2	2	------	243	243	-------	222	21	---------
Arizona	1	-------	1	225	-------	225	225	-------	---------
Utah	1	1	------	80	80	-------	65	15	---------
Pacific:									
Washington	4	4	------	2,296	2,296	-------	2,081	215	967.9
Oregon	2	2	------	353	353	-------	276	77	---------
California	11	9	2	2,601	1,111	1,490	2,347	254	924.0

(1) Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION [1]

HISTORY

General and Mrs. Ballington Booth, in the spring of 1896, after having accomplished an evangelistic and benevolent work of national proportions, were persuaded, by friends who had witnessed their former success, to organize a Christian and benevolent movement that should be American in its principle and conduct, with its governing officers and headquarters in this country.

In response to this ever-growing call, General and Mrs. Booth held their first public meetings in March of that year, and almost immediately the new society, under the name of The Volunteers of America, became active in many parts of the country. Subsequently, in November, 1896, the organization was incorporated under the laws of the State of New York.

[1] This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Col. James W. Merrill, secretary of The Volunteers of America, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF STATIONS, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: THE VOLUNTEERS OF AMERICA

[Separate presentation is limited to States having 3 or more stations in either 1926, 1916, or 1906]

STATE	NUMBER OF STATIONS			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 [1]
United States	**133**	**97**	**65**	**28,756**	**10,204**	**2,194**	**2,331**	**26,414**	**11**	**8.1**
Massachusetts	4	3	3	297	154	66	76	221	-------	25.6
New York	14	11	7	1,900	1,153	298	37	1,863	-------	1.9
New Jersey	7	6	3	1,243	373	273	14	1,229	-------	1.1
Pennsylvania	9	8	7	1,749	506	133	221	1,528	-------	12.6
Ohio	9	6	5	3,398	650	135	286	3,112	-------	8.4
Indiana	8	3	3	1,301	134	124	534	767	-------	41.0
Illinois	10	5	7	1,228	1,112	214	63	1,165	-------	5.1
Michigan	7	1	3	658	19	60	-------	658	-------	-------
Minnesota	4	1	2	350	50	200	15	335	-------	4.3
Iowa	1	3	[illegible]	78	388	14	11	67	-------	-------
Nebraska	1	2	3	160	227	70	-------	160	-------	-------
Kansas	3	2	-------	1,050	710	-------	-------	1,050	-------	-------
Georgia	3	1	-------	646	39	-------	175	471	-------	27.1
Tennessee	3	3	-------	341	530	-------	127	214	-------	37.2
Alabama	1	3	-------	38	156	-------	12	26	-------	-------
Louisiana	4	2	-------	1,090	659	-------	10	1,080	-------	0.9
Texas	8	1	-------	781	112	-------	129	652	-------	16.5
Washington	4	6	4	2,296	461	260	39	2,257	-------	1.7
California	11	5	4	2,601	594	112	87	2,514	-------	3.3
Other States	22	25	12	7,551	2,177	235	495	7,045	11	6.6

[1] Based on membership with age classification reported; not shown where base is less than 100.

TABLE 5.—VALUE OF STATION BUILDINGS, AND DEBT, BY STATES, 1926: THE VOLUNTEERS OF AMERICA

[Separate presentation is limited to States having 3 or more stations reporting value of buildings]

STATE	Total number of stations	Number of station buildings	VALUE OF STATION BUILDINGS		DEBT ON STATION BUILDINGS	
			Stations reporting	Amount	Stations reporting	Amount
United States	**133**	**27**	**25**	**$573,809**	**16**	**$154,476**
Pennsylvania	9	4	4	101,459	3	31,934
Ohio	9	3	3	77,000	2	20,742
Indiana	8	3	3	108,000	3	22,200
Illinois	10	3	3	94,000	3	43,000
Other States	97	14	12	193,350	5	36,600

From the beginning the organization has been declared to be an auxiliary of the church, and converts have been encouraged to unite with churches of their preference, so that a large growth in membership has neither been expected nor realized.

Those who have felt the call to engage in the work have been stimulated and trained to carry to others the redemptive message they have themselves received. The Volunteers of America have continually endeavored to work along lines that do not conflict with any other religious society.

TABLE 6.—EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: THE VOLUNTEERS OF AMERICA

[Separate presentation is limited to States having 3 or more stations reporting expenditures]

STATE	Total number of stations	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Stations reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Stations reporting	Officers and teachers	Scholars
United States	**133**	**102**	**$728,612**	**$321,754**	**$215,003**	**$191,855**	**80**	**761**	**9,942**
Massachusetts	4	4	21,178	10,349	10,829	----------	1	3	28
New York	14	11	80,084	31,505	7,299	41,280	9	40	776
New Jersey	7	6	42,792	12,019	85	30,688	5	114	1,264
Pennsylvania	9	8	36,035	21,834	14,201	----------	7	50	1,164
Ohio	9	6	59,927	55,475	4,452	----------	6	61	653
Indiana	8	7	29,946	13,923	16,023	----------	4	52	560
Illinois	10	6	21,193	2,769	----------	18,424	9	120	1,352
Michigan	7	5	41,740	----------	2,875	38,865	6	66	815
Minnesota	4	4	86,226	----------	36,004	50,222	4	42	591
Tennessee	3	3	18,220	12,873	5,347	----------	2	19	300
Texas	8	6	16,259	9,761	6,498	----------	4	17	273
Washington	4	4	46,096	21,423	24,673	----------	2	10	120
California	11	9	85,503	62,720	22,783	----------	3	25	280
Other States	35	23	143,413	67,103	63,934	12,376	18	142	1,766

TABLE 7.—NUMBER AND MEMBERSHIP OF STATIONS, VALUE OF BUILDINGS, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY REGIMENTS, 1926: THE VOLUNTEERS OF AMERICA

REGIMENT	Total number of stations	Number of members	VALUE OF STATION BUILDINGS		DEBT ON STATION BUILDINGS		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Stations reporting	Amount	Stations reporting	Amount	Stations reporting	Amount	Stations reporting	Number of scholars
Total	**133**	**28,756**	**25**	**$573,809**	**16**	**$154,476**	**102**	**$728,612**	**80**	**9,942**
Central	23	8,193	9	199,459	6	58,676	23	159,152	17	2,270
Great Lakes	21	1,574	8	216,000	4	49,000	17	160,257	20	2,442
Inter-Mountain	4	357	------	----------	------	----------	4	7,409	3	157
Metropolitan and Eastern	12	714	------	[1]	------	[1]	12	73,691	10	626
Mid-west	3	770	------	[1]	------	[1]	3	31,561	1	125
New England	5	333	------	----------	------	----------	5	28,908	2	90
Northern Pacific	5	2,399	------	[1]	------	----------	5	49,837	3	235
Southeastern	12	1,789	4	120,000	3	22,200	12	50,635	7	1,010
Southern	12	1,243	------	----------	------	----------	12	81,659	5	254
Southern Pacific	9	1,111	------	[1]	------	[1]	9	85,503	3	280
Volunteer Prison League	27	10,273	------	----------	------	----------	------	----------	9	2,453
Combinations [2]	------	------	4	38,350	3	24,600	------	----------	------	------

[1] Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual stations.

[2] The figures for value and debt represent data for stations in the Metropolitan and Eastern, Mid-west, Northern Pacific, and Southern Pacific regiments

DOCTRINE

In doctrine The Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a book of rules, known as The Volunteer Manual, issued by order of the grand field council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one supreme, triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Ghost gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace and, except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

ORGANIZATION

The government of The Volunteers of America is democratic. The term "military," appearing in the manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the grand field council, which is composed of the officers of, or above, the rank of major. This council elects the directors, nine in number, who are the responsible financial officers, and who act as trustees and custodians of the property.

The commander in chief, or general, is elected for a term of five years. The officials forming his cabinet or staff are the secretary, with the title of colonel; the treasurer, with the title of colonel; and the regimental officers. The departments or sections are usually under the command of an officer of the rank of colonel. They comprise 2 or more districts, each under the command of a sectional officer, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to the membership of a post in point of numbers. The commissions are issued by the commander in chief and countersigned by the head of the division and the secretary of the field department.

WORK

While the aim and object of The Volunteers of America is primarily to prosecute evangelistic work with a view to reaching the out-of-church and neglected classes, yet it was found that it became essential to minister to the physical and social requirements of those it sought to help and uplift. In pursuance of this desire a number of benevolent undertakings have been successfully inaugurated and are doing a creditable and worth-while work.

The Volunteers of America have established homes for the unbefriended and underprivileged working girl. These homes are not in any sense "rescue homes." They are to meet the emergency of a young woman who, through the loss of the family breadwinner, or other calamity, is thrown upon her own resources and experiences loneliness and danger. These homes have proved a veritable haven

to thousands of working girls. The Volunteers of America have such institutions in several of the large cities. The majority of these homes are the property of the organization.

The Volunteers of America undertake the work of providing homes for the guardianship and care of needy city children. They take the children from the city's squalor-ridden and injurious surroundings to the all-year-round homes, where in country environment they develop the child heart, the child mind, and child life. These homes are under the supervision of Volunteer officers.

A prison work of considerable magnitude is maintained throughout the country. This is known as The Volunteer Prison League. It is under the supervision of Mrs. Ballington Booth, who was the pioneer in this work in America. So far this branch of Volunteer endeavor has been largely confined to the State and Federal prisons of the country.

Meetings are held in the prison chapels, always in cooperation with the chaplain, and the prisoners, upon signing certain declarations (one of which is to be faithful in the observance of prison rules and discipline) may be enrolled in The Volunteer Prison League. Upon being discharged from prison the chaplain provides the ex-prisoner with a letter of introduction to one of the Volunteer headquarters. This letter also serves as a pass to a home for discharged prisoners, generally known as a Hope Hall. These homes are maintained for ex-prisoners only, and the inmates are under the supervision and influence of the superintendent. When these men prove their worthiness and physical fitness, positions are obtained for them by The Volunteers, who generally keep in touch with them for many months and years thereafter. As an indication of the value of the work, a considerable portion of the income for its maintenance comes from those who have been its beneficiaries.

Fresh-air camps are maintained throughout the country by The Volunteers of America to which thousands of mothers and children are taken annually from the cities.

In connection with Volunteer Mission work, there is a diversity of benevolent efforts, such as summer excursions, distribution of clothing, providing food for poor families, wood yards, sewing classes, and a mammoth Christmas distribution of food, clothing, and toys, throughout the country.

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